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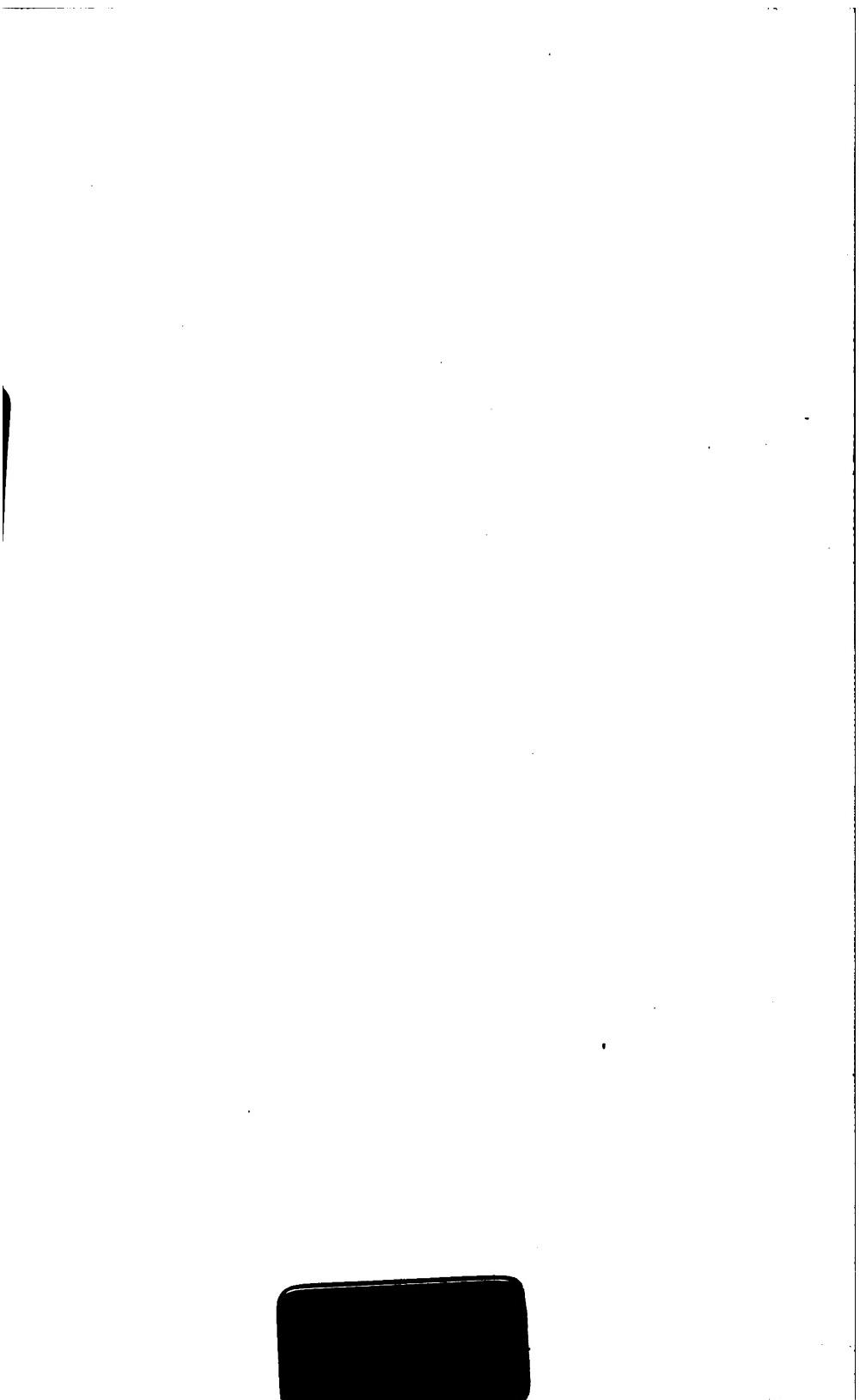


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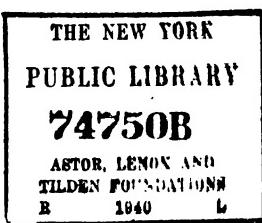
THE
Reformed Presbyterian
A N D
Covenanter.

J. W. SPROULL,
D. B. WILLSON,
EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil. 3:16.*
"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude 3.*

COMBINED SERIES, VOLUME XXXI.

PITTSBURGH:
PRINTED BY MYERS, SHINKLE & CO., 523 WOOD STREET.
1893.



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COMBINED SERIES, - VOL. XXXI, No. 1.

THE

Reformed Presbyterian
AND
Covenanter,

JANUARY, - - - - 1893.

J. W. SPROULL,

D. B. WILLSON,

EDITORS AND PROPRIETORS

Editorial Department

EDITORS' ADDRESS

ALLEGHENY, PA.

"Wherenunto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 3:16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."
Jude 3.

PUBLISHED MONTHLY.

TERMS: { \$1.00 per annum in the U. S. and Canada.
 { \$1.13 per annum in Great Britain.

PITTSBURGH:

PRINTED BY MYERS, SHINKLE & Co., 523 WOOD STREET.

Entered at Pittsburgh Post Office as Second Class Matter.

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COLLECTION, January, 1st Sabbath, National Reform; amount asked for, \$10,000. Rev. D. McAllister, treasurer, No. 13 Union avenue, Allegheny.

THIS morning (December 19th) I received a cablegram reading, "Latakiyah ; Madam Balph died." I have no information as to the special cause.

WALTER T. MILLER.

A FAREWELL meeting was held in the Allegheny church, December 5th, under the direction of the missionary societies of Allegheny, Central Allegheny and Pittsburgh churches. Addresses were delivered by Messrs. Coleman, Martin, Sproull, Kilpatrick, Willson, Elder Arthurs, and Mr. and Mrs. Dodds.

A COMPLETE register of the eldership of the Covenanter Church is being prepared by Rev. W. M. Glasgow, of Kansas City, Mo. It reaches back to the first Covenanting in America at Octorara, Pa., in 1743. Persons to whom Mr. Glasgow has written for lists of elders, with terms of office, should respond *at once*. These lists will be of great value.

THE WEEK OF PRAYER.—January 1-8, 1893.

Sabbath, January 1.—Sermons. The Exalted Saviour's "Gifts for men." Ps. 68: 18, 19; John 16: 23, 24; Acts 5: 31; Eph. 4: 7, 8.

Monday.—Humiliation and Thanksgiving. Confession: Ps. 32; Dan. 9: 5; Matt. 16: 26. Prayer: Neh 9: 1-8; Job 11: 14; Acts 26: 20. Praise and Thanksgiving: Jer. 31: 9; Ezek. 11: 19, 20.

Tuesday.—The Church Universal. Prayer: Acts 1: 8; Acts 4: 18, 19; John 5: 39; Tit. 2: 13.

Wednesday.—Nations and Their Rulers. Prayer: I. Tim. 2: 1-4; Gal. 3: 28; Rom. 13: 1-7; Mal. 3: 18-18.

Thursday.—Foreign Missions. Praise: Ps. 67; Matt. 28: 19, 20; Rom. 1: 14-17. Prayer: Ps. 22: 27, 28; Mal. 1: 11; Eph. 3: 6.

Friday.—Home Missions. Praise: Acts 2: 41-47. Prayer: Acts 4: 13-31; I. Cor. 10: 17; Eph. 1: 10; 4: 13.

Saturday.—Families and Schools. Deut. 6: 4-7; Mark 10: 13-22; Prov. 4: 13-27; Deut. 11: 18-21.

Sabbath.—Sermons: The Promised Outpouring. Joel 2: 28-32. The Plain Command, "Ask ye of the Lord." Zech. 10: 1.

THE

Reformed Presbyterian and Covenanter.

VOL. XXXI.

JANUARY, 1893.

No. 1.

ORIGINAL.

SALUTATORY.

With this issue we begin a new volume. It is now thirty years since the *Reformed Presbyterian* and *The Covenanter* were combined into one. During all that time it has never once wavered in the maintenance of the great and distinctive truths for which, as a church, we contend. The same is true of the two magazines from their first issue until the union.

Those of our readers who have a full and complete set from the beginning, have a library of many volumes, containing not only much useful knowledge, but also much valuable information nowhere else to be had. In them will be found the records of the church courts, the history of the congregations, institutions and enterprises of the church, the account of her efforts and struggles, a complete defence of her position and a full vindication of her right to exist. These volumes should be bound, placed where they can be convenient and the members of the home should be encouraged to become familiar with their contents.

Our readers will be pleased to know that we have held our own during the past year. Notwithstanding the large number of publications that depend for support wholly or in part on a Covenanter constituency, there is not one that fills the place occupied by THE REFORMED PRESBYTERIAN AND COVENANTER.

In the future we shall continue in the same course we have in the past. This magazine, so long as it continues under its present management, will be true to the church whose principles it maintains. If at any time it becomes necessary to discontinue its publication, we shall have the satisfaction of knowing that neither we nor our friends will have reason to regret the course pursued with reference to our church, her principles and her work.

We acknowledge our indebtedness to friends for the interest manifested in the magazine in the past. We ask a continuance of it in the future. Cannot an earnest effort be made in each congregation to have a copy introduced into each home? The good

results that would follow if this were done, justify the effort being made.

To our readers one and all, we send kind greetings and good wishes. God alone knows what is before us. May he so watch over, direct and help that, come what may, we shall thankfully receive from his hand whatever he is pleased to bestow, and cheerfully render whatever service he is pleased to require.

M O R E L A B O R E R S N E E D E D .

Of the one hundred and twenty-six congregations under the care of Synod, fifty-eight, or nearly one-half, are without pastors. The average membership is about fifty. Perhaps ten can give a minister a living support. In addition to these congregations there are several mission stations that receive occasional preaching. That the church discharge her duty to the congregations and stations, and cultivate new fields she must have

MORE LABORERS.

Of the one hundred and eight ministers on Synod's roll, sixty-five are pastors, four are missionaries, two are returned missionaries, and five are laboring under direction of the Central Board. There are eight who on account of advanced years or bodily infirmities, do not receive appointments. Of the remainder, one is a stated supply, two are engaged in the Theological Seminary, two in Geneva College, four are laboring under direction of the National Sabbath Association, one under direction of the Christian Reform Association, two are teaching in educational institutions not connected with our church, and one is practicing medicine, leaving eleven at the disposal of the church for active work. Of the thirteen licentiates, two are employed by the Central Board, three are in the college, and one is not at present receiving appointments, leaving seven for church work. This makes a total of seventeen for supplying the fifty-eight vacant congregations, and the stations, cultivating new fields, and meeting the demand for an increase in the mission force abroad. There are, not counting the licentiates, ten students in the Seminary.

Were all our ministers and licentiates who are actively at work, engaged in distinctively church work, there would not be the crying demand for more laborers there now is. There would not be danger of mission stations dying out, of congregations becoming disorganized, and fields full of promise being neglected. Unfortunately those employed by associations outside of our church have their time so taken up that they cannot be considered in connection with the question as to how the pressing demands for laborers for the home and foreign fields will be supplied. Pittsburgh Presbytery at its late meeting, in its action in a concrete case practically decided that the man whose whole time is otherwise



employed ought not to be allowed to supply a congregation. He may preach occasionally, but, no difference how great the exigency, he cannot be a stated supply. It is a matter requiring careful consideration to what extent our vacant pulpits should be filled by brethren, who, though ministers in our church, are engaged in other work, however excellent that work may be.

This question as to the duty of those who have been educated for the ministry, giving themselves wholly to it, and not engaging in secular work, is exciting considerable interest. The Presbyterian Church suffers greatly because of the number of Revs. and D. D.'s, who so far as the ministry is concerned are absolutely of no use. They are a hindrance. Any one can see to what an extent the evil has grown by referring to the statistics of the General Assembly. At the late meeting of the Synod of Pennsylvania, in Washington, a very heated discussion was occasioned by a consideration of the subject. In the report of the proceedings published in the daily papers it is stated that Dr. Merchant in making a report upon the "collection of funds loaned by the educational society to worthy students, called some of the borrowers "dead beats," and added a resolution which provided for limiting the loan of educational money to students who would pledge their lives to the ministry." The matter was finally referred to a committee.

It certainly seems reasonable that the courts of the church should be consulted before definite arrangements are made by ministers and licentiates for engaging in any kind of work not directly connected with the preaching of the gospel, and over which she has no supervision.

Now as to this demand for laborers; how shall it be supplied? One plan suggested is to change the seminary course to three years and the sessions to be extended to eight months. This is practicable and would give considerable relief. Other seminaries are moving in this direction. The Allegheny United Presbyterian Seminary made the change as an experiment a couple of years ago. The experiment was so successful that on account of the better work done, the faculty and students both favored the change being made permanent, which has been done. As it is very difficult for students to get employment during the vacation months, such a change would be of advantage to them. Besides, there would be less waste of time and more opportunity for connected study. The necessary adjustments could be made without friction.

In connection with this question of supply there ought to be considered that relating to the propriety of attempting to consolidate two or more weak congregations occupying the same territory. One large spirited congregation is altogether preferable to two or three small ones. More effective work can be done by the former. Fewer laborers are required for a locality. The expenditure for carrying on the work is much less, and better support is

given to the pastors. More money is obtained for church schemes. There are other advantages. The long continued struggle of a small, weak congregation for existence is very discouraging to pastor and people, and likely in the end to result in the severing of the pastoral relation, and the disintegration of the congregation. Any one who carefully studies the question with relation to our own church will soon be convinced that in more than one case a union of two contiguous weak congregations would be very productive of good. This matter is not so impracticable as at first may appear. When congregations thus located become vacant the experiment might be tried. It ought to be tried. Presbyteries have here, too, a responsibility they should not shirk.

The question as to the employment for evangelistic work of persons that have not received a college education cannot be ignored when the call from both the home and foreign fields is so loud. No one who carefully considers the matter will deny the importance of an educated ministry. But to act on the principle that the one essential requisite to preaching the gospel is an acquaintance with the Greek and Hebrew languages is a mistake. It is neither in accordance with the teachings of Scripture nor common sense. No man is more dangerous in the pulpit than the unsanctified scholar, the man whose heart is untouched by the Spirit. The church to-day suffers more from this class of preachers than it ever did from those who were ignorant. The call of the Spirit—consecration to God's service—that is the first requisite. Who has that is a matter for church courts to decide. If a person gives clear evidence of such a call, he ought to be allowed to preach, even though he does not know a single letter of the Greek or Hebrew alphabet.

The great source of supply, however, must come from consecrated Christian homes. Parents should carefully and prayerfully consider this question, bring it to the attention of their children, and encourage them to look to God for direction as to their duty. It is possible that undue pressure may be brought to bear to induce to study for the ministry. Mistakes have been made in this respect. A minister whose praise is in the church to-day, remarked shortly before his death that looking over his life, he believed if he had it to live over again, with the experience he had, he would not study for the ministry; not that he regretted his choice because of the character of the service, but he felt that his peculiar talents could have been more profitably exercised in another calling. The desire of parents should be to give their children to God for his service, encourage them to study the question as to the best way of serving him, lay before them the claims of the ministry, help them to come to a wise conclusion, seek divine guidance, and then leave all to God. Such efforts will be blessed and such prayers will be answered.

It is possible that some one may raise the question in view of

what is contained in the report of the Committee on Supplies adopted at last Synod, is there after all a pressing demand for more laborers? In that report it is stated, (Minutes page 226,) that "there is at the disposal of Synod the time of twelve and one-fourth men. The various presbyteries ask for less than three-fourths of this time." From this it would appear that there are more workers than required.

An explanation of this seeming surplus is easily given and will show how unsatisfactory are our methods of work. Congregations as a rule decide whether or not they want any preaching, and how much, and report to presbytery. These reports are the basis of the requests made to Synod. Any one can see that such a method is unsatisfactory. It tells not of oversight, but neglect. Presbyteries should carefully consider the question, how much time can these congregations take and how much ought they to take, and make that the basis of their requests.

An abuse has gradually been creeping into our church which, if not soon checked, will bring us to the level of the Presbyterian Church in the matter of canvassing for settlement. In that church the candidate corresponds either himself or through a friend for an appointment in such vacant congregations as he considers desirable. The result is that perhaps a dozen of persons will be seeking an appointment for the same pulpit, on the same Sabbath. The "cheekiest" or the one that has most "friends at court" will likely be successful. In many cases to prevent the annoyance of having such applications made, the whole matter as to choice of a pastor, is left to a Committee, presbyteries exercising no oversight of the congregation. It does as it pleases.

A change is gradually taking place in our church in the same direction.

A congregation will ask for half or a fourth time and then supply itself the rest. Correspondence is had with ministers, in different parts of the church for filling the pulpit, with a view to settlement. The supplies sent to presbytery have frequently only part of their time taken and often have not an opportunity of preaching in the desirable openings. A vacancy in Pittsburgh Presbytery, through its delegate made out its own appointments for six months and asked the court to adopt them. Presbytery did so, though by so doing it approved of that session excluding from its pulpit, persons assigned by Synod and who preached in other vacancies in the presbytery. Now while congregations should have a reasonable liberty to supply themselves, presbyteries should see that every laborer assigned to it by Synod has his time taken before others, (and especially others who receive full salaries) are employed, and that every laborer has an equal opportunity to preach in the vacancies in its bounds. The claims so often made that "we are so important a congregation or occupy so important a position, that it will not do to have any but the

best men fill our pulpit," etc., is an exhibition of conceit that does not speak well for the person or congregation that makes it. Fair and impartial dealing is always best. If a minister or a licentiate fails to be acceptable to the people, the right plan is for presbytery to assume the responsibility and kindly, but candidly, take the action that will protect the congregations and at the same time not needlessly wound the feelings of those not desired. Open, straight forward, frank dealing is incomparably better than sly, indirect and insinuating methods. Any inference drawn from the report of the Committee on Supplies, that the supply of laborers exceeds the demand is not warranted by the facts. The report tells of neglect, of abuse, of wrong methods, which should receive prompt attention. Let it be remembered that the demand for laborers is far in excess of the supply. This fact should be emphasized. The attention of the church should be again and again called to it, that in answer to earnest prayer, there may be found many converted men and women, who will come forward and offer themselves for any service God may require.

J. W. S.

A TRIP TO NEW BRUNSWICK.

SEMINARY, November 21, 1892.

Messrs. Editors:—Thinking, as you suggested, that Covenanters generally might like to know something of the church, even in the remotest bounds, I have endeavored to jot down some of the incidents of my trip to the Maritime Provinces. When in early spring I was notified that I had been appointed to spend the summer vacation at Barnesville, N. B., my first impulse was to refuse the appointment. My plans for myself had been so different; New Brunswick seemed so far away; I accepted finally, only from lack of a good reason for refusing. We often talk of the insular prejudices and the over-weaning conceit of John Bull; and one of our standing jokes is the story of the Englishman who, having come to America and spent ten minutes in a hotel in New York City, immediately proceeded to write a book on his "Impressions of the United States." But John Bull is not a whit more conceited than Uncle Sam, especially as he is represented by Young America. When I decided to go to Barnesville I went prepared to find fault. I expected to find the people, not savages of course, but not quite up to the standard of the "States." I was willing to admit a certain amount of excellence in their customs, but it is not the way we do things in the "States." Some of our people will remember how eager I was to enlighten them, on the advantages of a *small* one cent piece over a large one and of a large five cent piece over a small one, or how much better American matches were than Canadian, and how I called them sons of Benjamin because the law requires vehicles to keep to the left instead of to the right. But

when, after my first day's preaching, the people came around and gave me a hearty grip of the hand and a "Welcome to New Brunswick," my prejudices began to evaporate and I can say after five months' experience that I never had reason to recall the judgment I formed from that first friendly greeting. To me they were kindness personified. In those qualities of mind and heart which go to make up the man and the Christian, I will place them in nothing below the inhabitants of our own most favored land, and if some be lacking in the spirit of liberality pecuniarily, you must blame it on their stony hills.

The last glimpse I had of United States soil was from the deck of an "International" liner as we steamed away from Eastport, Me., a city famous not only as the east port of the Republic, but as the place where sardines are manufactured wholesale (both imported and domestic I suppose.) From here it was only a three or four hours' run to St. John, along a coast which if not quite so rocky and picturesque as that of Maine, is equally dangerous and equally beautiful. It was nine at night when we reached St. John so that I did not have a good view of the city on entering, although the effect from the long rows of lights as seen from the water was pleasing, but as I saw it afterwards as we moved out of the harbor homeward-bound, it is a beautiful place. It is situated on low hills sloping rather abruptly to the water's edge, indented by two narrow bays, and pierced by a broad river. These hills, are of a peculiar formation, and seem to be the result of a convulsion of nature. They are composed of a silty stone, the strata standing almost on edge; and, though they must look bleak at times, when covered with grass they lose this character and their very ruggedness renders them attractive. St. John contains perhaps 40,000 inhabitants, is one of the principal ports of the Dominion, and a bitter rival of Halifax. Within its harbor you may find every variety of shipping, the little coaster, the great full-rigged ship; the sailing-vessel, beautiful in proportion, graceful in outline, and the long ugly "tramp" steamship. It was one of my delights in those rare times when I could spend a few days in the city to wander along the wharves and watch the vessels loading and unloading. Some had anthracite coal from Pennsylvania, others salt from Liverpool, others sugar or coffee or spice from the West Indies. Occasionally you would see a dark-skinned sailor with a red sash around his waist, but most of them had England or Scotland written on their faces. That which disappointed me most was to find so few vessels from the United States. I always looked for the name of the ship and the port where she belonged, but it was constantly Liverpool or Bristol or Glasgow or St. John and if after long search I found one from, say New York, I hailed her as an old friend. When a vessel was loading it was always with great logs roughly squared or with "deals," *i. e.*, sawed lumber. Lumber is the great commodity for export. Limestone is found in quantity near the

city and before the McKinley bill was passed quite an industry was carried on in burning and shipping lime, but the kilns have all been shut down since. There was also a factory for preparing building stone, etc., for market, but it instead of shutting down made preparations during last summer for moving into Maine. Is it any wonder that Canadians rejoice in Democratic success? It was also one of my pleasures to watch the tide as it crept in and out, and I was often surprised at the changes a few hours would make. The tide did not seem to go very fast, it made little noise, yet at one time you would see a schooner lying high and dry, no water near it, two or three hours later it would be floating far above its old position, or vice versa. The tide varies about twenty-five feet at St. John. Courtney Bay on the east side of the city is dry at low tide, but when the water begins to come in a man must not loiter if he wishes to keep out of its way. When it is going out, especially if there be a storm raging it is a dangerous place, for its current is hard to stem. There is a monument in the public square to a young man who lost his life in this bay while trying to save that of another. I do not know all the circumstances, but some one was drowning and the young man putting a life-buoy over his head threw the rope attached to it to a friend to hold and plunged in to the rescue. He reached the drowning person and motioned to those on shore to haul in on the rope, but in the confusion some one had dropped the rope and the tide running like a mill-race swept both out to sea and drowned them. A sculpture on the monument represents the young man, the buoy under his arms, supporting his companion in the water. His face is turned toward shore, but the great waves are curling far above his head and he is helpless and hopeless. "Greater love hath no man than this that a man lay down his life for his friends." As you read the incident your mind will recall the words of one of the earliest of our modern missionaries, as he signified his willingness to go to the foreign field, "I will go down but do you hold the rope." We admire heroes. We cheer them on as they undertake a noble work. We give them a due meed of praise. If they fall at the post of duty we build them a monument. But with all this do we not sometimes neglect the one essential thing? When our heroes go down into the depths to save their fellows do we not often fail to hold the rope?

The first person I met in St. John was Rev. A. J. McFarland, who is here at the head of a devoted little band of workers. Few in numbers, not more than seventy or eighty, they have triumphed over many discouragements, and their published report for the past year puts to shame wealthier congregations. They stand in the front rank if we measure their gifts by their numbers. It may be that the difficulties through which they have passed have been the means of developing in them a spirit of liberality. One never knows what he can do until he is tried and the late troubles which came upon

our church as a whole, resulting in the weakening of so many congregations, will not have been in vain if they only teach our people to know their own strength. It is better that one should be forced by his circumstances to give, up to his ability, than that he should remain in ignorance of his ability to give. I need not enter at length into the history of St. John congregation. Briefly it is this: A small congregation, a large debt, a rich member who gives \$500 a year to the pastor's salary and correspondingly to other schemes; the rich member fails in business; despair; can we maintain an organization at all? By the grace of God we will. Courage and hope come when they begin to work and after they have done all they can, God raises up a friend who pays the balance of their debt and leaves them free. They have one rich member now, a lady who inherited a fortune from her brother two or three years back. (It was her brother who paid the church debt.) But she has thought it best not to take upon herself the burden of the congregation's support, and wisely. Nothing can be so bad for a body of Christ's people as to have one member to do all the work. If he is willing to do it the rest are generally willing to let him, and the best results are obtained only when each member does his part. It injures us to be allowed to shift our own responsibility to Christ to the shoulders of another. Not that this lady is not a liberal giver. The boards of the church are well acquainted with her name and many a struggling servant of Christ has reason to call her blessed. Even wandering theological students can testify to her bounty, and her ambition seems to be to lay up her treasures in that heaven where she must soon expect to find them, for her health is not of the best.

St. John presents an attractive field for the dissemination of Covenanter principles and such dissemination is needed. Like the cities of our own land, she is far from applying practical Christianity in her municipal government, and views moral questions from as low a standpoint. Temperance sentiment is about on the same level. In 1854, the Parliament of New Brunswick just before dissolution passed a prohibitory law, but the next Parliament repealed it. The Scott local option law has been in force for a few years, and under it St. John county had prohibition for a while, but it was defeated again at an election not long since. The worst feature in the case is the dereliction of the ministry. A late issue of one of our religious weeklies surprised us by publishing a letter in which woman's suffrage is denounced as "damnable heresy." Such language would be amusing, was it not cause for sorrow, for the very minister who uses such terms in regard to the policy of allowing women to have a say in the government under which they live, if you were to speak of the policy of licensing the sale of liquor as "damnable heresy," would if we mistake not, assail you for using strong language. Too many ministers wish you to wear gloves in handling the liquor traffic, not for fear you will soil your

hands, but because you may hurt the traffic if you go at it without padded hands. It shocks them to hear the bare facts stated in plain unvarnished words. In minister's meeting in St. John, Mr. McFarland was thus accused of speaking harshly of the rum trade and by an aged father whose own son had ruined himself by drinking. During the sitting of the Prohibition Commission sent out by the Dominion Government to take evidence as to the advisability of a general prohibitory law, two ministers testified that prohibition was a failure, that it was wrong in principle, that moral and not legal suasion was the right thing, and yet one of them insisted that the church to which he belonged "always strove to be in the van of moral reform." The Rev. Canon Brigstocke may think that his church is in the van of moral reform, but if so, it is to head off the reform. In justice to the church in St. John, it deserves to be noted that these ministers were called as witnesses by the liquor element, that they were pastors of churches whose leading members were engaged in the liquor business, and they were not fair representatives of the clergy of the city. Still can any Christian, clergyman or layman, claim to be absolutely free from complicity with this monster evil, as long as he sits down at the Lord's table with those engaged in it, or fails to use his influence for its overthrow, or votes for a man whose first act on taking office will be to swear to the support and enforcement of a body of law one of whose features is the present anti-Christian license system? If the existence of the Covenanter Church were not justified by a question of absolute right and wrong, it would be by one of mere expediency. It is easier to judge an institution from the outside than from the inside. It is easier to see a fault in another than in ourselves. Self-interest is most potent as a binding force and Covenanters refusing in any sense to compromise with organized evil are by that very fact enabled the more clearly to see the evil and to point out the danger. How can a minister preach against that which in practice he winks at?

E. H. BUCK.

SUPPLY AND DEMAND.

The annual report of the Committee on Supplies is one of the most difficult to prepare satisfactorily. There are several reasons for this.

1. The committee are generally persons who have had little or no experience in this work, and hence know little or nothing about it. It is not to be supposed that they are either aware to any extent of the difficulties they have to encounter, or how to overcome them.

2. They are expected to report at as early a date as possible and hence often do not have sufficient time to do their work properly. The report at last meeting of Synod was presented Saturday

morning and was prepared by the chairman almost wholly after 4 A. M. of the same day. Why could not this committee be appointed the meeting previous to its report so as to have its work as well forward as possible at the opening of Synod, as is the case with other committees?

3. Nearly all the work is left to the chairman, but this is generally the case with all such reports, and what he does is approved by the committee and then voted through Synod in much the same way, hence the chairman becomes largely the Synod. This saves an immense amount of thinking and study to the other members but this is largely true of Congress and all legislative and deliberative bodies.

4. There is difficulty in having all the requests, both of laborers and of presbyteries before them so that the committee may know what to do. Presbyteries are often very delinquent in submitting to the committee their requests for supplies.

5. Then there are conflicting interests to consider on the part of both. All the presbyteries, so far as they make requests for individuals, may want the same one, and all the laborers may want to get into the same presbytery, or they may choose the same one at the same time.

6. Then there are the interests of the Central Board to consider as they have charge of certain vacancies and have a right to expect a share of the laborers for their service in filling these vacancies. They generally choose their laborers first and the rest are at the service of Synod.

From these considerations it is quite evident that it is quite difficult, if not altogether impossible to satisfy all parties, unless all parties agree to be satisfied with the work of the committee. Generally the best they can do is to do the best they can, as they assure us they have done in their late report.

This leads us up to a consideration of this report itself, at it appears on the Minutes of Synod. Certain things appear manifest upon an examination of it which may not have been present to the minds of those who prepared it.

1. It seems as though they had considered the interest of the railroad companies as much as they did the pocketbooks of the supplies, and yet no one would think for a moment that such was the case. Nearly all of the laborers who give from eight to twelve months service are sent over the whole church. It is indeed but seldom any one is sent more than two months at a time to any one presbytery, and oftentimes only one. One who has lately been in the east requested to be sent to the west this year, but he has to take the lone month of March in the far east. But where this is requested by the supplies, as may be the case with some of the younger brethren who wish to travel, I have no doubt the committee did all they could to grant the request.

2. Some seem to have their line of travel mapped out very

nicely from the centre of the church to the extremes, stopping a month or two by the way out and on return in the different presbyteries, whilst others are bounced about as though there were a western cyclone under them, *e. g.*, from Pittsburgh Presbytery to Kansas, from Kansas to Pittsburgh, or from Kansas to New York, from Lakes to Philadelphia, etc., etc. But as in the former case, where this is requested it is all right.

3. The distribution does not seem to be very uniform. There is no accounting for the unaccountable things to be found in the great west, so we find one man left to cultivate the field in June that requires four in December and three at other times, but that the east may not be behind in this respect we find one man in Pittsburgh Presbytery in January and October and December to do what requires four in April and May. Some are left for the entire year in one presbytery, and one other nine months in his home presbytery whilst others are sent from one end of the church to the other.

4. Some presbyteries receive more than they asked, others less. Kansas Presbytery with thirteen vacancies makes no request for supplies, at least in its published report, and this is where we would expect to find it as is the case with other presbyteries, and yet it receives $2\frac{5}{12}$ laborers, *i. e.*, twenty-nine months supplies. It is evident that either the committee anticipated their wants or that request was made privately by conference with the committee. If they made no request it may have been because they did not feel able to pay for supplies, and if Synod sent them she would feel responsible for their support, or it may have been oversight in making out the report.

Two presbyteries get less than they request, and three get more. Iowa asks $1\frac{1}{2}$ and gets $1\frac{1}{6}$; Illinois asks $1\frac{1}{2}$ and gets $1\frac{1}{6}$; Pittsburgh asks $1\frac{1}{2}$ and gets $2\frac{1}{3}$; New York asks $1\frac{1}{2}$ and gets $2\frac{1}{4}$; Philadelphia asks $1\frac{1}{2}$ and gets $\frac{5}{6}$. Ten of the thirteen vacancies in Kansas Presbytery report in round numbers 550 members, and the other three which are no doubt up to the average of these would swell the whole number to over 700 members, and yet these ask for no supplies and do not get quite the time and services of $2\frac{1}{2}$ laborers. The fields may be white, but the laborers are few.

5. A glance at the report shows that Kansas Presbytery received first consideration in meeting the requests of presbyteries. It would seem as though this was the center of the universe in making out this report, although she did not, so far as we know, ask for any supplies. So far as the laborers are concerned it seems as though those longest in the service were last considered, and *vice versa*.

6. There are evidently some discriminations that are at least mysterious in making out this report. So far as the writer knows he is not aware of Synods having authorized any such discrimination, but perhaps he belongs to the uninitiated or it is only a seeming discrimination that will vanish upon explanation. Of those who

give their whole time to the service of the church, some receive eight months, some eleven and some twelve months' assignments. We are not aware that Synod has ever authorized any such partiality on any score whatever, whether on account of age or youth, learning or ignorance, ordination or licensure, matrimony or celibacy, riches or poverty, or even good looks. And yet it seems as though youth had the preference over age and inexperience over experience; licensure was preferred to ordination, and celibacy to matrimony. One gets a lockout for the first four months of the year and another a knockout for the last four. Why is it that some get fifty per cent. more assignments than others who devote the same time to the work? Four months enforced idleness makes a wearisome rest.

Eight months' service would include about thirty-eight Sabbaths. If one filling appointments could secure and fill thirty-five of these he would do well; thirty-five Sabbaths at \$15.00 each would amount to \$520.00. According to the way in which these are ordinarily distributed the travelling expenses would be at least \$120.00, which would leave him \$400.00 for himself and family for the entire year, while the average pastor's salary is over \$1,000.00. This consideration may cause some who are a little restless, to remain awhile longer in the saddle before swinging out to hunt unknown sweets in other fields of pasture. The man who keeps himself and family, pays rent, sends his children to school, sets a good example to the more comfortable of the brethren by paying the Lord's tithe and giving free-will offerings besides, will not need to lose much time because of sickness, nor will he be likely to take a trip across the ocean for his health, or to gather notes and illustrations with which to spice up his sermons and make them more palatable.

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The committee tell us that they had at their disposal the time of 12½ laborers and that the various presbyteries only asked for about three-fourths of this amount. Now comes in the question of regulating this supply and demand. Shall assignment be made on the basis of the requests by presbyteries, or upon the amount of supply wanting labor, or shall the committee use their discretion in the whole matter? Shall some presbyteries be granted all the time they ask, some more, others less, or shall some laborers have full time and others less than they ask? From the reports of the respective presbyteries we may learn how much each one asks, but in the report of the committee it is not stated how much each laborer asked, and how much or what proportion of this he received, hence this can only be ascertained by a personal correspondence with each one. This should be on the published report, so that we may know how each one fares as well as the presbyteries. Allowing the Ohio Presbytery two months, the amount of time of one of its members placed at the disposal of Synod, and to this presbytery he was assigned, and footing up the whole

amount of assignments the report seemingly gives every man full time, 153 months or the whole time of 12½ laborers. And yet this cannot be because some who offered full time only got eight months, others nine, etc. Are we to understand that when a person is assigned the whole year to any one presbytery, that that presbytery is under no obligation to give him an equal share with others assigned to it, of the work to be done in that presbytery? Others who only get part time assignments are not committed for the balance of the year to the tender mercies of any presbytery, but are evidently expected to remain willingly idle and keep still the rest of the year. Was it the intention of the committee to limit the assignments to the actual requests of the presbyteries? How are we to know? Their assignments foot up full time for all and more too, but we know that this is not the case. I give it up. The report may be summed up as follows: Time at the disposal of the committee, 12½ laborers; assignments to the amount of 12½ laborers; requests from presbyteries to the amount of 9 laborers; men lying idle for want of work, and congregations wanting preaching, willing to pay for it and not getting all they are able and willing to take. The committee did the best they could and nobody is to blame.

A comparison of the methods employed by other churches as well our own is reserved for next time. THOMAS JOHN.

AN APPEAL FOR A MISSIONARY.

To the Editors REFORMED PRESBYTERIAN AND COVENANTER, Dear Sirs:—The Synod of the Reformed Presbyterian Church in Ireland at its meeting held in Londonderry in the month of May, this year, passed unanimously the subjoined resolution and directed me as Convener of the Colonial Mission Committee to transmit a copy of it to you as editors of the church magazine in America, in the hope that one of your probationers might be led to offer himself for service in the colonial field. It was moved by the Rev. S. R. McNeilly, B. A., Baillesmill, seconded by the Rev. Professor Chancellor, D. D., Belfast, “That the Colonial Mission Committee be instructed to correspond with the Scotch Synod and the American Synod, with the view of ascertaining whether either of them could supply a competent missionary to labor in Australia, and to co-operate with the Rev. A. M. Moore, M. A., in maintaining and extending the Covenanting cause in that important colony, this Synod agreeing to pay outfitting expenses and to assist in his maintenance while there.”

I have pleasure in bringing this motion under your notice as well as that of the students, probationers and members of the church in America. We indulge the hope that in the paucity of probationers in this country one of your licentiates or ministers, qualified for the work, may see his way clear to come to our help

in this field. Our esteemed brother, Mr. Moore, has labored all alone in Geelong, Victoria, Australia, during almost thirty-five years, and the church in this country has heretofore been unable to find a colleague for him. The field is promising for a suitable man, a good foundation has been laid in Geelong, and Mr. Moore wishes very urgently for a helper.

As no other way is open whereby to interest your church and licentiates in the matter, I ask you to give this letter and resolution place in an early issue of your magazine. Meantime I subscribe myself, dear sirs,

Yours in gospel bonds,
SAMUEL FERGUSON,
Convener, Colonial Mission Committee.

DOUBTFUL EXEGESIS.

Rev. William Hoyt, D. D., of Philadelphia, in an address before a Christian Endeavor Convention, delivered this remarkable exegesis of the following passage : " Let your women keep silence in the churches." He said : " Do you know what the meaning of the words 'keep silence' is ? Paul says : ' Do not let the women lall, lall, lall.' Don't you see what he means ? That is the Greek word *lalein*, which means to chatter, make a disturbance and contention. Paul says never let women do that."

This severe criticism upon women as implied in the above exegesis, and which contemplates them as "disturbers" of the worship, and that such characteristic so prevails that the Holy Ghost warns the officers of the house of God that they must be held in check, we reject. But how about the Dr.'s " lall, lall, lall," which he says means "to chatter, to make a disturbance and contention," and which he says is from *lalein*. *Laleo* is the Greek word, and *lalein* is the infinitive. The word is used in the New Testament 292 times. The way to show what it does *not* mean is to put the Dr.'s "chatter, to make a disturbance" for the same word elsewhere. For illustration : John 4 : 27, " And upon this came his disciples, and marvelled that he chatted and made a disturbance with the woman : yet no man said, What seekest thou ? or, Why chatteredst thou and makest a disturbance, with her ? " Again, Luke 22 : 47, " And while he yet chatted and made a disturbance, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him." Also, while Jesus was talking with the disciples on their way to Emmaus of the solemn matter of his death and resurrection, the above exegesis would make him to appear as frivolously chatting and raising a disturbance with the two disciples ; as hindering their fellowship, etc. Also, in Acts 2 : 4, " Began to chat and make a disturbance with other tongues ; " Acts 5 : 20, " Go stand and chatter and make a disturbance in the temple." Try for yourself by introducing Dr. Hoyt's meaning of *lalein* in a few passages such as Acts 3 : 21 ; Acts 11 : 15 ; I. Cor. 14 : 39 ; Rev. 10 : 3 ; and 280 others where the word is used. These will carry the conviction that *lalein*

is never used in the sense in which Dr. Hoyt has used it. It is a word of solemn import and is so used in the passage quoted in the above address.

Dr. Hoyt in his questionable effort to clear the way for women to speak in the church, for it is the *church* about which the apostle is speaking, has brought upon them the most unjust condemnation of all the ages, viz: They are so given to disturb the worship that the Holy Ghost must speak of it before all the world. But on the contrary, it can be said that women are more devotional than men, and are less likely to do the thing spoken of. Such interpretation but shows the length men will go to rid themselves of the plain teaching of the Scriptures in support of a theory.

We prefer the following exegesis of the passage: *Lalein* means "to speak, to address," "to discuss in a set manner" "to announce," "to promulgate." "Let your women keep silence in the churches; for it is not permitted unto them to speak, to discourse, to discuss, to promulgate, to herald." If it be objected that women received the outpouring of the Spirit, on the day of Pentecost, as well as the men, let the objection be admitted. It is probable that they did. But the outpouring of the Holy Ghost did not confer office. If it did, the women and all the one hundred and twenty had been immediately made apostles (why not?) and prophets, and evangelists, and pastors and teachers. But there is no record that they were. On the other hand, the opposite is by implication set forth, viz: That they continued each in his and her place. It is expressly said in the 14th verse of the 2d chapter of Acts, "Peter standing up with the eleven," not with the non-commissioned disciples, be they women or men. The apostles had received their commission. They were the only ones who had been commissioned, until they should ordain others according to the Lord's command. They were the only ones who spoke on that memorable occasion. The gift of the Spirit did not then, it does not now, put any one in the ministry to "speak in the churches." The passage to the exegesis of which there has been reference, simply settles the question as to whether women are eligible to the office of the ministry. The Holy Ghost seems to answer No, and the "keep silence in the churches" carries with it more offices than the ministry.

But just here some are confounded with a difficulty. Shall the women in all places "keep silence?" We answer, No. The "fellowship meeting," the "society," as it was formerly termed, the "prayermeeting," as is now called, is for setting forth our personal faith in God and our experience in Christ, and in this there is no male or female, but all are alike equal. However, if it be admitted that the Spirit of God has accomplished his will during the last 1850 years, we are forced to the conclusion that it is *not* his purpose to much use the gifts of women even in the "society." But they do a better work—they train the boys to speak for Christ. This is a higher honor, and will secure a corresponding reward.

F. M. FOSTER.

MISSIONARY INTELLIGENCE.**FOREIGN MISSION.****LETTER FROM MISS EDGAR.****LATAKIYEH, SYRIA.**

REV. J. W. SPROULL, D. D., *Dear Friend:*—About a week ago we returned, Miss Wylie, Miss Cunningham and I, from a visit to some of the mountain villages. While at Eldany we found that there we were only about two hours ride from Mazaira and another of our stations, so Miss C. and I went to visit them. As I know you take a special interest in Machiel Fahoum and his work in Mazaira, I thought you might like to have some account of our visit to the place. The village can be seen almost an hour before we come opposite to it, for the road we follow lies high upon the hillside, with a deep ravine between it and the opposite hills on which the village lies. There are numerous springs among these hills as may be easily known by the abundance of trees to be seen which sometimes hide the low houses of the villages altogether. Finally we descend the hill cross an old-time bridge over a great fissure in the rocks and ascend a long steep hill to the village. Teacher Machiel and his mother and sisters, gave us a very warm welcome. This was the first time, I suppose, that any of the ladies of the mission had ever been in this village, so we attracted some attention. It was toward evening when we arrived as we expected to spend the night here. Teacher Machiel took us for a walk about the place. Mazaira is quite a large village and is now a government station, and soldiers are always quartered there. There is a Greek church and a priest in the village; quite a large part of the population are Greek Christians though there are many Fellahs also among them, but the difference is scarcely apparent except as the Christians attend their church on the feast days. Soon after sunrise in the morning, we saw the boys coming to school and before we were at breakfast, they were studying away. This is quite usual in the village schools for then they have no school during the hot part of the day. A little later the teacher had prayers and we visited the school. There were twelve boys present; Machiel says he has a usual attendance of about seventeen, but one or two were sick and others had been called away to help in some work at home. I was very much pleased with those that were present. Some of them were studying the shorter catechism. Four had almost finished, the others not so far advanced. All but two or three were reading, some in the New Testament, some in the Old. They were well up in Bible stories, could answer well questions about Abraham, Moses, David, Daniel, etc. I asked one boy to tell us the story of Joseph which he did exceedingly well, omitting none of the details and his companions listened to the end, as if they had never heard it before.

But I was especially pleased with the verses and chapters which they had committed to memory. The 2d and 5th of Matthew, 103d Psalm, 12th of Romans, and a number of verses particularly referring to Christ as the Saviour, were well known by the larger boys. We do not know whether any of these boys will become Christians, but certainly it will not be for lack of a knowledge of the truth. All these boys are from the Greek sect. While we were pleased with Machiel's school, we were impressed also with the responsibility of his position. It must be very difficult in his position to maintain his spiritual life and keep faithfully to his work. In telling you of this I do not mean to find any fault with him, for we had no cause to; or to intimate that he is unworthy of your trust; but only that you may know some of the difficulties of his position. You know his mother and sisters are no help to him spiritually, nor to his work either, but rather a hindrance. The mother is quite a bigoted woman. They lived in town the first year Machiel was in Mazaira, but this last year they have been out in the village with him. There is only one other teacher within easy access, with whom he can have any companionship. The others are too far away for him even to meet often with them at their Sabbath gathering. The Greek priest and his son have opposed his work in the village at times. And what seems to me hardest of all, he has to try to keep on good terms with the officers and soldiers stationed in the village. We who know what unprincipled men Turkish soldiers are, know how hard this is and at the same time to always do what is true and right. I think Machiel is doing very good work, but he has a very difficult place to fill and he needs the earnest prayers of his friends. I hope his work in Mazaira will be greatly blessed and productive of very much fruit.

My letter has lengthened out more than I expected, I hope you will not think it too long. Very sincerely yours,

M. B. EDGAR.

LETTER FROM MR. STEWART.

LATAKIYEH, November 8, 1892.

Dear Brother:—It is now a long time since we received a letter from you, and perhaps it is our own fault, but we are glad to hear from you at every opportunity. We often think of you all and especially of your father, now gone to his rest. No doubt life has seemed quite different to you since he has dwelt in the unseen, and the future more certain. We hope you are all in good health, as we are at this writing.

Our mountain work, *i. e.* all the schools among the Ansairiyeh has been suspended by the efforts of our Muttaserrif. He began as you know, by closing our school at Jendairia and other places near Latakiyeh, and afterward took possession of the mission property there.

But during the summer spies reported that the teachers were again teaching, which was not true, but they were still going about reading the Bible and talking to the people as they could find opportunity. In October three teachers living in Jendairia were thrown into prison, kept there about five days, and released under promise not to teach school. Then the teacher at Eldainey, Ibrahim Isa, your teacher Fahoum, and Usuf Abband, of Dibbash, were imprisoned for about fifteen days. As this became somewhat monotonous, the Mutasserrif demanded of them security to the amount of £100 each, that in four days they would go up to their villages and bring down all their belongings, and not return till royal permission was secured. The two former found security, and by their own act, October 20th, passed out of the employ of the mission, as we cannot furnish them work in Latakiyeh or Suadea, and they are bound not to work anywhere else. The third teacher not wishing security remained until he was told that his promise was sufficient, so he was released and went and brought his effects to Latakiyeh, like the rest. Isa, the fat man, the preacher, also had to leave the mission house and come to Latakiyeh. Some of the other teachers, escaped prison, but the village chiefs are under bond not to allow them to teach among them. So now we have only two schools open outside of Latakiyeh and Suadea. In these places there is no interference with the work. For a long time there has been no school in Gunaimia, but the teacher continues to hold meetings and visit the people; about a month ago we held a communion there at which three persons were received on examination and four children baptized.

The gospel has found a good soil in that village, and as there are no Ansairyeh there, it is not likely to be molested. The reason for all this trouble is the Muttasserrif claims that all these Pagans have become Moslems, and we have no right to go or work among them without a firman. But there remains plenty of work to be done, and when the door is again opened to us to the mountains the people will know better the value of the gospel. We are sorry to learn that Rev. Easson is not to return, but glad that a man has been appointed to Suadea. But I must close.

Our licentiate, Salim Salih, has been very sick for about two weeks.

Yours very truly,

JAMES S. STEWART.

EDITORIAL.

In the last issue, we made note of two items separately—the defeat of the President, and his Thanksgiving proclamation with the usual silence as to Christ. The *Christian Instructor* joins them together in the paper of November 17th, as follows:

"As religious journalists, we cannot but connect his defeat with his refusal to honor Christ the Ruler of the nations in his Thanks-

giving proclamations. Many reasons are assigned by the politicians for his want of success. That which we have referred to is not thought of by them, or probably by him. But has not Christ said, 'Them that honor me, I will honor'? The President failed to do that when he should have done it. Was the Lord Jesus indifferent as to this? Who can be clear in saying so? It may be said in reply to this, that Mr. Cleveland, the successful competitor of Mr. Harrison, did not recognize Christ in his Thanksgiving proclamations, and yet he has succeeded. It should be remembered, however, that Mr. Cleveland is not a professing Christian. What his private views are, we do not know; but he has never publicly acknowledged his allegiance to the Lord Jesus Christ. Mr. Harrison has and holds a high office in the church. It was greater sin in him to refuse to honor his divine Lord than in Mr. Cleveland. Where much is given much is required. There is a Ruler among the nations, and his hand may be manifested oftentimes when the people do not see or acknowledge it. May not that hand have been in the late election in the way in which we have indicated? Mr. Harrison may well take the reflection with him as he goes down from his great office, and the Christian people of the land may thoughtfully follow him, asking as they do so, Why is this? Connected with this, many good people will ascribe the defeat of the Republican party to its failure to take its stand in favor of moral reforms which are pressing, especially the abolition of the liquor traffic. It originated as a great moral reform party, and it did a noble work. It has failed to steadily pursue the line which it had started upon, and the Lord does not now seem to have any use for it, and he will not, if it continue to sell its birthright. Many good people should now be thoughtful along these lines."

W.

A FRIEND who expected to be in Allegheny last fall and commune with the Central congregation was providentially detained. She wrote a letter explaining the detention in which was the following tribute to the memory of Dr. Sproull. There are many who will be ready to say "Amen" to every word of it:

"I am sorry and disappointed in not being able to be with you at your communion here. I had looked forward for some time hoping to be with you; it is indeed a disappointment to me. When your dear father was with us those seasons were a foretaste of heaven. How often he has told us of the table that would never be withdrawn. The last time I heard him address a table was in your church. His theme was 'How beautiful are thy feet with shoes, oh prince's daughter.' I owe all I am to his blessed instructions."

THE action of Congress conditioning the appropriation of \$2,500,000 on the closing of the Columbian Exposition was regarded and properly as a triumph of the Christian element of the country over those who

are willing to obliterate from our institutions and laws, everything distinctively Christian. The contest, however, is not by any means ended. Unless the friends of the Sabbath act promptly, the victory will be turned into a defeat. The most determined efforts are being made to have the action reconsidered and modified. Petitions are being widely circulated in favor of "Sunday opening." Even small towns and villages are being quietly canvassed. Great secrecy is observed that those opposed to the movement, may not know what is being done. It will indeed be a grand stroke of policy if petitions in favor of the opening more numerously signed than those opposed to it be presented to Congress. Friends of the Sabbath should take action at once and of such a character that there will be no mistake as to what are the convictions and wishes of the people of this land on this subject.

The efforts adopted to blind as to the true character of the present movement are characteristic. The real motive is gain—nothing else. Many of the methods adopted to increase profits are most disgraceful. The question asked is not what is best, but what will bring in most money. As the opening of the gates on the Sabbath day will, it is thought, largely increase the receipts, they must be opened. To conceal the real motive, others are assigned. Some good people are deceived.

Of course, the workingman's interests are urged with greatest persistency. In his address before the Pennsylvania Sabbath Association at its late meeting, Mr. Miller, the President of the Barber's Association, repudiated for himself and those he represented, all such efforts to help the workingmen. The Sabbath he claimed, was the only day of rest the laborer had, and it ought to be kept sacred to him. This is common sense and if workingmen allow themselves to be deceived by the representations of those who now profess such regard to their welfare, they will regret their mistake, but regret it when it is too late.

A compromise is urged by which "machinery will be idle, display of goods, buying, selling, etc., will not be allowed; the rest of the Exposition to be kept open as usual. Employees will not be required to work more than six days." Eminent divines will conduct religious services, etc., etc. Just as though persons who have shown themselves so utterly unscrupulous would keep any agreement of that kind if their gains be interfered with. If the gates be opened, there will be very little or no difference between the Exposition on the Sabbath day and on the week days. Good people should not allow themselves to be so easily deceived. And then the impression is being made that "after all the opposition does not amount to much. A few fanatics head the movement. The people generally are willing that as this is a World's Exposition, no restriction of the kind proposed should be required."

For the purpose of discouraging efforts in opposition we are

gravely assured that "it is morally certain the late action will be reconsidered. Senators and Congressmen, after mingling with their constituents have found out that these latter do not approve of the closing, and are now prepared to act with reference not to the wishes of the few fanatics, but the great *mass* of the people."

Any one who reads between the lines can easily see the object of such statements. They are worthy of the father of lies who hopes for success, by just such unscrupulous methods. The great majority of the people of this land are opposed to all movements like this, favoring a "Continental Sunday." Dr. George, Secretary of The National Sabbath Association, writes from Selma, "I have had a grand ovation in the South at every point since I came—never found more cordiality and hearty co-operation." Mr. Crowe, New York Secretary of the same Association, states that he has made a partial canvas of the State. In one month he "held thirty-two meetings in Delaware and Otsego counties, and had good success. The meetings were large and encouraging. Frequently the houses were crowded. The large receipts attest the interest in the cause." Mr. S. A. George, who is laboring in Western Virginia under the same Association, bears similar testimony. Mr. Leiper, Secretary of the Pennsylvania Association, says that wherever he goes the people are alive to the importance of the issue. Dr. Crafts, also one of its Secretaries, who has lately travelled extensively in the interests of the cause, bears similar testimony.

It is not necessary to add. The truth is, the people are beginning to understand the importance of the question. What is now necessary is that efforts be centred and crystalized, and opportunity be afforded for such an expression of opinion, as will be heard at Washington. If this is done there will be no danger of Congress rescinding or modifying its former action. Every minister in our church should lend his hand to this work. Let meetings be held, petitions signed and persons appointed, their expenses to be paid, to go to Washington, and appear before the Committee by whom this matter will be considered. The larger and more numerous the delegations, the better.

This question demands immediate attention. The issues at stake are too important to be neglected. The triumph already secured may be made complete and a new impetus given to every effort at reform in the land. Or through failure to use opportunity, a grand victory may be converted into a most disastrous defeat, and every great reform receive a setback from which it will take years to recover. Which shall it be? Each one of us has something to do with the answer that shall be given.

J. W. S.

J T E M S.

THE new presbytery of Corning met in the church of Corning, Iowa, November 15th. Rev. T. A. H. Wylie, from the Presbytery of Iowa, Reformed Presbyterian Church, was received.

REV. JOHN GRAHAM, formerly of our church, but latterly of the New Side branch, has accepted a call to the Westminster Presbyterian Church of Allegheny, and will be installed on the 9th of January.

REV. J. BOGGS DODDS, Missionary to Syria, and his wife, are expected to sail on Steamer "Germanic" for Liverpool on 21st ult.

Respectfully, WALTER T. MILLER, *Treas.*

New York, December 13, 1892.

PERSONS donating books to the Theological Seminary, would do well to make a proviso such as Miss Sterrett, of Philadelphia, has done; that if not needed, they may be given to those who will make good use of them. This prevents storing duplicates, and in the case mentioned has provided theological students with valuable and helpful material.

THE Roumania, an eastward bound Anglo-Indian vessel, was wrecked last fall off the coast of Portugal. Two returning missionaries of the Irish Presbyterian Church, Mrs. Dr. Mary McGregor and Mrs. Beattie, perished. This sad event calls up the loss our church sustained when our missionary, Dr. Archibald J. Dodds, bound to Mersine, perished on the coast of Spain.

OUR church here, Londonderry, Ohio, was burned down yesterday. Mr. Wylie had nearly finished his afternoon sermon (about 2:30 o'clock,) when he was stopped short by the cry of fire. The people ran out dragging out the seats and pulpit and all else inside of the church. By that time the roof was all on fire. They got the doors, windows, and window-shutters all saved. All else was soon burned to the ground.

D. LOVE.

A FRIEND in Seattle writes: "Will you kindly mention in the REFORMED PRESBYTERIAN AND COVENANTER that the deed to whatever property may be bought by the Seattle congregation will be secured to the Reformed Presbyterian Church, so there will be no risk in investing here? We have not bought, yet still have the offer of the church mentioned. \$5,000 is the price, and it is considered quite a good offer; they ask \$4,000 cash. We have in bank almost \$2,000; this with the \$1,000 promised by the Board leaves \$1,000 cash yet to be raised. Quite a good many congregations have not yet responded. We hope to be able to get enough to secure the property before the offer is withdrawn."

REV. R. J. DODDS writes from Mersine, Turkey, under date of October 27th. "Notwithstanding all drawbacks here, the work is more encouraging than it was last year. Day and boarding schools are improved. It is noticeable too, that nearly all the accessions to the boarding school, are the fruit of the school that was held last year in our house. I am very glad for Miss Dodds' sake as she will now feel that her labor was not in vain."

THE Allegheny congregation lately elected S. M. Orr and D. S. Anderson, ruling elders. Rev. W. J. Coleman, removed his family from Beaver Falls to Allegheny last fall. Besides his pastoral labors, he is doing a good work in the circulation of literature, as Chairman of the Committee on Testimony Bearing. With the close of the last of the disturbing influences of the late East End movement, the future of the congregation has nothing to cloud it in obedience to duty and trust in God.

THE efforts for union of the Associate Reformed Synod of the South, and the United Presbyterian Church, have met with a reverse. The repeal of the provision against instrumental music by the Associate Reformed Church, seemed to be a clearing of the way, but their last Synod at Atoka, Tennessee, in November, refused to overture to the presbyteries the question of union. They favor the United Presbyterian Testimony, with the articles on slavery and secret societies for them in the appendix !

WE made reference in our October, 1891 issue, to a suit entered by Rev. J. R. J. Milligan, against the Allegheny congregation. He holds warrants for salary for the months of April, May and June 1-15, 1891, drawn by order of the Board of Trustees on the Treasurer. He was suspended, January 14, 1891, by Pittsburgh Presbytery, and withdrew from the church, June 10, 1891, when Synod dismissed his appeal. The congregation had raised his salary from \$1,800, to \$2,100, at the annual meeting in January, and the majority also of the Board of Trustees were in sympathy with him and finally withdrew from the church. After his suspension he was paid in full for January, February and March. The majority of the session remained faithful to the church, and preaching was secured, while the members in sympathy with the suspended pastor ceased to attend or to contribute, and three warrants remained unpaid.

The case came to trial, on December 14, 1892, and continued through the next day, when the jury gave a verdict for the plaintiff. The issue was not that of the right of a suspended minister to his salary pending his appeal, as against a congregation refusing to pay him because of no service rendered, no value received. The charge of the Judge was plain as to that. The case was weighted down against the defendant by the issuing of the warrants. These were *prima facie* evidence of debt, and it was difficult to void them when

the previous warrants had been paid without objection, and the warrants for April and May had been drawn without objection. All the equitable considerations that would have come in in an arbitration had it been accepted, were ruled out by the Judge, such as the state of affairs in the congregation, the division of opinion, the cessation by many of any payment, the weakening of the congregation—considerations not proper to the issue at law; and there was not enough left to countervail the legally issued evidences by the Board of the congregation's debt.

Prof. J. K. McClurkin, and Rev. H. W. Temple, gave evidence for the plaintiff, as to occurrences in presbytery.

BIBLE LESSONS.

FIRST QUARTER, 1893.

LESSON I.—January 1.

RETURNING FROM THE CAPTIVITY.—Ezra 1:1-11.

1. Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying,

2. Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him an house at Jerusalem, which is in Judah.

3. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel. (he is the God,) which is in Jerusalem.

4. And whosoever remaineth in any place where he sojourneth, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the freewill offering for the house of God that is in Jerusalem.

5. Then rose up the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem.

GOLDEN TEXT: The Lord thy God will turn thy captivity, and have compassion upon thee.—Deut. 30:3.

Ezra, a Levite, was born about 493 B. C. He lived in Babylon many years, brought to Jerusalem a company of returned exiles and there spent the latter part of his life, dying about 415 B. C. Tradition makes him the author of the book called by his name, II. Chronicles, and Nehemiah as also the person by whom the Psalms were collected and arranged. The book is written in two languages, Hebrew and Chaldee. The first six chapters relate events which took place between 536 and 516. A period of 58 years elapsed between that and chapter 7,

6. And all they that were about them strengthened their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all that was willingly offered.

7. Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods;

8. Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah.

9. And this is the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty knives.

10. Thirty basins of gold, silver basins of a second sort four hundred and ten, and other vessels a thousand.

11. All the vessels of gold and of silver were five thousand and four hundred. All these did Sheshbazzar bring up with them of the captivity that were brought up from Babylon unto Jerusalem.

which begins the second part, which relates especially to himself and his own work. It was God that brought back the captivity. Cyrus, 536 B. C., was the agent. Although a heathen monarch, yet the divine Spirit influenced him. Likely his attention was directed by Jews at court to prophecies such as Jer. 25 : 12 ; 29 : 10 ; Isa. 44 : 28. His proclamation is remarkable for its acknowledgment of Jehovah as supreme, the recognition of himself as the appointed agent to build the temple, the wise efforts adopted to have the Jews return and do the work, or if not returning to encourage those who did. Cyrus' example and encouragement would lead the heathen population to render material assistance.

God moved the people. The number of those who returned at this time is afterwards given. It was the first return; Zerubbabel and Jeshua were the leaders. The sacred vessels which had been so remarkably preserved were returned. There were five thousand and four hundred, of which twenty-four hundred and ninety-nine were very valuable and important.

God reigns and all events are directly under his control. This explains much that otherwise would be very mysterious.

The necessity for seeking divine help in every effort we make to advance the Redeemer's kingdom is self-evident. Only when we are with God can we succeed. And when this is the case we shall succeed.

The necessity for acknowledging the God of heaven on the part of all his subjects surely does not require argument. The sovereign of the universe cannot be ignored with safety even by nations. He doeth as he pleaseth. None can successfully resist him. What folly to refuse to recognize his authority and rule!

Such as are co-laborers with God should never be discouraged. He has his own time and it is the best time. We can afford to wait. Why should we not!

Most unexpectedly God often raises up powerful agents to help his people in their work. This has been the history of all reforms. If no sinful condition is required, help rendered by the ungodly should be gladly accepted.

The promises of God will all be fulfilled.

PSALMS 74 : 20-23 ; 124 ; 126.

SHORTER CATECHISM.

Ques. 28. Wherein consisteth Christ's exaltation?

Ans. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

LESSON II.—January 8.

REBUILDING THE TEMPLE.—Ezra 3 : 1-13.

1. And when the seventh month was come, and the children of Israel were in the cities, the people gathered themselves together as one man to Jerusalem.

2. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the law of Moses the man of God.

3. And they set the altar upon his bases; for fear was upon them because of the people of those countries: and they offered burnt offerings thereon unto the Lord, even burnt offerings morning and evening.

4. They kept also the feast of tabernacles, as it is written, and offered the daily burnt offerings by number, according to the custom, as the duty of every day required;

5. And afterward offered the continual burnt offering, both of the new moons, and of all the set feasts of the Lord that were consecrated, and of every one that willingly offered a free-will offering unto the Lord.

6. From the first day of the seventh month began they to offer burnt offerings unto the Lord. But the foundation of the temple of the Lord was not yet laid.

7. They gave money also unto the masons, and to the carpenters; and meat, and drink, and oil unto them of Zidon, and to them of Tyre, to bring cedar trees from Lebanon to the sea of Joppa, according to the grant that they had of Cyrus king of Persia.

8. Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the

remnant of their brethren the priests and Levites, and all they that were come out of the captivity unto Jerusalem ; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the Lord.

9. Then stood Jeshua with his sons and his brethren, Kadmiel and his sons, the sons of Judah, together, to set forward the workmen in the house of God : the sons of Henadad, with their sons and their brethren the Levites.

10. And when the builders laid the foundation of the temple of the Lord, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with cymbals, to praise the Lord, after the ordinance of David king of Israel.

GOLDEN TEXT: They praised the Lord, because the foundation of the house of the Lord was laid.—Ezra 3: 11.

Seventh, (v.1) corresponding to latter part of our September and beginning of October. As one man, one purpose. Jeshua, (v. 2) the high priest, (Hag. 1: 1, 14.) Bases (v. 3) the foundations of the old one. Fear ; they felt that God's protection must be secured. Tabernacles (v. 4) Ingathering, thanksgiving, written (Lev. 23 : 34.) custom, (Num. 29 : 12) Continual (v. 5) the daily sacrifices. Set feasts, those appointed. New moons, (Num. 28: 11-15.) In Ex. 39, is described the apparel of the priests. Trumpets answering the purpose of bells with us. David (I. Chron. 15 : 16-21.) Course (v.11) Responsively (Ps 106, 107, 118, and I. Chron. 16: 84.) Ancient, old, not less than sixty as the temple was destroyed over fifty years previous. Wept because the second temple would be lacking in much that made the first so famous. Shouted that again the temple was to be built, in which Jehovah would be worshipped.

We should never forget our religion. Opportunities for God's worship should always be first inquired about when contemplating a change. No worldly circumstances should ever tempt a good man to remain where he and his family are denied church privileges.

Every family should have its altar. Parents cannot be too careful to impress upon their children by example their opinion as to the importance of living in communion with God.

Thanksgiving is no modern innovation. A heart that is capable of appreciating kindness and blessing will ever find reason for acknowledging the goodness of God and will not rest satisfied until thanks are rendered.

All ordinances of divine appointment should be carefully observed. God knows best what we need and how our wants should be supplied. All services should be cheerful. What we do and what we give should be with joy. Never was there such a call for free will offerings as to-day ; never was there such ability to respond to the call. What we need is the disposition. God can give that. Let us seek it.

How glad the people of God are with every evidence of the triumph of his cause even if a contemplation of the past occasioned thereby may awaken feelings of sadness.

The Psalms always afford a suitable vehicle for expression of pious feelings in praise to God.

PSALMS 27 : 4-6 ; 106 : 1-5 : 46 : 48.

SHORTER CATECHISM.

Ques. 29. How are we made partakers of the redemption purchased by Christ?

Ans. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

LESSON III.—January 15.
ENCOURAGING THE PEOPLE.—Haggai 2:1-9.

1. In the seventh month, in the one and twentieth day of the month, came the word of the Lord by the prophet Haggai, saying,

2. Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying,

3. Who is left among you that saw this house in her first glory? and how do you see it now? is it not in your eyes in comparison of it as nothing?

4. Yet now be strong, O Zerubbabel, saith the Lord; and be strong, O Joshua, son of Josedech, the high priest; and be strong all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of hosts:

GOLDEN TEXT: Except the Lord build the house, they labor in vain who build it.—Psalm 127:1.

For six years before Darius' death, every effort was made by neighbors to interfere with the erection of the temple. For a period of fifteen years little or no progress was made. A new turn was given to affairs. Haggai, a prophet, came with an inspiring message. This is his second prophecy recorded in the book called by his name.

Seventh month (v. 1) October. Who (v. 3) a few would be left. The destruction of the temple took place sixty-six years before. Strong, (v. 4) don't give way to despondency. Have courage. No reason for fear. (v. 5) Jehovah is with you. His covenant remains. The same Spirit given before will be given now. Shake (v. 6) convulsions to precede the coming of the Redeemer, convulsions in nature and nations. Desire, (v. 7) descriptive of Christ. He can and will satisfy every right desire, and he alone. He will satisfy all the longings of the soul if we accept him. Their poverty need not discourage them. (v. 8) (Psalm 50:10-12.) Many things in the latter (v. 9) house would be lacking the former had, but it will far outstrip the other. The Desire of all nations will come to it, he who is the Prince of Peace. God has his own purposes in his delays. His plan cannot be interfered with.

The assurance of God's covenant-presence is enough to sustain under any trials and to inspire in any work.

Great convulsions preceded Christ's first coming. Great convulsions will precede his second coming. But he will come.

God will provide the means necessary for carrying on his work. Men may give or they may withhold; the cause of the Master will not in the end suffer. A man may accumulate \$100,000,000, but he cannot take one penny with him. In the end it will be made to subserve the interest of the Redeemer. Rich men who forget this are unwise.

The blessing Christ came to this world to give and which ultimately will rejoice this world, is peace. He is the Prince of Peace. How full of joy will be the world when he reigns.

PSALMS 50:1-4, 1st v.; 9:12; 72:16 19.

SHORTER CATECHISM

Ques. 30. How doth the Spirit apply to us the redemption purchased by Christ?

Ans. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

LESSON IV.—January 22.
JOSHUA THE HIGH PRIEST.—Zech. 3: 1-10.

1. And he shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him.

2. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?

3. Now Joshua was clothed with filthy garments, and stood before the angel.

4. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

5. And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.

GOTDEN TEXT: We have a great high priest that is passed into the heavens, Jesus the Son of God.—Heb. 4: 14.

Zechariah like Haggai comes with a message of encouragement to the returned captives. They were contemporaries and prophesied about 520 B. C. Joshua (v. 1) represented the nation, pleading for it. Satan appeared in his above character as an adversary to accuse. The Lord (v. 2) before whom Joshua pleaded—pleaded almost when hope was gone. Filthy, (v. 3) the symbol of sin. Change of raiment symbol of the changed state. Mitre, (v. 5) (Ex. 28: 36) New life, (v. 7) fidelity will result in close fellowship with God and the angels, "Stand by." Wondered, (v. 8) a sign. Branch, (Isa. 4: 2; 11: 1) the Messiah. Stone, (v. 9) corner stone (Psalm 118: 22.) Joshua, as the representative, had it in charge. Seven eyes directed to it denoting God's watchfulness and care. One day, by the great anti-type. Call, (v. 10) peace and joy.

The Lord Jesus Christ as our high priest ever liveth to make intercession for us. We are sure his intercession prevails.

The devil is a malignant spirit, having delight only in doing harm. He has great power, but it is exercised only as God permits.

Of ourselves we have no prospect of escaping condemnation. Our only hope is in the perfect work of Christ.

Jesus Christ not only saves us, but enables us to enjoy the most perfect fellowship with the Godhead and the highest celestial intelligences. The glorious effect of his work cannot be exaggerated.

Our lives should evidence the blessedness of his work. Peace, joy, love and all the fruits of the Spirit should ever characterize us in all relations.

PSALMS 118: 19-28; 24:29; 50; 5, 6, 1st ver.

MARRIAGES.

By Rev. C. D. Trumbull, D. D., May 4, 1892, Rev. JAMES F. FULTON, of Brownsdale, Pa., and Miss ELLEN EDGAR, of Kossuth, Iowa.

By Rev. S. M. Stevenson, September 28, 1892, at the home of the bride's parents, near Clay Centre, Kansas, MR. ADISON WOODSIDE, of Pauline, Kansas, and Miss EMMA L. DITTMAR, of Clay Centre, Kansas.

By Rev. S. M. Stevenson, October 20, 1892, at the home of the bride's parents, MR. JOSEPH CROMIE, of Brackenridge, Colo., and Miss MATTIE A. RODGERS, of Morganville, Kansas.

By Rev. J. R. Latimer, at the residence of the bride's parents, October 20, 1892, MR. S. B. McCLELLAND and Miss M. M. STEWART, both of New Castle, Penna.

By Rev. C. D. Trumbull, D. D., October 27, 1892, MR. THOMAS GARVIN, of Morning Sun, Iowa, and MRS. M. A. WALLACE, of Kossuth, Iowa.

By Rev. C. D. Trumbull, D. D., November 30, 1892, MR. WM. J. EDGAR, of Linton, Iowa, and Miss BESSIE P. MARTIN, of Cairo, Iowa.

OBITUARIES.

DIED on Friday, November 4, 1892, at 6:55 P. M., ROBERT CLEELAND, in the 65th year of his age.

JOHN BOGGS BARR, son of Deacon J. C. and Belle Barr, of Union congregation, died September 10, 1892, aged 45 days.

"He gathereth the lambs in his arms."

Com.

IDA MATILDA EDGAR, died at Lockwood, Mo., September 8, 1892, of spinal meningitis, after an illness of six days. She would have been eight years of age October 22d. An unusually quick child to learn, she ever evidenced a loving disposition and gave strong indications of being one of the elect. This is a sad providence to my sister.

J. BOGGS DODDS.

DEPARTED this life at Parnassus, Pa., May 30, 1892, MRS. ANN ROWAN, widow of the late Robert Rowan, in her 80th year. Mrs. Rowan was a member of the Parnassus congregation, R. P. Church. She was a lover of God's house and faithful in her attendance upon the ordinances, and liberal in supporting them. She was quiet in her demeanor, but always ready to assist in the cause of Christ, kind to the poor, and attentive to the afflicted. Her last illness was protracted, her suffering at times intense. She bore it with cheerful resignation. She trusted her Redeemer and died in peace. "Her children arise up and call her blessed."

J. R. WYLIE.

ACTION of session of York congregation is reference to the death of elder JAMES F. GUTHRIE.

WHEREAS, It has pleased the Master to call from labor to rest James F. Guthrie, a member of this session, we who remain desire to lovingly record to his name this memorial : James F. Guthrie was a faithful friend, a wise ruler in the house of God, a diligent laborer in the Master's vineyard. His diligence was so great that his work was finished and accepted at a time of life when many who remain have but begun their work for the Master. He lived so near to God that he needed no special call to prepare. "He is not, for God took him."

By order of session,

W. C. ALLEN, *Moderator.*

R. J. CULLINES, *Clerk.*

MRS. ELEANOR (McGeorge) MCKINNEY was born February 21, 1816, and after her marriage with Mr. Robert McKinney united with the Union congregation, in which she was an active and consistent member until she removed to Springfield congregation, of which she was a member at the time of her death. Mrs. McK. was one who some years before her death experienced great affliction. First, her oldest son, R. M., was taken just when he was ready to enter on the duties of the ministry. His death was followed by that of his wife, Nannie, and then Susie and Cameron followed. Then her husband was killed almost before her eyes by a bull ; then John's and his wife's death followed, leaving only one child, S. C., to survive her. She bore these afflictions with Christian patience and resignation, and her faith seemed to become stronger in the chastening Redeemer. The last years of her life were years of peace and quiet. She quietly fell on sleep February 26, 1892, and was laid in the Union graveyard with husband and children, to await the resurrection day.

Com.

DIED, July 30, 1892, MR. HUGH McELROV, in the 75th year of his age. He was a member of the Manchester and Brookland congregation. He came to Brookland in his eleventh year, gave himself to the church when young, and continued in her service without wavering until the end. He married Miss Ellenor Armstrong, with whose cheerful help and loving counsel, he established a home, well known as the abode of hospitality, faith and hope. Sons and daughters arose under their nurture to fear the Lord and enter his service. Diligence in labor was rewarded with plentiful harvests; and the income was liberally shared with the church. The congregation knew where to find an open pocket-book, when funds were wanted. He suffered much during the last years, but without complaint. He knew he was in the furnace to remain, till the gates at the farther end would be opened, and the King would say, come hither. His latter end was peace. While God gathers the ripe, may He make others strong to take their place. May the Holy Spirit, as the source of all comfort, dwell in the heart of the widow, the sons, and the daughters.

J. C. MCFEETERS.

RESOLUTIONS of the Reformed Presbyterian Sabbath School of New Alexandria, on the death of MRS. JANE JACK, who was called home to heaven on September 28, 1892.

WHEREAS, It hath pleased our Father, who doeth all things well, to remove from our midst our much beloved sister, Mrs. Jane Jack,

Resolved, That while bowing submissively to the hand of God, we hereby record our sense of the loss we have sustained in this bereavement; recognizing in the life of our sister a devoted Christian character, faithfulness in the attendance on all the ordinances, also, solicitous for the spiritual interests of perishing souls.

Resolved, 2d. That we tender our unfeigned sympathy to the bereaved children and each member of the household, comforting them with the promise, "Blessed are the dead who die in the Lord, for they do rest from their labors and their works do follow them."

Resolved, 3d. That a copy of these resolutions be sent to the family and also entered on the minute book of the Sabbath School. That a copy be sent to the REFORMED PRESBYTERIAN & COVENANTER, and *Christian Nation*.

Respectfully submitted,

J. M. BROWN,
ANNA F. PATTERSON, } Committee.
S. J. C. STEELE,

RESOLUTIONS of sympathy with Rev. J. K. Reed, adopted by the session of the Reformed Presbyterian Church, of Bovina, N. Y.

In token of our Christian and fraternal regard for our pastor and friend, Rev. J. K. Reed, the Moderator of this session, we, the elders of the session of the Reformed Presbyterian Church, of Bovina, N. Y., for ourselves and for our congregation, do most heartily desire to express and to place on record the following resolution of sympathy and condolence:

1. That the great loss which he has sustained, in the all-wise and merciful providence of God, in the death of his dear wife, we most sincerely assure him of our tender sympathy and earnest prayers that God might sanctify to him, and to us all, this afflictive dispensation of his providence, and give abundantly of his sweet and sustaining grace that we may all be enabled to say, "Not my will, but thine be done."

2. And in recognition of the Christian character and holy conduct of Mrs. REED, we desire to testify that, in the short time it was our blessing to know her, we realized the beauty of her life, and the stability and sweetness of her trust, in her sickness and death, and felt that she had set before us the example of an exemplary woman, as described in the Scriptures: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

3. That we present to Mr. Reed a copy of these resolutions, and have them printed in one of our county papers, and also in the church paper.

Respectfully submitted,

SESSION.

RESOLUTIONS of the Ladies' Missionary Society, of Winchester, Kansas, on the death of Mrs. JANE WRIGHT.

WHEREAS, It has pleased our Heavenly Father, who doeth all things well, to remove from our midst our sister Mrs. Jane Wright, one of the original members of our society,

Resolved, That we bow meekly to his will and prize his name for the assurance we have that our loss is her gain.

Resolved, 2d. That her removal should be used by us as a providential admonition, to do with our might what our hands find to do in missionary work, and all work for the glory of God, and the good of humanity, as "the night cometh when no man can work."

Resolved, 3d. That we, the ladies of this society, desire to express our sympathy for her, although in the providence of God she was detained from being often with us at our meetings, we feel sure that we had her prayers for our welfare and progress.

Resolved, 4th. That a copy of these resolutions be sent to the *Christian Nation*, and magazines for publication.

The Lord from above is calling our loved ones one by one,
 Away from this world of sorrow after their work is done,
 To the rest he has provided for such as keep his way ;
 The rest which we all should seek for, that enter it we may.
 Then why be sad when earthly friends are called to rest above,
 When we so soon expect to go and join with those we love
 In singing everlasting praise to our excellent king,
 Who conquered sin, death and the grave, and robbed them of their sting.

Mrs. AGGIE W. DILL, } Committee.
 MRS. LILLY J. RUSSELL, }

DIED very suddenly on Sabbath forenoon, August 28, 1892, after an illness of four days MRS. SARAH JANE WEAR, daughter of John Beattie, deceased, and sister of the late Rev. James Beattie, of Vermont, and of the late Rev. Joseph Beattie, D. D., of the Syrian Mission. Mrs. Wear was the last of a family of ten children. Trained by godly parents, she early made a public profession of her faith in Christ, and united with the Reformed Presbyterian Church of Coldenham, N. Y. She was a decided Covenanter and always loved the ordinances of God's house. She was fortunate in having such a pastor as Dr. J. R. Willson in the formative period of her life. She always spoke of him with great love and affection. For many years she regularly conducted family worship in her home. She endeavored to train her children in the footsteps of the Master whom she loved. She was of a cheerful and joyous disposition in all her trials, and carried sunshine wherever she went. She had frequently expressed a desire, if it were God's will, that she might have a short sickness and a peaceful death. Her desire was granted. She was in bed about three days. She gently and painlessly fell asleep in Jesus. She leaves five children and many grand-children to mourn the loss of a loving mother and grand-mother. She is now in her Father's house enjoying a communion and fellowship that is eternal. She was followed to the narrow house appointed for all living by a large concourse of friends and neighbors, and was interred in the Coldenham cemetery where she will sweetly sleep until the glorious morning of the resurrection. Her age was seventy-one years.

" We have laid thee in the grave, mother,
 Away from every care ;

May your silent rest be peaceful
 As you slumber, loved one, thiere.

" We're sad and lonely now, mother,
 The world to us seems drear ;
 For since you died our very souls
 In sorrow linger here.

" We think you are happier now, mother,
 Since your pure spirit fled ;
 Yet we never can forget you
 Though you sleep among the dead."

- [COM.

Jas. R. McKee, treasurer, 708 Penn avenue, Pittsburgh, acknowledges
the following receipts for the months of September and October, 1892:

DOMESTIC MISSION.		CHINESE MISSION.	
Oct.		Oct.	
6,	S. S. Class of W. J. McCrea, Winchester.....\$ 5 82	1, Beulah cong.....\$ 6 28	
6,	W. P. S., of Pittsburgh Pres. 118 27	1, New Alexandria cong..... 28 00	
6,	W. P. S., of Pittsburgh Pres. for Denver Church bldg.. 212 00	4, New Concord cong..... 81	
6,	W. P. S., of Pittsburgh Pres. for Seattle Church bldg.. 5 00	5, Utica cong..... 11 00	
17,	S. S., Rehoboth cong..... 13 94	6, W. P. S., Pittsburgh Pres.. 161 78	
17,	S. S., Elkhorn cong..... 6 64	6, W. P. S., Pittsb'g Pres. for New Chinese Mission..... 54 68	
20,	Sam'l Fishbaugh, Erastus, O. 3 00	7, Tomica cong..... 1 50	
26,	Young Peoples' Society, of Mansfield cong..... 10 00	10, North Union cong..... 10 21	
31,	S. S., Mansfield cong..... 12 15	11, Robt. Macklin, Waterman, Ill., New Chinese Mission 30 00	
SOUTHERN MISSION.		14, Sterling, N. Y., cong..... 11 00	
Oct.		17, Tabor cong..... 4 75	
1,	New Alexandria cong..... \$57 76	18, Mansfield cong..... 2 72	
4,	New Concord cong..... 12 83	18, East End, Pittsburgh, cong. 2 00	
4,	Central cong..... 93 86	19, Cincinnati cong..... 10 80	
5,	2d New York cong..... 105 40	20, Mrs. Rebecca Fishbaugh, Erastus, O..... 5 00	
6,	W. P. S., of Pittsburgh Pres. 181 28	22, Lind Grove cong..... 7 75	
6,	W. P. S., Pittsburgh Pres. for Valley Creek Mission.... 18 00	24, S. S., Clarinda cong..... 16 06	
6,	W. P. S., Pittsburgh Pres for Camden..... 5 00	24, S. S., Long Branch cong.... 9 00	
6,	W. P. S., Pittsburgh Pres. educate Mr. Leggett..... 8 00	25, E. H. Humphreys, Sterling, Kansas..... 5 00	
12,	Mary J. Beggs, Canonsburg Pa..... 2 50	27, Cedar Lake cong..... 9 00	
13,	North Cedar cong..... 10 20	28, Miss M. J. Macklin, Water- man, Ill., New Chinese Mission..... 6 67	
13,	2d Philadelphia cong..... 49 18	29, Ryegate cong..... 4 00	
14,	Sterling, N. Y., cong..... 22 00	THEOLOGICAL SEMINARY.	
14,	S. S., Hebron cong..... 12 30	Oct.	
14,	Mrs. McKibbin..... 5 00	4, New Concord cong..... \$ 9 00	
15,	S. S., Olathe cong..... 21 45	4, W. M. Hardesty, int..... 1 50	
15,	S. S., Mahoning cong..... 12 16	5, S. S., Sylvania cong..... 6 01	
17,	I. M. S., Bloomington cong. 20 52	5, Belle Centre cong..... 9 00	
17,	S. S., Elkhorn cong..... 12 25	5, York, N. Y., cong..... 16 00	
17,	Tabor cong..... 10 00	7, Tomica cong..... 1 25	
18,	East End, Pittsburgh, cong. 6 50	7, Bloomington cong..... 21 60	
22,	S. S., Long Branch cong... 17 41	10, Miller's Run cong..... 46 50	
24,	S. S., Clarinda cong..... 16 07	12, Winchester cong..... 16 40	
25,	A friend, Sterling, Kan.... 5 00	12, Sterling, N. Y., cong..... 12 00	
28,	Miss M. J. Macklin, Water- man, Ill..... 6 67	14, Olathe cong..... 9 36	
29,	Ryegate cong..... 10 00	14, Morning Sun cong..... 35 00	
TESTIMONY BEARING FUND.		14, Jonathan's Creek cong.... 5 80	
Sept.		15, Sharon cong..... 31 73	
28,	Hickory Grove cong..... \$13 47	15, Rehoboth cong..... 17 75	
28,	Lisbon cong..... 15 00	17, Beulah cong..... 5 92	
29,	Clarinda cong..... 24 26	17, Walton cong..... 14 16	
30,	Hopkinton cong..... 15 50	17, Hopkinton cong..... 19 37	
30,	Church Hill cong..... 7 30	17, Clarinda cong..... 23 00	
Oct.		18, Mansfield cong..... 12 58	
1,	New Alexandria cong..... \$46 00	18, East End, Pittsburgh, cong. 5 00	
4,	New Concord cong..... 5 47	18, Little Beaver cong..... 14 25	
6,	W. P. S., Pittsburgh Pres... 55 00	19, Cincinnati cong..... 4 22	
10,	Seattle cong..... 18 21	19, Lake Reno cong..... 5 30	
13,	Hebron cong..... 1 00	20, Jno. Galbraith, Valencia, Pa. 5 00	
17,	Tabor cong..... 1 10	22, Lind Grove cong..... 6 25	
18,	East End, Pittsburgh cong. 4 00	24, Hickory Grove cong..... 6 87	
27,	Cedar Lake cong..... 6 46	24, Utica cong..... 26 15	
29,	Ryegate cong..... 3 50	25, Long Branch cong..... 15 54	
		25, New Alexandria cong.... 41 60	
		25, Syracuse cong..... 8 00	
		26, Southfield cong..... 17 80	

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PARTIES remitting subscriptions and desiring receipts will please enclose stamps.

THE collection for February, 1st Sabbath, is Church Erection, and amount called for is \$4,000.

NOTICE TO SUBSCRIBERS.—Please examine tabs for credits of money recently sent. Any yet in arrears will please remit.

Dr. W. A. RUSSELL, one of the few Covenanter Dentists, requests us to state that he has moved to Allegheny, No. 35 Federal Street.

SOME copy was lost in December, 1892, after being mailed in Allegheny, which may account for non-appearance of matter received by us.

RECEIPTS FOR GENEVA COLLEGE GYMNASIUM, 1892 and 1893.—*Philadelphia*—Mrs. Susan Wiggins, \$10.00; Mrs. McFeeeters, \$5.00; James Jones, \$5.00; James McKnight, \$10.00; Mrs. Sarah Eby, \$25.00; Alexander Kerr, \$5.00; Thomas Brown, \$5.00. *Baltimore*—Mrs. Shuckelford, \$50.00; J. S. Duncan, \$2.00; Jas. Dickey, \$10.00; Joseph Bowes, \$25.00. *Washington, D. C.*—Mrs. Major Powers, \$25.00. *Pittsburgh*—James McCune. W. P. JOHNSTON.

To CLEAR out a large edition of "Christ in the Song," (Rev. J. Kennedy), a few remaining copies are offered at reduced prices, as follows: For single copy, 75 cents, prepaid; for parcels of five, 65 cents each; parcels of ten, 60 cents; and parcels of twenty-five, 50 cents each. A copy of a pamphlet by the same author, "The Assurance of Grace and Salvation,"—of which nearly 3,000 copies were sold—will, if requested, be sent with every copy ordered of "Christ in the Song," without any additional charge or expense. Apply to JOHN KNOX McAFFEE, 62 Ann Street, New York; or to the author, 334 W. Fifty-fifth Street, New York.

APPOINTMENTS—IOWA PRESBYTERY.

WASHINGTON—March, James Patton; April, 1st and 2d Sabs., or until presbytery, J. S. Duncan, licentiate.

C. D. TRUMBULL, *Chairman.*

OCT 23 1894

COMBINED SERIES, - VOL. XXXI, No. 2.

THE

Reformed Presbyterian
AND
Covenanter.

FEBRUARY, - - - - 1893.

J. W. SPROULL,

D. B. WILLSON,

EDITORS AND PROPRIETORS.

EDITORS' ADDRESS

ALLEGHENY, PA.

"Wherunto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 3: 16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."
Jude 3.

PUBLISHED MONTHLY.

TERMS: { \$1.00 per annum in the U. S. and Canada.
 { \$1.13 per annum in Great Britain.

PITTSBURGH:

PRINTED BY MYERS, SHINKLE & Co., 523 WOOD STREET.

Entered at Pittsburgh Post Office as Second Class Matter.

the membership not exceeding fourteen or fifteen. That city is, however, a most important centre. There is still the nucleus of a congregation. A satisfactory settlement, it is hoped, will soon be made as to the amount of damages the congregation should receive for injury done to its property on account of improvements made by the city by which the building has been rendered unsuitable for church purposes. A new lot can then be secured in a more desirable locality and building erected.

Wahoo numbers now but forty-four members. They agree to raise \$400 a year for preaching. They have a good church property, well located. In order to keep the congregation together, the Board must supplement and send some one at once to take charge.

With the amount of money on hand and likely to be raised the Board cannot attempt more than it is doing. There are other fields it is true that are inviting. It is a shame that nothing has been done with reference to Chicago. A competent person should be sent there at once to start a mission. The experiment of following a few straggling Covenanters who leave their own congregations and locate elsewhere without reference to church privileges and of organizing congregations where they are not needed, has been tried already too often. A great deal of money has in this way been wasted and the time of laborers uselessly expended. In Chicago there is already a comparatively large number of members of Covenanter families. Young men and young women from Covenanter homes are constantly being attracted to that busy, enterprising city. Something ought to be done to save them to the church. As it is now those who go are lost to her, whereas, if the proper effort was made, many of them would be retained in her communion. But then, to engage in such an undertaking requires money.

Except what is done by the Board there is little Home Mission work done in our church. One or two congregations employ some person to hunt up Sabbath School scholars, or take charge of a mission. One or two presbyteries have a presbyterial fund to supplement amounts raised by congregations for pastors, or vacancies for supplies. That is all. In some presbyteries no effort whatever is made to find out and cultivate promising fields. It is no wonder our statistics do not tell a different story from what they do. The reason usually assigned for this neglect is lack of funds. Many of our congregations are not able to give an adequate salary to their own pastors much less cultivate new fields. This emphasizes what has already been said. That the church do her work at home she must have

MORE MONEY.

But some one may ask: Has not the church plenty of money, and for this very purpose? In the last Minutes of Synod it is stated that there are \$25,383.02 for Domestic Mission purposes. That is true. But then that sum is invested. Only the interest goes to this department of the Lord's work. We take charge of the principal. He tells us that the gold and silver are his, but then it is so

much more satisfactory to know that we control the entire principal, for who knows but something may happen and the church not be prepared for it. It does seem strange that there is such a demand for money on her part and at the same time she have so much, and yet not able to use it as and when needed. Now is the time it can be wisely expended, but alas! "hands off." Appeals are made, stations are declining, congregations are becoming weaker, and yet the church is becoming richer. Some one may perhaps find in God's word a precept relating to the laying up of treasures on earth that applies to the body of Christ, the church, different from that which applies to the individual member, but he has never made known his discovery. Possibly some one may be able to show from history that large sums of money laid away by the church and bearing interest have not been hurtful, but he has never done it. Our church numbers about 10,000 members. The endowment is \$461,302.24. The increase last year was \$244,043.65. For missions alone there are invested \$63,799.82, from which the church gets a dividend of five per cent. And yet, notwithstanding, the most urgent appeals are made for more liberal contributions that our work may be carried on. What a pity this money cannot be used "as the Lord hath need of" it. We are growing richer and richer in endowments, but alas! in some other respects weaker and weaker. If this continues, after while may come the inquiry: Then whose shall "all these be?"

In the meantime let us do what we can to have the entire church become fully alive to the importance of the home field, and to respond so liberally to the appeal for means with which to cultivate it, that the full amount asked for by Synod may be raised. What we need in order to do this is renewed and entire consecration.

J. W. S.

NATIONAL REFORM LITERATURE.

BY REV. DR. KERR, GLASGOW.

The Reformed Presbyterian Synod of the United States, at its meeting in June last, instructed the National Reform Committee to give wide circulation to reform literature throughout the current synodical year. On the occasion of my recent tour in the western world, I had the opportunity of an interesting conversation on this great question with the Rev. Professor Coleman, of Allegheny, the Chairman of the National Reform Committee. The vestry of Mr. Coleman's church was almost filled at the time I visited it with the first delivery from the printers of several thousands of reform publications and parcels already prepared for the post, evidences that the execution of Synod's instructions had not been committed to indolent hands. Since returning from my tour which was most enjoyable throughout, I have had a letter from Mr. Coleman, expressing the desire that I should in brief outline, at least place be-

fore the members of the church in America through the pages of the REFORMED PRESBYTERIAN AND COVENANTER, the operations of a similar kind which have been carried through by the Reformed Presbyterian Synod of Scotland. Were it not for the Professor's strong pressure and his own great zeal in the cause, I should certainly never have dreamed of even seeming to hold up the feeble efforts of our little Synod as being worthy of either imitation or commendation. The Professor appears to think however, that a blast from our little horn would waken up echoes and slumberers even beyond the Alleghenies and the Rockies.

Any Reformed Presbyterian Church without a publication department in its official work, outside the magazines and journals within her bounds, lacks one most important arm of service. The faith once delivered to the saints has been given her to conserve indeed, but not to reserve. It has been given her to diffuse and distribute, and her own enjoyment of that "faith" will be the richer in proportion to the activity and generosity with which she communicates it everywhere throughout the world. Other associations with certainly not more important principles and objects are busy with the circulation of their publications, as the Temperance, Protestant, anti-Opium, anti-Masonic, and other societies, and they have found this one of the best agencies they can employ for arousing attention, and influencing public opinion. So have Socialists, Communists and the Romish propaganda. The ever to be deplored "revival" of Ritualism, and Puseyism—Popery in embryo—of the Church of England, was created by the "Tracts for the Times" which were showered like snow-flakes throughout the meetings, houses, cars and coaches of that country by Jesuit and other willing hands. History records that when Luther was a prisoner in the Wartburg, where he composed so many of his works, he had a dream in which Beelzebub seemed to appear, when Luther, rising from his reverie, grasped his ink bottle and hurled it at the demon who instantly vanished. Even dreams may have lessons, and certainly a vigorous and courageous use of the ink bottle by tens of thousands of publications from the press might crush the demons of error and vice and preserve our social, ecclesiastical and national fortresses from the presence and power of Apollyon. Anyhow, it is the duty of the witnesses to torment them that dwell on the earth!

The "Publication Schæme," as it is called, of our Synod was originated in 1875, nearly twenty years ago. In that year, a member of the court "brought under the notice of Synod the subject of originating a scheme for the printing and distribution of tracts, for disseminating religious knowledge and for maintaining and diffusing the distinctive principles of the church." A committee was appointed to give full consideration to the proposal; and at next Synod they submitted a report in which they express their "conviction that a great amount of good might be accomplished by

this means ;" and that "in the use of such an agency, two objects ought to be kept prominently in view." One of these objects would be the circulation of tracts and other publications in defence of those doctrines and principles on which the evangelical churches were agreed ; and the other was the circulation of similar publications in explanation and defence of the historical position and distinctive principles of the church. To accomplish these objects, especially the latter, "would be one means," proceeds the committee's report, "to fulfill our engagement to maintain and diffuse the principles of the Reformation." They also recommended that the publications should, for the most part, not exceed four pages octavo, and be clear in statement, and argument and vigorous in style.

Since the institution of this agency, a vast amount of information regarding the church and her special testimony has been prepared and distributed. A large number of tracts, brief and comprehensive, have been written and others have presented extracts from the productions of ministers of the church and others who have passed away ; and so the dead and the living have been speaking with the one voice. The titles of some of these publications, are : Christ in the Psalms, Regeneration the Work of God alone, Reformed Presbyterians and Open Communion, Christ's Testimony to the Doctrine of Everlasting Punishment, Consensus of opinions against Instrumental Music in Worship, Consensus of opinions for the Psalms alone in Praise, National Reform in Great Britain, The Evils of the Oath of Allegiance, Reformed Presbyterians and Parliamentary Elections, Descending obligation of the British Covenants, Two objections to the Political Standing of Reformed Presbyterian Church considered, The Moral condition of Britain with regard to Prelacy.

A wide distribution has been given from time to time to these and other similar publications. Copies were sent at intervals of two or three years as funds admitted, to members of Parliament, for the three kingdoms, all Presbyterians and some other ministers in England, Ireland, and Scotland, the Provosts of cities and towns, the chairmen and other members of school boards, the secretaries and presidents of Young Men's Christian Associations, the editors of newspapers, journals and magazines, and others as well as circulated among the members and families of our own church.

Prior to the late Parliamentary elections, two papers bearing intimately on the position of the church were proposed by the direction of the Synod. One set forth in the form of a memorial to the Houses of Parliament the reasons why Reformed Presbyterians decline to vote for members of Parliament, to seek offices of State or membership in Parliament, and otherwise to use their full privileges as members of the State. (This paper appeared in a recent number of the *Political Dissenter.*) The other, prepared in view of

the present wide spread agitation for ecclesiastical reconstruction in Scotland, contained a brief summary of the history of the Reformed Presbyterian Church since the Reformation, and stated the grounds on which she claimed to be the sole ecclesiastical representative in Scotland of the church of the Reformation, the descendant of that church in an unbroken line of succession, and the inheritor and exponent of the testimony for truth which she maintained. (This paper appeared in the November issue of the *REFORMED PRESBYTERIAN AND COVENANTER*.) Copies of these papers were forwarded soon after the meeting of Synod to most of the parties mentioned in the preceding paragraph; and on the very eve of the elections, a copy of the former paper was inserted in full as an advertisement in all the leading Scottish newspapers on the same day. By these means, a statement of our reasons of practical dissent has been brought under the attention of hundreds of thousands who had possibly never seen them before. These papers also helped to deepen the convictions of the members of our own church regarding the scripturalness of their own attitude toward the Imperial administration.

While the Reformed Presbyterian Churches are engaged in carrying the Gospel to the heathen, the Greeks, the Negro, the Chinese, have they no mission to civilized and Christianized nations and empires? These churches have been specially entrusted with the Gospel of the Universal Dominion of King Christ over all nations and of their duties toward their exalted Potentate. This blessed truth is the Gospel of the Reformed Presbyterian Church to the empires of the world; the proclamation of that truth is her distinctive and ennobling mission. True, living agents have been sent forth to herald the empire-elevating message, but she must also by and of herself produce and scatter more abundantly a literature of this Gospel Reform. This is a missionary enterprise—the enterprise of leading the great American Republic and the British Empire to place the crown on Messiah's head—as commanding and sublime as any to evangelize the most benighted parts of the world. In the institution of a literature specially intended for this end, the Reformed Presbyterian Churches have remedied another defect in their armour and should now gird themselves more lovingly and loyalty for the prosecution of that great campaign, whose final issue shall be universal coronation of the King of kings.

The next meeting of the Council of the Alliance of the Presbyterian Churches of the world is to be held in Glasgow, in 1896. Several representatives of the Reform Presbyterian Church of the States, will in all probability be then in this country for the Council. Might not the occasion be taken advantage of for holding on the week before or after the Council a General Council or Convention of representatives of the Reformed Presbyterian Churches, from various parts of the world? There would be representatives of

the Reformed Presbyterian Churches of the United States, Ireland and Scotland, and several of our brethren from Canada, and probably also the Rev. A. M. Moore, M. A., of Geelong, who has so long and so faithfully upheld the banner for Christ's crown and covenant of far off Australia. It would also lend great interest to the Council if some of the missionaries in the east of the American Church and Dr. Martin, of Antioch, of the British Churches, could have their furloughs arranged by the Missionary Boards to admit of their presence and counsel. Such a convention would be the first of its kind in the history of Reformed Presbyterianism, and might, by the good hand of the Lord upon it, be signally helpful in deepening the devotion of all concerned and of drawing public attention to doctrines which shall yet produce the reformation and prosperity of the Commonwealths of the world.

L A L E O.

The following thoughts were suggested by the criticism entitled "Doubtful Exegesis" in the January number of the REFORMED PRESBYTERIAN AND COVENANTER.

The words "keep silence" in the often quoted and as often misinterpreted passage "Let your women keep silence in the churches," is again the subject of dispute. While the short exegesis given before a Christian Endeavor Convention was unhappy in its manner of expression yet the critic clutches at a straw and has taken occasion to befog the minds of his readers with an interpretation far more unhappy and much farther from the truth. Many of the most learned students of the Bible at the present time give and accept the interpretation of the speaker before that convention.

The primary meaning of the infinitive *lalein* from the Greek word *laleo* is "to chatter" and it is but reasonable that Paul, the inspired missionary to the Gentiles, should use this word in its primary meaning when he wrote his first letter to the Corinthians, a people recently gathered into the mission from the Pagan population in its vicinity. In the same connection he orders the men of that mission who cannot speak the same language as the majority of its members to "keep silence" as well as the women, and for the same reason, so that there might be no disturbance in their religious assemblies.

To no woman in the Christian church, nor at the present time, do the words of this passage apply, but to those who chatter in a religious assembly or in the house of God concerning secular affairs, the latest styles, the newest novel or the last sensational drama and have no heart for either work or worship. To all such come the words with a multifold power, accumulated during the centuries since they were first written, "Let your women keep silence in the churches."

To those who have labored as missionaries among the heathen that have neither love nor reverence for their deities nor the places

where they are worshiped, but who mumble their prayers, bring their offerings and make their bodily genuflexions before them all through superstitious fear, know full well how difficult it is to educate such to a proper reverence or decorum in any place of religious worship. It requires years of faithful and patient toil to fashion the granite boulder of paganism into the comely form of Christianity. Paul, not only the first, but prince of missionaries, knew and felt this reality more than any can who have succeeded him.

But the Greek *ecclesia* translated "church," is the pivotal word in this passage, and without a right understanding of its meaning a true exegesis cannot be given. The primary meaning of *ecclesia* in the Greek is assembly, and may mean either a legislative or religious assembly and is not a synonym of the word church as we use it at the present time; therefore the correct interpretation of the passage is, Let not the chattering women disturb your public religious assemblies; the meaning of the context is, Let him keep silence who speaks in a foreign tongue, and the key to the whole section is in the last verse, "Let all things be done decently and in order."

The question as to whether women are eligible to the office of the ministry is not found in the passage at all, nor does the writer advocate it.

An old legend says that when St. Bernard entered the great church of Spire, Germany, the image of the virgin saluted him saying, "Good marrow, Bernard!" He replied, "Oh, your ladyship hath forgotten yourself. It is not lawful for a woman to speak in the church." For centuries after the primitive church had swerved from its first faith and form of worship, the chisel of the sculptor and the brush of the painter vied with each other in creating the most perfect image of the mother of our Lord, until the representations were so true to the highest ideal of artistic conception that they were the wonder and admiration of her worshipers, none of whom saw any imperfection until, as the legend tells us, she spoke in church. The dumb, cold marble was perfect; the vitalized image must needs be rebuked by the pious monk.

For centuries, too, woman has occupied a position in the church of Christ not unlike that of the dumb image which ornaments the Papal shrine. She has been complimented by her brothers for her silent influences, and admired by them as the ornamental part of all church assemblies. With the same quiet spirit shown by the slaves of other days when they so often heard from the sacred desk "Servants obey your masters," she has listened to "Let your women keep silence in the churches." Such moulding influences have dwarfed multitudes of souls and wrought ruin to woman herself, thus crippling the working force in the church. But during the present "woman's century" a new baptism has come upon the church and new consecration has led to a deeper, more thoughtful and more prayerful study of God's word, and the entrance of

his word gives light. Paul's exhortation to "help these women that labored with me in the gospel" is as suggestive and precious to-day as when it was first written.

Woman is now taking her place in the church to which she is showing herself entitled. Look at our churches! In many of them the vigor, activity and life come from the godly women, and the valley of vision full of dry, dead bones would be greatly multiplied were it not for these women who labor in the gospel.

Those who are ever crying "keep silence" are the ones who ask, "Why should women undertake to help in the work of telling people how to be saved?"

The answer is, the church cannot go "into all the world" and take the gospel to "every creature" unless women are sent, and sent with unsealed lips so they may speak to the assembled multitudes as well as to the twos and threes that they may find in the habitations of horrid cruelty. She has been slow in learning this, but the truth is being forced upon her in the mission fields both at home and abroad. There is not one word in the law, the prophets, the evangelists or in the apostolic writings that teaches that woman may not be a chosen messenger to carry the sweet evangel to any part of the world and tell it in public assemblies, as well as to private individuals. The whole Bible is bristling with facts in favor of such work. Such a department of labor would not infringe upon the rights of the pulpit nor with the sacred office of the ministry, and no doubt every earnest pastor is ready to say with the "Lawgiver of Israel," "would God that all the Lord's people were prophets." The truth is that evangelistic work in the church may be done by man and woman alike, and it is the duty of both to work side by side for the salvation of the world and the glory of Christ.

ROSAMOND R. JOHNSTON.

C O R R E S P O N D E N C E.

One who has the cause of Christ deeply at heart writes us a personal letter called out by reading our last issue. Her earnest words will be as interesting to our readers, as they have been to us.—EDS.

Dear Friend:—The January number of the REFORMED PRESBYTERIAN AND COVENANTER reached me this morning. In reading it, as I always do when possible at once, a few thoughts were suggested. In regard to the defeat of President Harrison. Don't you think the putting of his right hand to that infamous measure, and signing the Chinese exclusion act had as much to do in causing the Lord to be displeased as with his Thanksgiving proclamations? I do. Such a man, and especially a professing Christian, is not to be trusted with the welfare of this or any other nation. The Editorial on the World's Fair, the Sabbath question, etc. The liquor question may be embraced also. With the allusion to

petitions I do not agree; I have long believed that it was a very humiliating thing to ask a wicked government, or wicked men not to do, what they have no right to do. You must be familiar with the trunks full of rolls of petitions, containing thousands upon thousands of names stretched out before committees of Congress on the temperance question *versus* liquor question. All this in my opinion was never worth the expenses incurred in taking those trunks to Washington. I have refused for many years to sign a petition, but have offered to sign a protest. Last winter a most infamous bill was before the New York Legislature. A petition was brought before a society with which I am connected, to have it signed. I said, I would not sign the petition, but would sign a protest. A protest was at once prepared, and signed by every one and sent to the legislature, and the bill did not pass. In regard to keeping the Sabbath, Nehemiah made use of no petitions, but uttered the strongest kind of protest. I think if God's people would go before those in authority and in God's name protest against the World's Fair being open on the Sabbath and also against liquor being sold on the Fair grounds, they might at least have some expectation of God being on their side and answering their request. On the 27th of October, when it was flashed over the wires from Chicago that after a long discussion the National Commission had decided that liquors would be sold in Jackson park during the World's Fair, I immediately posted one of these telegrams at the top of a sheet of my paper, and wrote a letter to General Geo. R. Davis, General Director of the World's Columbian Exposition. I did not say anything bitter or severe, and did not mention the word temperance, but confined myself to showing what a dangerous thing it was to allow any contract to come in opposition to the law and word of God. I quoted providences, threatenings and promises. Indeed the letter was made up of the mind of the Lord on these questions, the Sabbath, and the ruinous liquor business. I never expected for a moment to hear from Mr. Davis, and did not ask such a thing as a reply, but as rapidly as the return mail could bring a letter, I received a very courteous reply, thanking me for my letter, saying its contents were carefully noted. At the same time saying he did not know that liquors could be entirely excluded from the Fair grounds. If nothing else is accomplished, I feel sure that he has been set to thinking as perhaps he had not done before.

THE "HIGHER CRITIC" AND ETERNAL PUNISHMENT.

BY JOHN BROWN, A. M.

"It seems to me, that, when a doctrine is proved, or a fact substantiated by unanswerable arguments, statements, which seem to be in opposition, must be erroneous. For example, I believe in the divinity of Christ; but I cannot reconcile Mark 13:32 with

that divinity, as it seems to imply that his knowledge was limited. Divinity and limited knowledge are not in harmony. But, notwithstanding that passage, and some others, I do not give up my faith in the divinity of Christ. In the same way, were I to find some passages which might seem to be in opposition to the annihilation of the wicked, or to teach eternal punishment, I should say there must be an error in the translation or transcription of such passages; but would not give up my faith in the doctrine of annihilation." The critic in the above summary

1. Assumes that the annihilation of the wicked is a "doctrine proved—a fact substantiated by unanswerable arguments." But if I were to assume that eternal torment is a doctrine proved—a fact substantiated by unanswerable arguments, there is not a man in the world that would exclaim, "Dogmatism," more vehemently, than he.

2. He assumes, that, there must be error in the translation or transcription of those passages which teach the doctrine of eternal punishment. In like manner, the Unitarians assume, that those passages which teach the doctrine of the divinity of Christ must be erroneous. But the Unitarians have as good a right to assume, that those passages which teach the doctrine of the divinity of Christ are erroneous, as he has to assume that those passages that teach the doctrine of eternal punishment are erroneous. But neither has a right to assume or to suppose error of translation or transcription in the scriptures, unless he can produce a reading in the Greek or Hebrew M S S., different from that of the received Text. If the Bible is a book of uncertainties—if this passage, and that, and the other may be cashiered, when they contradict what we consider "a fact substantiated by unanswerable arguments," we are completely at sea.

3. This is a very dangerous principle of interpretation. It is the very principle on which Unitarians explain away the divinity of our Lord. The higher critic says divinity and limited knowledge are not in harmony, therefore Mark 13:32, must be an error; and they say, humanity and *unlimited* knowledge are not in harmony, and, therefore, Christ is not God, and the texts that teach it must be wrong. His theory, consistently carried out, would lead to deny the humanity of Christ, and to reject the texts that teach that he became *man*; as their theory leads them to deny his essential deity, and the texts that teach his Godhead.

4. But no man can reconcile limited knowledge with divinity; nor unlimited knowledge with humanity; for they are not only irreconcilable, but contradictory. It is not necessary, however, for either class of passages to put the other to silence. Both speak truth, though not the *same* truth. Those passages that represent the knowledge of Christ as being limited, speak of him as man, and those that represent his knowledge as being *unlimited*, speak of him as God. As *man* his knowledge, as well as his other faculties was, necessarily, finite—otherwise he would not have been a man; as God

his knowledge, as well as his other attributes was, necessarily, infinite—otherwise he would not have been God. The mystery of the incarnation, or union of the divine and human natures in the one person of Christ, I do not understand; but I have no difficulty in understanding the texts that teach it, and what belongs to each nature.

The critic admits that the wicked shall suffer in hades between death and the resurrection. "What the period of suffering may be," he says "is not revealed; but when there is persistent rebellion, it must end in death," and, "death," he says, "is employed exclusively, to signify insensibility to pain. (Query.—Would not death be a happy release to those miserable rebels?") I suppose it is implied, that, if they do not persist in rebellion they will be admitted to heaven, when their probation shall have been finished. From the *animus* of the higher critic, I presume, if he were appointed governor of hades, he would give Jonathan Edwards a hearty scorching in the flames of purgatory, before admitting him to heaven—if, indeed, he would admit him *at all*.

I directed your attention to Mat. 25:46, as evidence of everlasting punishment; the critic replies:

1. That, "the testimony of nearly all antiquity is, that Matthew's gospel was originally written in Hebrew and therefore, our Greek version is only a translation." I think it is probable, though by no means certain, that Matthew's gospel was originally written in Hebrew; but it does not follow that *therefore* our Greek version is only a translation. He might have written a copy in Hebrew for the Hebrews, and another in Greek for the Grecians or Hellenists, as many suppose he did.

2. That the Latin New Testament in common use in the second century, has *ignem eternum* "everlasting fire" instead of "everlasting punishment" in Mat. 25:46, and that this better agrees with v.41, and, that therefore, it is probable that not *Kολασις*, punishment; but *της*, fire, was the word originally employed in v. 46—everlasting fire, meaning the eternity of the fire—not of the victim consumed in the fire. But the Latin New Testament is only a translation, and possesses no more authority than any other translation; nor do I see any inconsistency between "fire" being used in v. 41, and punishment in v. 46. The one word denotes the cause—the other, the effect.

3. "That supposing *Kολασις*, punishment, to be the word originally employed, that word does not mean torment; but death in the sense of annihilation, or the extinction of life." Now, I contend that in the New Testament it *always* means torment—never annihilation or the extinction of life. It is so rendered in 1 John 4:18. "Fear hath torment." But "fear hath annihilation or the extinction of life," would be a flat contradiction. Fear implies life and consciousness, as well as mental suffering or torment; but when life becomes extinct, there is no fear. The word therefore, in this

place, must mean suffering or torment, and if it must mean torment in 1 John 4:18, it has the same meaning in Matt. 25:46.

That κολαβί means torment is confirmed by several synonymous Greek terms, applied in the New Testament to future punishment. The rich man, in hades says, "I am tormented (οδυνάω) in this flame," and calls hell, "this place of torment, (Βαβαρού.)" Luke 16:28-24. It is said of those who persevere in idolatry that "the smoke of their torment (Βαβανύμος) ascendeth up forever and ever." "Rev. 14:11. These three Greek terms, κολαβί, Βαβαρού, and οδυνή, all mean pain, grief, sorrow, torture, torment; but no one of them means annihilation or extinction of life.

The critic affirms on the authority of Dunnegan and Hamilton, that ατονμί, which is also employed to signify the doom of the wicked, means to "destroy" in the sense of annihilation; but never means torment. I admit, that this word does not necessarily imply torment. It is a general term, and means ruin or misery of any kind, physical or moral, bodily or mental, temporal or eternal; and may or may not, imply torment according to circumstances. But I maintain, that when the word applies to the final condition of the lost, it always means torment. In proof of this, I produce the testimony of the devils themselves, who must have some experimental knowledge of the meaning of the word. When Christ expelled the evil spirits out of the demoniacs, they cried out: "Art thou come to destroy us?" (ατολεβαί.) What do the demons mean by this expression? Let the demons themselves answer the question. According to Mat. 8:29, they say they mean torment. According to Mark 5:7, they say they mean torment, and according to Luke 8:28, they say they mean torment. Thus according to the testimony of Matthew, Mark, and Luke, the demons declare that destruction means torment, in their case, and I would depend more on the experience of the demons and the accuracy of Matthew, Mark and Luke, than either Dunnegan or Hamilton.

"Now, if it could even be proved" says the critic, "that κολαβί was the word used by Matthew, and that its only meaning is torment, it would not be argument sufficient to overturn the other places," etc. But if it could be proved that κολαβί was the word used by Matthew—and if it could be proved that its only meaning is torment—and if it could be proved that the wicked shall not suffer "everlasting torment," it would be "argument sufficient to prove that Jesus Christ was a liar, and that Matthew has recorded the falsehood!!!

It is scarcely necessary to notice what has been so often observed that the word translated "everlasting" in the first clause of Mat. 25:46 is the same as that which is rendered "eternal" in the second—denoting that the punishment of the wicked, and the righteous are of equal duration, as that is admitted; but the critic says, "eternal punishment means eternal annihilation—eternal non-existence." But if this be so, the word "eternal" is altogether

redundant, as annihilation or non-existence must of necessity, be eternal. Besides, punishment ends in the same moment in which annihilation begins. It would be as impossible to punish a nonentity, or being that does not exist, as it would be to punish an abstract idea. The worshippers of the beast, and the followers of the false prophet, shall not be punished with eternal annihilation or unconsciousness; but they shall "depart into everlasting fire prepared for the devil and his angels." (Mat. 25:41) to be "tormented forever and ever." Rev. 20:10.

A TRIP TO NEW BRUNSWICK.

(Continued from Tenth Page.)

SEMINARY, November 21, 1892.

It was said of a certain French divine that he "charged high in the pulpit and low in the confessional," but in general or at least in the end it will be found that pulpit and confessional correspond. Principle will elevate practice, or practice will drag down principle. Mr. McFarland has been doing a good work in St. John and a successful one, *i. e.* if success be measured not by the size of the congregation, but by the purity of the gospel proclaimed. He does not hold back truth because it is unpopular; and men, though they be not willing to join his church or act on his principles, yet respect his principles and himself. As I heard a member of a prominent church say to him in regard to his own pastor, "We do not know where Mr. B. — stands, but we know where you are."

Barnesville is about twenty miles from St. John in a north-easterly direction. It can be reached either by rail, in a round-about way, or by carriage over the best of roads and past the most lovely scenery. The road for seven miles skirts a chain of lakes, bordered by rugged hills covered with timber, largely of evergreen varieties. The largest of these lakes is called Loch Lomond and a hill near by Ben Lomond, in remembrance of the famous lake and hill in Scotland. It is said that the general appearance of this part of New Brunswick is much like that of Scotland, hence the names by which the early settlers testified their affection for the land of their birth. In looking across one of the lakes you have your attention caught by a large rock, which rises perpendicularly out of the water to some height. The rock bears the dignified title "the minister's face," though why I was never able to discover. Some profess to be able to trace the outlines of Titanic features, though I could not; but others say the rock is so named because it is long and bare faced and bald, though why these characteristics should render the title "minister's face," an apt one, remains to be shown. Perhaps this name too, is an importation from "auld Scotia." Barnesville is only a hamlet with a blacksmith shop, two stores,

a sawmill, a school-house, three churches, and may be a dozen houses. It nestles in a narrow valley between ranges of great hills. If you have the determination to force your way to the top of one of these hills through the tangled undergrowth which clothes it, you have a lovely view extending they say even to St. John, though I could not make out the city. The whole country lies before you like a panorama, the three lakes in the foreground hanging one above another like silver mirrors. From the summit of another it is said your eye can reach across the Bay to Nova Scotia. The village lies perhaps ten miles in a straight line from the shore. One of the annoyances of the old days when the settlers were clearing their farms was this: The cattle were allowed to range the woods at their own sweet will during the day, and had to be looked up at milking time. Every farmer put a bell on one of his cows to aid him in the evening search, but sometimes he would listen in vain for the bell for it would be tinkling ten miles away at the Bay shore, where the cattle had gone to drink the salt water. The three lakes already mentioned are not the only ones. The country is full of lakes and streams and these in turn are full of fish. The brooks abound in speckled trout, the lakes mostly in red or salmon trout and what delicious eating they make! An old Scotch poem, very comically describes the difficulties a father and mother had in getting their "wean" baptized. Their own minister was not quite sound on some theological point and therefore unfit to administer the sacrament, so they went to look up another. But they found one minister disgracing his cloth by playing the fiddle, a second one hunting and a third away fishing, so they e'en had to come home again and let their own pastor "baptize the bairn." Had I lived in the days of this worthy couple, I fear I should have been found wanting when weighed in their balance, for it was very pleasant to me, in those days when my sermonic genius burned low, to cast aside my pen, throw a pole over my shoulder and—come back in the evening with a long string of speckled beauties, and renewed vigor for work breathed in among the wilds. Twice I went with friends into the heart of the woods, sleeping in a lumber camp, and fairly revelling in the free life. Some of the names of the streams are hard to master. A piece of poetry cut from a newspaper, ridiculing these unpronouncables, has recurring at the end of every verse the word Skoodooowabskooksis. I always thought this name an invention of the author, for I never could find it on the map, yet there are some real ones almost equally bad. But this need not prevent you from going fishing, or it will not make it necessary to take your lexicon along when you go, for if you cannot pronounce the name of the stream you will still be able to catch fish in it.

I am not well versed in the history of Barnesville congregation, but if I mistake not it was at one time in connection with the Presbyterian Church and became Covenanter from a liking for Rev.

J. R. Lawson. He was its first pastor, and it was his first and we may say his only pastorate, for though he was called to First Boston and accepted, yet his heart was in Barnesville and thither he returned in a year or two to the regret of our people in Boston. He came from Ireland fresh from the Seminary, at once settled and remained here, with the exception noted above, until his death which occurred a year ago in July. He is said to have been a preacher of singular clearness and force and from what I have seen of his writings, I can join in the general estimate. This makes it hard for a young man to please the people of Barnesville. They instinctively compare every one with Mr. Lawson, and set you down at once as inferior, because you do not come up to him. He was withal most fearless and would not join with any in condoning the pet sins of his generation. Many incidents illustrate this trait of his character. In that neighborhood there were at one time many rough characters, as there are in all new countries and old ones. One of their favorite amusements was the refined sport of cock-fighting, and stories are told of the summary manner in which he broke up gatherings for this purpose when he accidentally learned of them. These men who did not fear God had a wholesome fear of his servant, and they respected him too. We may have a sort of liking for the man who winks at our faults and cries "Peace, peace, when there is no peace," but our liking is apt to be tinged with contempt. We reserve respect for the man with the courage of his convictions, who allows no consideration to lead him to tolerate that which he knows to be wrong. Mr. Lawson left a name known and respected in all the region where he labored so long. Members of other denominations indiscriminately unite with our people to do him honor. You need only speak the name of Lawson in that country to know that "the memory of the just is blessed." After Mr. Lawson's increasing ill-health compelled him to resign the pastorate, the congregation was without a pastor for some years until, after two unavailing efforts, they finally obtained one in Rev. Thos. Patton. But he too, resigned in the fall of '91, and since that time the people have been inclined to feel discouraged. They are not very strong and they labor under certain disadvantages which other weak congregations do not have. They are too far from the centre of the church to receive regular supplies. Then, opportunities for remunerative employment being scarce, their young people naturally gravitate toward the United States, thus keeping down their growth. Some think that this condition of affairs would be changed if only Canada were united governmentally or commercially with the United States, that then emigration would set in the opposite direction. Whether this is so or not, I will not attempt to say. The friends of union may claim too much for it. Union would not overcome natural disadvantages, yet one thing is sure, it would mean to the farmers of New Brunswick a market at their door for their farm produce,

and a chance to buy their agricultural implements cheaper and better. But if business interest pulls hard toward union, loyalty to their Queen pulls just as hard the other way. But if Barnesville has disadvantages, it has also advantages over other weak congregations. It numbers fifty-five members, has a church and parsonage in good repair and all paid for. The only real danger which can seriously threaten its existence will arise, if at all, from a lack of willingness to rise to the demands of the occasion. The greater the difficulties under which we labor, the greater the effort we must make to surmount them. If the people of Barnesville feel that God has committed to their hands his truth as a sacred trust, if they feel their responsibility to him, if they count no sacrifice too great to make in fulfilment of their trust, their candle-stick will remain in its place. They ought not to count on the church's aid until they have done all they can themselves, but if they do this they deserve well from the church. Covenanter principles are too little known in the Dominion for us to allow one of our congregations there to die for lack of help. The Presbyterians have within a few years organized in Barnesville. Some of their members were once Covenanters and from Covenanter families. It would be a pity to allow the church and parsonage to fall into their hands. But I have hope for Barnesville. Too much good seed has been sown there. Surely it will "accomplish that whereunto it was sent." I know that some of the members are willing to spare themselves no pains to maintain their organization. Let them only "keep the word of his patience" and endure, and they will "inherit the promise." Let them only remain firm in their determination "in the name of their God to set up their banners" and the cause of Christ's crown and covenant among them will be safe.

E. H. BUCK.

THE COVENANTERS IN DENVER, COLORADO.

Messrs. Editors:—Just four years ago, in crossing the Continent I ran into a blizzard in Kansas; I have had the same experience again on my way to California. The wind and rain storm that rendered our stay in Chicago so uncomfortable, was drifting snow in Kansas and westward; on my arrival in Denver, the severity of the storm was such as to stop the cable cars on most of the lines. The cold became intense, and at 10 o'clock Saturday night, there were thirty degrees of frost.

I could not escape being pressed into the service by my old friend and pupil, Rev. J. M. Wylie, yesterday morning. It was not without emotion that I recognized in the audience before me, (1,500 miles from my home) a number of old students, and also several persons once members of my congregation in Northwood. There sat Prof. Speer and his wife, Miss Murphy, J. H. Jordan, Mrs. Glasgow, Dr. Miller, and Robinson Johnston, now on his way

to Portland, Oregon. On one side of the hall sat the venerable Rev. David McKee and his portly and genial companion, and along side them in her sable garments, Mrs. Rev. Joshua Kennedy. There were other known faces in the compact little company of Covenanters, gathered here from many States. It strikes me as a first-class nucleus for a congregation. They seem united and hopeful. These are elements of success. The foundation for a church edifice is already excavated; and it requires no prophet to predict in the near future a beautiful temple of worship, filled with an enthusiastic consecrated, faithful band of worshippers, witnessing for the royal claims of our risen Lord. Let no one doubt the propriety of helping in such an enterprise as this.

Most people seem delighted with the climate. Five weeks ago I was in Savannah, Georgia, at the sea-level. Here I am *one mile higher!* The scenery, as I looked out this morning, was simply grand. Looking westward, away to the southwest, looms up Pike's Peak, eighty miles away; while away to the northwest, rises Long's Peak, two hundred miles north of the other. The eye takes in the whole range of snow-covered rocks, seemingly so near, yet eighty miles distant. It is truly an inspiring sight.

J. L. McCARTNEY.

Denver, Colorado, December 19, 1892.

MISSIONARY INTELLIGENCE.

FOREIGN MISSION.

LETTER FROM REV. R. J. DODDS.

MERSINE, TURKEY, December 8th, 1892.

*My Dear Friend and my Father's Friend:**—Again I must beg your pardon and ask you to forgive me for too long a silence. You are often in my thoughts even when I am silent, and only a few days ago Miss Sterrett and I were speaking of you.

We are having great rains just now. It rains hard and continuously. A man who has lived a long time here, told me yesterday that Mersine has not seen such a pour of rain for a period of ten years. The sea too, is very high. Landing from steamers is far from pleasant, and it is hard work to either land or ship cargo. Our port is not a good one in rough weather, as there is no good bottom for anchorage. Art has done nothing, or next to nothing, to aid the seamen. There is only a wooden pier set up on wooden posts, running out about 30 or 40 feet into the water; and some marine creature has eaten off a great part of the posts just under the water, till the structure rocks and shakes from the violence of the dashing waves like a boat. There is a flight of steps, about four or five in number,

*Rev. John Galbraith.

to which boats can approach in calm weather, but in such a sea as we have been having for the past few days, they cannot be used. These days passengers have to be lifted up four or five feet from the boat to the platform. Two years ago I lifted sister Mary and her children up here in my own arms, when they arrived from America, fearing to entrust the duty to any one else. It is due to myself however, to say that I lifted them one at a time and not all at one load.

The occasion of my being out on this shaky contrivance yesterday was the arrival of cousin Willia, by the French steamer from Latakiyeh. She brings us the good news of the birth of another child, a little girl, in the family of Dr. Ralph. How happy this precious gift from God will make them! It seems to make their family more complete as all their other children are boys.

We too, have been enriched by the addition of a little daughter to our family. Wycliffe is charmed with her.

Your loving friend,

R. J. DODDS.

EDITORIAL.

IT IS very difficult to reconcile the strong expression of admiration for the Bible and belief in it as a revelation from God to man made by some of the higher critics with their earnest and persistent efforts to discover in it discrepancies, misstatements and defects, and give widest publicity to the results of their researches. One does not care for a friend who is always looking for faults, and finds pleasure in telling such as he thinks he has discovered. No sincere and hearty believer in the Bible will act in that way. He is not willing to spend time and talents in bringing it into disrepute and weakening the confidence in it of those for whom it was intended. In these days when its wholesome teachings are so much needed, he feels he has something else to do. In their treatment of God's word some of these learned men very much resemble the fly, which passes by the sound places and lights on sores.

THERE is a large class of persons who regard lucidity as shallowness, who confound profundity with obscurity, big words with deep meaning. For the benefit of such the following "free translation" of verses 14-16 of the 139th Psalm is quoted. It occurs on page 20 of "The First Adam and The Last Adam," by William Morris.

"My unevolved essence—the generic and psychic origin of my own existence—was not unobserved by thee, when I was prepared in secret and was embryonically embroidered underneath the surface of the earth. Thou didst superintend my vesicle of evolution, the generic sperm cell, whence my soul is derived and in the purpose of thy creative wisdom, all my constituents—physical, mental, moral, and corporeal—were prospectively designed; what they should be, and what time the process would be complete." By means of two pages of analysis this 'free translation' is obtained. Some people can understand better the old, and are not ashamed to say so."

THE impression left on the mind of an ordinary reader by a perusal of Dr. Briggs' Work, "The Bible, The Church and The Reason," is that the Bible he gives us is a much more wonderful production than the one that has for the past eighteen and a half centuries been accepted as God's book by the Christian world. Certainly it requires a great deal more faith or credulity to believe in it. As to the special work to be accomplished by it, only a very learned man would dare to venture an opinion. Evidently it is intended not for common readers, but for "higher critics." The former will not be very likely to give up the old book, which claims to be as it is God's word, and which on every page reveals something of the salvation he has provided for man, for the new one, which is only partly discovered or evolved and about which all is uncertainty. Why should they?

"REV. F. M. FOSTER has a 'probable,'" writes a correspondent, "that needs an explanation. 'None so blind as those who will not see.' I have never desired to hold official position in the church, but if the Spirit takes of the things of God and shows them to me, I shall certainly overflow and tell others what he has done for my soul even if Mr. Foster thinks silence is the best. Because I am a woman, I believe in a whole humanity."

The position taken by Mr. Foster in his article last month was at one time generally accepted, but of late has been in practice, generally, and, in theory, largely abandoned. There is a pretty general conviction that woman should, in these latter days, be allowed to engage in any department of lawful work for which she shows herself fitted and the way for entering which is open to her, and we are not surprised to find her successfully competing with man in nearly all the walks of life. She is none the less womanly for doing so.

There is, however, a danger that through injudiciousness or excesses on the part of its friends, the movement in favor of woman obtaining her rights may be retarded. W. T. Stead, in the December number of the *Review of Reviews*, hopes that under the supervision of Miss Willard the Woman's Christian Temperance Union may develop into the church that humanity needs but which it has not as yet found. He argues that as woman gave to the world the Saviour so it is every way fitting that she should provide the organization by which his Gospel shall reach those for whom it is intended. That kind of advocacy of woman's rights is not likely to help the cause with thinking Christian people. At the December meeting of the Woman's Christian Temperance Union, of Allegheny County, Pa., Mrs. Rainey, the delegate to the National Convention which met in Denver, stated in her report of the proceedings, that on the Sabbath during the session thirty-seven of the pulpits in that city were filled by women. A fact like that shows the trend of public opinion with reference to this question. But whether or not it will help on the movement is another matter.

J. W. S.

THE events of two years ago in our own church will be recalled by the extract we give below. It is written by "Juniata," the Cincinnati correspondent of *The Presbyterian*. One would say that the vials of popular opprobrium might be poured out on our church, but that the large Presbyterian church would be safe in administering discipline. But since it placed Dr. Briggs, of New York, and Dr. H. P. Smith, of Cincinnati, on trial, it has come in for a large share of the scorn of the world. During our troubles, we were treated by the press of that church with more consideration than by our nearer neighbor, the United Presbyterian. We believe that the spiritual life of that great church will be stronger as the result of this testing:

Another most striking feature of the history of the case, standing in marked contrast with the spirit of the Presbytery, was the spirit manifested outside, in some instances even by ministers and members of other Evangelical denominations, and especially by the representatives of the multitudinous unevangelical, rationalistic, atheistic organizations which abound in this city, and by the outside world. The more thoughtful ministers and people of other churches have recognized the true significance of the proceeding, the right of the Presbyterian Church to defend itself against dangerous error, and the entire propriety of the manner in which it has done so; and some of them (such as the leading Baptist pastor of the city) have publicly said so. It has been different, however, with others, and we have seen the letter of a prominent pastor of another sister denomination, published side by side with the letter of a Roman Catholic priest, a Jewish Rabbi, a Theosophist, a Buddhist, a Unitarian preacher, a Universalist preacher, a Christian Scientist and an Atheist, in equally strong denunciation of the presbytery.

Few persons at a distance can have any adequate conception of the tremendous pressure of opposition under which the Presbytery of Cincinnati has acted during the trial. Ever since the Montgomery meeting, three months ago, at which the committee of prosecution was appointed, an almost incessant storm of abuse has raged against the committee, and other members of the presbytery, who have felt it to be their duty to advocate a judicial process, and, in a large measure, against the Presbyterian Church and its doctrines.

The local secular press has been partisan to the last degree, and those who have depended upon the newspaper reports of even the formal proceedings of presbytery (with, perhaps, a single exception) will have but a sorry view of the facts.

As a prominent member of presbytery has written this week, "The odds against the prosecution were tremendous. . . . In the suburban churches there is a very large body of people brought up in other denominations, who have no special love for Presbyterianism. They have gone into our church from various circumstances and notions, are restless under our doctrine and polity, and are not always timid in ridiculing both, and in making it uncomfortable for a Calvinistic Presbyterian minister who will dare to give to his preaching a Presbyterian mould. The pocket-book argument was used, and a movement strongly suggested, if it be not organized, to take several churches

from under the control of our presbytery. These last threats were used in the court during the trial to intimidate the voters, in reference to the finding of the court and the infliction of a suitable penalty.

"The secular press has been full of interviews of preachers representing all phases of belief and unbelief; and the more unbelief, the more bitter was the attack upon our Presbyterian faith and order. . . Thus it will appear that the ungodly press, the outside world, preachers of other denominations, unfriendly and bitterly hostile, tried the case on a one-sided hearing, condemned the Presbyterian Church in the United States of America, laid her away in a tomb, and howled a funeral dirge."

It is well that, at least, the ministers and members of the Presbyterian Church should be informed in regard to these things, that they may know the tremendous struggle through which the Presbytery of Cincinnati has passed, and appreciate the stand which their brethren here have made in defence of the faith of the church, and the integrity of the Holy Scriptures, in the face of the most determined opposition.

W.

J T E M S.

J. W. THOMPSON and C. S. Wylie were ordained as deacons here yesterday.

J. M. FARIS.

New Concord, Ohio, January 6, 1893.

We observed the week of prayer with prayer meeting as also the fast day, and the Lord is blessing us.

THOMAS WYLIE.

Fairgrove, Mich., January 9, 1893.

THE last \$250 of the debt of the Central Allegheny congregation was the subscription of Mrs. David Gregg, who, with her husband, has ever manifested a deep interest in its welfare.

OUR Sabbath School is doing nicely. Last Sabbath, January 8th, the attendance was ninety-four. Four-fifths of these were mission scholars. Collection, \$2.20.

D. BOYD.

Kansas City, Mo.

THE Chinese Sabbath School, of the Central Allegheny Reformed Presbyterian church, of which Mrs. C. W. Newell is superintendent, is educating a Chinese boy in Peking University. He is the son of a Presbyterian minister and said to be very bright.

IN the case of the East End Pittsburgh Reformed Presbyterian congregation *versus* the United Presbyterians who are holding the church building against them, George P. Graver, Esq., was appointed master in chancery by the court. The plaintiff is represented by Attorneys S. Schoyer and J. P. Hunter, and the defendant by Attorney A. M. Brown. The hearing began Thursday, January 12, 1893.

The Advocate and Ensign, the pamphlet of the Reformed Presbyterian (New School) Church, becomes with this year *The Reformed Presbyterian Advocate*, dropping the suffix of recent years and returning to the early name. It has entered on its twenty-seventh year. An earlier name was *The Banner of the Covenant*.

REV. S. J. CROWE writes in regard to his work as Secretary of the Sabbath Union as follows: Our meetings have been large and well attended as a rule. At Walton Union service, we had over 600 people present. Our Sabbath day services are held in crowded houses, but once in a while, on a week night, they are small, when not properly advertised. We have had as many as three thousand people to attend on a Sabbath at different churches that were open.

ON Sabbath, November 27th, Leu Yen, Ming Cheng, Hoo Hang and Jo Yen, scholars in our Chinese school in Oakland, Cal., were baptized, and on the following Sabbath, two more, Gin Gan and Quan Lee. Two others joined, Charlie Lee and Ching Sing, formerly in connection with the Congregational Church. They both are good English scholars. At the late communion in Oakland, twenty-three sat down at the table, nineteen of whom were Chinese. There are on the roll the names of seventy-five scholars. Prof. Willson, Mrs. Gleason and Miss Kilpatrick assist Mr. McAllister.

DR. ROBERT STEWART, of the India Mission of the United Presbyterian Church, testifies that the distinctive features of that church are taught to the converts from heathenism, especially to the students in training schools for mission work. No members are received into the churches who belong to secret societies. Hymns are diligently kept out of the services in the churches. The Psalms of David have been prepared for singing in versions which are suited to the various races of India among which the influences are at work. The claim is made that the Indian United Presbyterians are as "sound" in their views, and as loyal to them, as are the people of the churches of this country.

"SOUTHERN Illinois Presbytery of the United Presbyterian Church held an adjourned meeting at Jordan's Grove church, November 16, 1892, to ordain and install Mr. A. M. Milligan as pastor of that congregation. The day was pleasant and found a goodly number present, both of the presbytery and friends from neighboring churches. After partaking of a bountiful dinner, in providing which the Grove congregation is justly famed, the exercises opened at 1 P. M. with Rev. J. C. Elliott as Moderator. Revs. O. B. Milligan, of Monongahela Presbytery; and E. M. Milligan, of the Presbytery of Steubenville, and Rev. Mr. Patton, of the Reformed Presbyterian Church, being present, received the courtesies of presbytery. By request, Rev. O. B. Milligan, of Pittsburgh

Pa., brother of the pastor-elect, preached the ordination sermon, taking for his text Rom. 1:16. After the sermon, Brother Milligan was solemnly set apart to the office of the ministry in the usual manner, R. E. Wilkin presiding and leading in the ordination prayer. Very timely addresses were then given to pastor and people respectively by J. K. Montgomery, of Sparta, and E. M. Milligan, of Steubenville, Ohio. It was a season of special privilege to all present. The exercises throughout were of a high order of excellence. May the relation so happily begun long continue, and become increasingly fruitful in spiritual blessing".—*U. P. paper.*

"Dr. Briggs fails to make clear what he means by his claim that 'the Bible, the Reason and the Church' are co-ordinate sources of truth; but his action in a certain instance will throw some light on the matter. Having lectured on a Sabbath morning to the great host of Christian students at Oberlin College, he started for home that afternoon on a 'Sunday train,' in spite of the protest of professors, and with no excuse whatever except his wish to go. 'Reason' had expunged the fourth commandment from his Bible, and also certain other passages about causing the 'little ones' to 'stumble' in the exercise of 'liberty.' Dr. Heber Newton, of the Episcopal Church, has also made himself conspicuous on the wrong side of the Sabbath question as well as the Bible question."—*Christian Statesman.*

I HAVE preached to the Elmwood R. P. congregation six Sabbaths since the middle of October. I dispensed the communion here on the first Sabbath of November. They number about forty members. They have a good Sabbath School, and thriving Y. P. S. C. E. They appear to be all sound in the faith, are harmonious and united, and are doing what they can to maintain the dispensation of gospel ordinances among them. They have a comfortable church building, well finished, and free of debt. This congregation is in a good part of the country. There is a fair prospect of it becoming, ere-long, self-sustaining, and, in my opinion, money appropriated here would be well spent. Yours in the cause of Christ, JOSIAH DODDS.

The congregation lost but few members by defection. Its decrease has been owing chiefly to emigration. The members raise between \$8.00 and \$9.00 each Sabbath they have preaching, and are anxious to obtain a stated supply.

We give an extract from the *Cynosure*. Not a few of the ministry of the Methodist Episcopal Church are in the Masonic order. It is therefore gratifying to see the boldness of this utterance below from the organ of the Epworth League. There is hope in this for more consecration to Christ in the coming generation. This must be the voice of the organized youth in this, and in the Chris-

tian Endeavor societies. To greet as a brother Endeavorer the manager of a Sunday newspaper, as the annual meeting did in New York last summer, is only to sink back again to the level of the average morality of the age, instead of giving an uplift to a toiling world towards more conformity to the divine law: "In the course of a very truthful article printed in the Methodist Episcopal (Chicago) *Epworth Herald*, on 'Manless Churches,' the writer enumerates the reasons why 'two-thirds of our church members are ~~wakened~~, and 'do about three-fourths of our religious work.' No doubt *all* these reasons are valid, since they savor of selfishness and worldliness, but among them we call particular attention to the following: 'The multiplication of social organizations has tended to win men from the church. *Thousands of nominally Christian men are more devoted to the lodge-room than to the church prayer-room.*' This is solemn truth, and we are glad to see this accusation made by a Methodist paper, because it indicates that judgment is beginning at the house of God. The *Cynosure* has frequently made the same charge; but as it is undenominational, its warnings have not received the consideration which they deserved from the churches. We trust the Epworth League will never again suppress the truth which its organ has begun so pungently to unfold."

BIBLE LESSONS.

FIRST QUARTER, 1893.

LESSON V.—January 29.

THE SPIRIT OF THE LORD.—Zechariah 4:1-10.

And the angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.

2. And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof:

3. And two olive trees by it, one upon the right side of the bowl, and the other upon the left side thereof.

4. So I answered and spake to the angel that talked with me, saying, What are these, my lord?

5. Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.

6. Then he answered and spake unto me, saying, This is the word of the

Lord unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the Lord of hosts.

7. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it.

8. Moreover the word of the Lord came unto me, saying,

9. The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the Lord of hosts hath sent me unto you.

10. For who hath despised the day of small things? for they shall rejoice; and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth.

GOLDEN TEXT: *Not by might, nor by power, but by my Spirit, saith the Lord of hosts.*—Zech. 4:6.

The discouragements in connection with the building of the second temple were many and great. These visions of Zechariah were intended to encourage. The prophet was aroused by the angel from the state of stupor or insensibility into which he had fallen, (v. 1.) The lampstand (v. 2) was after the pattern described in Ex. 25: 31-37. The olive trees (v. 3) furnish an inexhaustible supply of oil. The application is plain. V. 6, *Might*, government aid, numbers, &c; *Power*, bodily strength &c.; *Spirit*, the third person in the Godhead. The candlestick gives forth its light. The church, symbolized by it, sheds its light on the world. That light is God's Spirit. By his aid Zerubbabel accomplished the great work assigned him and by the same help we accomplish that assigned us. The great mountain (v. 7) represents the greatness of the work to be done and the difficulties as seen by man. The question answers itself. *Plain*, wholly removed. *Shoutings*, joy when the work would be finished. Likely Zerubbabel had not given satisfaction to the people although approved of God. What an inspiration to go on regardless of man, was v. 9? No doubt one of the discouragements was the smallness (v. 10) of the resources in comparison with the greatness of the undertaking. God alone knows what is small and what is big. Zerubbabel with his plummet, the symbol of his position, however insignificant he may appear to man, is a mighty power. The old version conveys the meaning that the people would rejoice because *the eyes of the Lord, seven* (8: 9) denoting perfect watchfulness and care, are with him as their leader. The revised version represents those seven as rejoicing because in Zerubbabel with his plummet in his hand they see a great future.

In their place, the great things of the world, are not to be despised. He who places his trust on these however will be covered with shame.

It is the man who knows his ignorance, who loves knowledge and is not ashamed to seek it of those better informed, that will learn. He who is ashamed to confess his ignorance will remain ignorant.

The church is the light of the world. Nothing can take its place. No outside organization should be allowed to weaken our attachment to it.

The church is like a candlestick. Through it and by means of it, God accomplishes his gracious work. Only as the Spirit dwells in and speaks through it, will the church be powerful.

The greatest folly as well as the greatest wickedness is to judge of the importance of a congregation or denomination by its wealth or numbers or influence. The true standard is the presence of the Spirit.

One servant of the Lord doing acceptably his will is equal to any undertaking. As he goes forth mountains of difficulties will be removed and the most hopeless beginnings will terminate in the most complete success.

PSALMS 11: ; 46: 8-11 ; 139: 7-12.

SHORTER CATECHISM.

Ques. 31. *What is effectual calling?*

Ans. Effectual calling is the work of God's Spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.

LESSON VI.—February 5.

DEDICATING THE TEMPLE.—Ezra 6:14-22

14. And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes king of Persia.

15. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.

16. And the children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy.

17. And offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the number of the tribes of Israel.

18. And they set the priests in their divisions, and the Levites in their

courses, for the service of God, which is at Jerusalem; as it is written in the book of Moses.

19. And the children of the captivity kept the passover upon the fourteenth day of the first month.

20. For the priests and the Levites were purified together, all of them were pure, and killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.

GOLDEN TEXT: *I was glad when they said unto me, let us go into the house of the Lord.—Psalm 123:1.*

The foundations of the temple were laid in B. C. 586. After much delay and opposition it was completed B. C. 515. Darius, the father of Xerxes, whose queen was Esther, was the ruler in the Medo-Persian empire. Haggai and Zechariah (v. 14) greatly encouraged by their prophesying the people to finish the temple. The name of Artaxerxes is inserted here although he lived sixty years later. He greatly assisted in beautifying the temple. *Adar* (v. 15) the last month of the Jewish year, corresponding to our February. *Israel* (v. 16) Tribes (v. 17,) no doubt all the tribes represented. Joy, no wonder. Compare I. Kings 8:62-63. *He goat*, Lev. 16, v. 18. The service in the temple is arranged according to the divine pattern, 1 Chronicles 23:6-23; 24:1-19, and Numbers 3:6-10; 8:9-14. With v. 19, the narrative is in the Hebrew language. From 4:8 to 6:18, the Chaldee is used. *Fourteenth day*, the regular time Ex. 12:6. Purified (v. 20) according to the ceremonial law. The converts, proselytes, are included in v. 21. Turned the heart, Prov. 21:1.

No more helpful worker than he whose trust remains unshaken, and who by cheerful words and urgent appeals incites others to fidelity and diligence.

The work of God will go on: No power can interfere with the success of his plans. In all reforms there should be no relaxation of effort until they are fully attained. Every thing should be made to conform to the divine pattern. The greater the difficulties surmounted, the greater the joy when success is attained. Clean hands and pure hearts are essential requisites in God's service.

PSALMS 122; 40:1-4; 43:1-4.

SHORTER CATECHISM.

Ques. 32. *What benefits do they that are effectually called partake of in this life?*

Ans. They that are effectually called do in this life partake of justification, adoption, sanctification, and the several benefits which in this life do either accompany or flow from them.

LESSON VIII.—February 12.

NEHEMIAH'S PRAYER—Neh. 1:1-11.

1. The words of Nehemiah the son of Hachaliah. And it came to pass in the month Chislev, in the twentieth year, as I was in Shushan the palace.

2. That Hanani, one of my brethren, came, he and certain men of Judah; and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

3. And they said unto me, The remnant that are left of the captivity there in the province are in great affliction and reproach: the wall of Jerusalem also is broken down, and the gates thereof are burned with fire.

4. And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven.

5. And said, I beseech thee, O Lord God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:

6. Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against

thee: both I and my father's house have sinned.

8. We have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgments, which thou commandest thy servant Moses.

8. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye transgress, I will scatter you abroad among the nations:

9. But if ye turn unto me, and keep my commandments, and do them; though there were of you cast out unto

GOLDEN TEXT: *Lord be thou my helper.*—Psalm 30:10.

Nehemiah, "compassion of Jehovah," was cupbearer to Artaxerxes. For twelve years, 445-433, he was governor of Judea. Except what is recorded in the book that goes by his name, we know nothing about him. *Chislev*, (v. 1) corresponding to the latter part of November and the beginning of December. Shushan, "a lily," Esther 1:2, Daniel 8:2. The condition of the returned captives in Jerusalem (v. 3) was very distressing. The city was defenceless. Evidently Nehemiah was greatly surprised and saddened at the news his brother and the others had brought, v. 4. His prayer is very earnest. No attempt is made to conceal the real cause of all their calamities. Sin is freely confessed v. 7. All that had taken place is but the execution of threatenings God had made long ago, v. 8. Nehemiah bases all his hope for the nation's pardon and deliverance upon divine mercy. The future he knows depends wholly on God and his help he first and most earnestly seeks. This man (v. 11), Artaxerxes, the king. Although cupbearer, occupying a most honored and responsible position, Nehemiah was no sycophant.

Religion fits a man for performing life's duties. For this life as well as that which is to come, godliness is profitable.

God expects each to use all the talent entrusted to him in whatever station of life he may be placed. It is as really a crime to neglect to use as to abuse.

Those who show themselves fitted for lower positions are the persons God advances to higher, "To him that hath shall be given."

Nothing so saddens the heart of a true believer as to see the church afflicted and oppressed. At such times he pours out his soul to God in earnest, believing prayer.

PSALMS 80:4-7; 89:1-4; 116:1-6.

SHORTER CATECHISM.

Ques. 33. What is justification?

Ans. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

**LESSON VIII.—February 19.
REBUILDING THE WALL.—Neh. 4:9-23.**

9. Nevertheless we made our prayer unto our God, and set a watch against them day and night, because of them.

10. And Judah said, The strength of the bearers of burdens, is decayed, and there is much rubbish; so that we are not able to build the wall.

11. And our adversaries said, They shall not know, neither, see, till we come in the midst among them, and slay them, and cause the work to cease.

the uttermost part of the heaven, yet will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

10. Now these are thy servants and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. For I was the king's cupbearer.

12. And it came to pass, that when the Jews which dwelt by them came, they said unto us ten times, From all places whence ye shall return unto us, they will be upon you.

13. Therefore set I in the lower places behind the wall, and on the higher places, I even set the people after their families, with their swords, their spears, and their bows.

14. And I looked; and rose up, and said unto the nobles, and to the rulers,

and to the rest of the people, Be ye not afraid of them : remember the Lord, which is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses.

15. And it came to pass, when our enemies heard that it was known unto us, and God had brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16. And it came to pass, from that time forth, that the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons ; and the rulers were behind all the house of Judah.

17. They which builded on the wall, and they that bare burdens, with those that laded, every one with one of his hands wrought in the work, and with the other hand held a weapon.

18. For the builders, every one had his sword girded by his side, and so

GOLDEN TEXT : *We made our prayer unto God, and set a watch against them.*—Neh. 4 : 9.

Judah, (v. 10), those of the people who lived among the heathen and beyond the city. The reduction in the force of the laborers occasioned the complaint. The hopes of their enemies rose in proportion to their depression, v. 11. *Them* (v. 12), *Sanballat*, etc. *Ten times*, repeatedly, *return* and so escape the danger, (v. 14), a most inspiring appeal. *Habergeons*, (v. 16), coats of mail, (v. 19), *Neheemiah* was a thoroughly capable man. He was vigilant and full of expedients.

Faith and works go together. He who prays most will labor hardest.

No class of people do so much to discourage earnest workers as those professed friends who always exaggerate dangers and hindrances.

Our surroundings have much to do with our opinions and acts. He whose closest companions are men of the world will sooner or later be largely influenced by them.

A bold front, a determined uncompromising stand is the best way to oppose enemies of the right. Compromise is sure to prove disastrous in the end.

Those who are earnest and intense in their efforts to accomplish any great work are not likely to think much about personal comfort.

PSALMS 102 : 18-16 ; 119 : 21-24 ; 145 : 17-21.

SHORTER CATECHISM.

Ques. 34. What is adoption ?

Ans. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

MARRIAGES.

By Rev. J. J. Huston, assisted by Rev. T. P. Robb and Rev. C. D. Trumbull, D. D., November 9, 1892, at the home of the bride's grand-parents, Sharon, Iowa, D. R. CUMMINGS, of Morning Sun congregation and Miss Eva M. McCONNELL of Sharon congregation.

By Rev. S. M. Stevenson, December 8, 1892, at the home of John Foster in Idana, Kansas, W. H. STEVENSON and Miss EDNA E. MEEK, both of Idana, Clay Co., Kansas.

By Rev. J. W. Sproull, D. D., December 21, 1892, at the residence of the officiating minister, GEORGE SHORNHORST, of Pittsburgh and Miss JEANNIE L. SHARP, of Elizabeth.

builded : and he that sounded the trumpet was by me.

19. And I said unto the nobles, and to the rulers, and to the rest of the people, The work is great and large, and we are separated upon the wall, one f' r from another.

20. In what place therefore ye hear the sound of the trumpet, resort ye thither unto us : our God shall fight for us.

21. So we laboured in the work : and half of them held the spears from the rising of the morning till the stars appeared.

22. Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23. So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, saving that every one put them off for washing.

BY Rev. Dr. R. J. George, at Beau
SOLOMON KINGSTON of Selma, Alabama
Falls, Pa.

BY Rev. C. D. Trumbull, assisted
ROBERT A. HAYS and Miss RACHEL J.

BY Rev. S. M. Stevenson, Decem
parents, WILLIAM M. HUTCHESON of
TIPPIN of Charity, Clay Co., Kansas

BY Rev. S. M. Stevenson, Decem
parents in Idana, Kansas, WILLIAM
of Idana, Kansas.

In Memoriam.

JOHN GAULT died at his late home two miles east of Kossuth, Tuesday morning, October 15. He was born November 17, 1817, near Colraine, Ireland, and was in the 84th year of his age. In the year 1841 he was married to Miss Martha Adams. In 1847 he with his family came to the State of New York, and resided for five years near Rochester. In 1852 he removed to Waukesha Co., Wis., where he resided until 1868, at which time he removed to his late home in this county, where he remained with us up to the time of his death. He leaves surviving him his widow and four sons, Thomas H., the eldest, has been a practicing lawyer in Chicago since 1873. The second, Rev. M. A. Gault, is the pastor of the Reformed Presbyterian church in Wahoo, Neb. The third, James B., is a farmer, and resided with his parents and managed the farm since they came to this State. The fourth, Rev. R. J., is pastor of the Reformed Presbyterian church at New Alexandria, Pa. Mr. Gault's last illness was brief, scarcely a week. His family were all present except R. J., who arrived a few hours after his death. As a member of our community, Mr. Gault was held in the highest esteem. His honesty, integrity and Christian character endeared him to all as a father, neighbor and sympathizing friend. He will be missed by all who knew him. Mr. Gault's sons had made all arrangements to have the whole family meet at the old home, their parents to celebrate their marriage anniversary which had occurred on November 17, when they were called to the deathbed of their father.

Truly we plan, but God's desire determines the events of us.

Yours truly, R. J. Gault.

EX.

HADASSAH GLASGOW MONTGOMERY county, Ohio, died in Linton, Iowa, age. Her father, Mr. James Glasgow, byterian congregation at Bushark, with the church under the ministry of Addie M. Thomson. Married November 18, 1833, to Mr. J. T. had completed fifty-nine years of ma year when death sundered the long and united with the congregation. Montgomery ended her days. She whom survive. She saw, also, forty children. She died in a good old ag last sickness was short but painful away peacefully. Her husband and friends. But she rests from her labo

MISS AMANDA M. BLACK was born Allegheny county, Pa., October 10, 1800, and was baptized in the Deer Creek Reformed Presbyterian Church (N. S.) when she was eighteen years old. She united with the Pine Creek congregation, Rev. A. Kilpatrick pastor. She was afterward a member in the Brush Creek, Eskridge, New Castle and Union congregations. The work of grace seems to have been begun in early life with her. A sermon on "The joys of heaven," preached at North Washington church, awakened the desire to go there, and a willingness to consent to the terms on which alone heaven can be entered. She was so young then that she could not remember who preached it.

Her piety was deep and quiet. Its chief mark was love for the ordinances. Yet her faith was often sorely tried by seasons of darkness. But while she passed through fire and water, yet she was brought to a wealthy place. Her disease, pulmonary consumption, induced by a severe attack of la grippe, was long continued and her sufferings at times most severe. These sufferings only intensified her desire to depart, to be with Christ. Oh, why does he not come? Why does he tarry? was her cry, and with the strongest assurance and brightest of hopes she fell asleep, October 18, 1892.

Com.

ELDER WILLIAM WEIR of Old Bethel session, was called to his rest July 15, 1892, at the home of his son Dr. J. W. Weir, of Sparta. He died at the age of seventy-nine years and thirteen days. He was in feeble health several years before his death. His disease was that of paralysis. He bore his long afflictions with fortitude and resignation. Mr. Weir was born in South Carolina November 2, 1813. He removed with his father's family to Southern Ill., in 1821. He was married to Miss Rachel Weir (same name no relative,) in 1835. Four children were born, two died in infancy, two sons are living to cherish their mother in declining years. Mr. Weir was elected to the office of ruling elder in the congregation of Old Bethel, December, 1846. He was a faithful and honored member of the session. We trust he has gone to receive the "Well done, good and faithful servant, enter thou into the joy of thy Lord." As a session we recognize the Christian character and holy life of Mr. Weir, and we feel that in the all wise and merciful providence of God, we have met with a great loss in the removal by death of our dear friend, and wise and judicious counselor, yet we should say "not my will but thine be done," and would heed the admonition "be ye also ready, for in such an hour as ye think not, the Son of man cometh."

By sessions committee,

THOMAS ORR,

L. M. PATTERSON.

DAVID B. RUSSELL, the youngest but one of that worthy family, died at his home in Delhi, N. Y., February 28, 1892, in the fifty-ninth year of his age. At an early age he connected with the church. In 1861 he was chosen ruling elder and clerk of session of the Bovina congregation, in which capacity he served faithfully until his death. As an elder he was an able and judicious counsellor, steadfast in his loyalty to the truth. He was a man of few words but clear thought, fervent piety and he combined courage with deep religious conviction. Every effort was made to win him to the side of the erring brethren, but he stood firm in his loyalty to the royal claims of Jesus Christ. His death was a fitting close of a beautiful life. It was a sublime exhibition of faith. Many of the ministers will remember him with gratitude, as a man warm in his hospitality and steadfast in his friendship. He has left a wife and four children to mourn his removal. "Help Lord, because the godly man ceaseth."

Com.

THE session of Bovina congregation according to resolution of May 14, 1892, adopted the following minute on the death of D. B. Russell: Session makes note of the death of D. B. Russell, which took place on February 28, 1892. D. B. Russell was born August 17, 1833. He connected himself with the Covenanter Church early in life and was elected ruling elder when only twenty-eight years of age, the congregation being at that time without a pastor. He was soon after chosen clerk of session and served in that capacity until his death to the great satisfaction of his brethren. He had suffered great bodily pain from what was supposed to be sciatica, and he was crippled for life, but he never complained, was always cheerful and always about the Master's work, very punctual in attendance of the public ordinances, loved the house of God, was firm in his convictions of truth, faithful to the principles of the Covenanter Church, and loyal to King Jesus as Prince of the kings of the earth and the governor among the nations. The following resolutions were adopted:

1. That we recognize in the removal of our brother by death the doing of God, and hear in this providence the voice of God calling us to greater diligence in his service, as saith the wise man, "Whosoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."
2. That we extend to the bereaved friends our sympathy, and commend them to the great Comforter for strength and consolation.
3. That this minute and these resolutions be sent to the church magazines for publication.

MRS. ELLEN E. GIBSON, widow of Robert Gibson, died at her home in Allegheny on January 11, 1893, at 10:30 A. M. For about eleven years she had been confined to her room, and most of the time to her bed. Her cheerfulness and submission were remarkable. Suffering to a greater or less extent all the time, she never allowed herself to become soured. Unable to understand God's providence in her case, she was never heard to question his goodness. She believed

that "after while" all would be made plain. The "after while" has come and now no doubt in clearest light she sees clearly. Mrs. Gibson was a lover of the church. Her greatest deprivation was not being able to enjoy the preaching of the word. She was a liberal woman. To no cause she thought good, did she refuse help. About a year and a half before her death she gave a thousand dollars to help pay off the debt of the Central Allegheny congregation, of which she was an earnest and devoted member from its organization until her death. As long as that congregation has an existence, her name will be held in grateful remembrance by the members. One way she showed her interest in it was by having her contributions to benevolent purposes pass through its treasurer. Her benefactions were not confined to her own congregation. During her life she had given a considerable sum to mission purposes. By the provisions of her will this amount is to be increased until the total shall be \$7,000. Of this sum \$4,000 go to the Foreign Mission, \$2,000 to Home, \$500 to the Southern, and \$500 to Indian.

Mrs. Gibson's death was the result of a severe attack of la grippe. She knew her end was near and was entirely resigned.

Many of the ministers when students boarded at the home of Mr. and Mrs. Gibson, and will hear with sorrow of her death.

DIED at his home in Wilkinsburg, Pa., on Thursday, October 6, 1892, MR. SAMUEL HENNING, a ruling elder of the Wilkinsburg Reformed Presbyterian congregation, in the eighty-second year of his age. His father John Henning came from Ireland in 1801, and settled in Allegheny County about twelve miles east of Pittsburgh, where Samuel Henning was born on January 21, 1811. In 1844 he was married to Elizabeth Ann Dodds, of Butler County, who together with three sons and six daughters survives him. He first connected with the Reformed Presbyterian church in Brookland congregation. Afterwards he united with the Pittsburgh and Allegheny congregation, under the pastoral charge of Dr. Thomas Sproull. When the Wilkinsburg congregation was organized in 1848, he became a member of it and was elected to the eldership. As a Christian man Mr. Henning possessed many excellent traits of character. His influence always tended to the promotion of peace and harmony, yet he never counselled peace at the sacrifice of principle. As an officer in the house of God, he was faithful and judicious. As a husband and father he was kind and exemplary, his family government such as would bring up children in the fear of God. In his death we have lost a friend and brother, whose presence and influence were Christ like in a high degree. During the past three years his health has been feeble, but the greater part of the time he was able to attend church. In his attendance upon the ordinances he was always noted for faithfulness. He was in his place in the sanctuary the last Sabbath but one before his death. His last sickness lasted but one week. His death was the peaceful ending of a long and thoroughly devoted Christian life. "Mark the perfect man, and behold the upright : for the end of that man is peace."

R. C. W.

ACTION OF THE WILKINSBURG SESSION.—Mr. Samuel Henning became a member of the Wilkinsburg congregation, at the time of its organization in 1848, at which time he was elected and ordained an elder. In this office he served until his death, October 6, 1892, at the age of eighty-one years and eight and-a-half months. In his death this congregation has lost one of its most faithful, conscientious and consistent members. Though living for many years six miles from the church, his place in God's house was seldom vacant. By his removal this session has lost its oldest and one of its most devoted members. As a ruler in God's house he was wise in counsel and faithful in the exercise of official authority. He thoroughly believed with the heart the profession he had made. The Covenanter Church with all her principles, as well as her various schemes of work were most dear to him. His love for and devotion to the church continued unshaken and undiminished to the last. In the midst of all the trials through which the church has passed he was most deeply concerned for her peace and prosperity, and during his last sickness, her welfare occupied a chief place in his thoughts and prayers. As a session we recognize the great loss we have sustained. We extend to his bereaved wife and family our deep sympathy and commend them to the grace of God.

R. C. WYLIE, Moderator.

A. C. COULTER, Clerk.

APPOINTMENTS—PITTSBURGH PRESBYTERY.

BEAVER FALLS—Feb., 3d Sab., Easson ; 4th Sab., Allen ; March, 3d Sab., Mc-Knight ; April, 2d Sab., Allen.
 NEW CASTLE—Feb., 1st Sab., Easson ; 4th Sab., McKnight ; March, 1st Sab., Allen ; 4th Sab., McElwain ; April, 1st Sab., Baird.
 PARNASSUS—Feb., 2d Sab., Easson ; 4th Sab., McElwain ; March, 2d Sab., Mc-Knight ; 4th Sab., Allen ; April, 2d Sab., Baird.
 YOUNGSTOWN—Feb., 1st Sab., McKnight ; 3d Sab., Allen ; March, 1st Sab., Easson ; 3d Sab., McElwain.
 BROOKLAND—Feb., 4th Sab., Easson ; March, 4th Sab., Baird.
 MANCHESTER—Feb., 2d Sab., McKnight ; March, 3d Sab., Allen.
 CLARKSBURG—Feb., 1st Sab., Allen ; April, 2d Sab., McElwain.
 OIL CITY—March, 3d Sab., Easson ; April, 1st Sab., McKnight.
 OIL CREEK—Feb., 2d Sab., Allen ; March, 1st Sab., McElwain ; 4th Sab., Easson.
 MERCER—Feb., 3d Sab., McKnight ; March, 2d Sab., Easson.
 MONONGAHELA—April, 1st Sab., Easson.
 MIDDLETOWN—Feb., 3d Sab., McElwain ; March, 3d Sab., Baird.
 SALEM—April, 2d Sab., McKnight.
 GENEVA—Jan., 5th Sab., Easson.

A. KILPATRICK, *Chairman.*

REV. J. W. F. CARLISLE has been called to First New York congregation.
 Rev. Mr. Walker has signified his intention to accept the call from Cedar Lake congregation.

REPORT OF TREASURER OF THE PITTSBURGH PRESBYTERY.

April 9, Balance per last report.....	\$124 34
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RECEIPTS.

April 30, Union cong , per J. C. Barr.....	11 75
May 9, 8th street, Pittsburgh, per J. McNaugher.....	18 81
12, Slippery Rock cong, per Geo. Martin.....	4 55
June 22, Travelling fund to replace overdraft of last year, per Rev. A. Kilpatrick.....	57 85
July 30, Centreville, to pay J. B. Dodds for preaching.....	3 00
Oct. 10, Interest on invested funds.....	70 40
Total.....	166 36
Making total with balance.....	\$290 70

EXPENDITURES.

April 28, D. McAllister, Jr., 2 days at Youngstown.....	10 00
28, " " " McKeesport.....	10 00
15, Rev. T. J. Allen, 1 day at Youngstown.....	5 00
15, " " " Middletown.....	5 00
June 4, T. A. McElwain, 1 day at Conneautville.....	5 00
4, " " " Youngstown.....	5 00
4, " " " 2 days at McKeesport.....	10 00
6, J. S. Martin, 1 day at Youngstown.....	5 00
6, " " " Conneautville.....	5 00
Eimer McBurney, students' account, (Nov.).....	25 00
22, P. J. McDonald, 1 day at Youngstown.....	5 00
24, J. B. Dodds, 1 day at Youngstown.....	5 00
24, " " " Centreville.....	7 53
July 8, W. J. McKnight, 1 day Conneautville.....	11 50
8, " " " Mercer.....	4 00
8, " " " Youngstown.....	5 00
8, " " " McKeesport.....	5 00
Sept. 9, S. McNaugher, 1 day at Youngstown.....	5 00
Total.....	\$138 03
Oct. 10, Balance.....	152 67
Total.....	\$290 70

EDUCATION FUND.

April 9, Balance per last report.....	\$545 25
Oct. 10, Interest earned.....	13 63
Oct. 10, Balance on hand.....	\$558 88

Respectfully submitted, JAS. R. MCKEE, *Treasurer.*

Pittsburgh, Pa., Oct. 11th, 1892.

RECEIPTS FOR THE SEATTLE CHURCH BUILDING.

Rev. D. S. Faris, Sparta, Ill.	\$ 2 50	Mr. Ed. Rahm, Sewickley, Pa...	15 00
Rev. D. B. Wilson, Alleg. Pa..	10 00	Mr. E. H. Buck, (Licentiate)...	5 00
Rev. P. H. Wylie, Londonderry, Ohio.....	2 00	Miss Bessie Cathcart, Seattle...	3 00
Mrs. Hutcheson, Londonderry, Ohio.....	1 00	Mrs. E. O. Holliday, St. Louis..	5 00
Mr. Robert Madden, London- derry, Ohio.....	1 00	Mr. Samuel Davis, Princeton, Ind.....	5 00
Mr. T. J. Blackwood, London- derry, Ohio.....	5 00	Mrs. Davis, Princeton, Ind.....	1 00
Mr. Samson Orr, Londonderry, Ohio.....	1 00	Mrs. N. J. Hull, Princeton, Ind.	5 00
Mr. John Mitchell, London- derry, Ohio.....	1 00	Mrs. M. E. McConahey, Prince- ton, Ind.....	2 00
Mr. David Love, Londonderry, Ohio.....	3 00	Mr. Riley Stormont, Princeton, Ind.....	5 00
Southfield, Mich., Y. P. M. S....	10 00	Mrs. Mary J. Hough, Big Bend, Wis.....	1 00
Southfield, Mich., cong.....	54 00	Total.....	\$143 50
Dr. F. R. McDonald, Orleans, Mich.....	5 00	LIZZIE M. BROWN, <i>Treas.</i> , 615 University Street, Seattle, Washington.	

BOOKS FOR SALE.

FROM THE LIBRARY OF THE LATE REV. JOSHUA KENNEDY, D. D.

Venn's Duty of Man.....	\$.20	Binning's Works.....	.20
Emerson's Arithmetic.....	.10	Family Worship.....	.10
Treasury of Script. Knowledge..	.15	Rhetorical Guide.....	.05
Golden Treasury.....	.10	Practical Review.....	.05
Short Reflections on Faith, etc..	.05	Graeca Minora.....	.10
The Backslider05	McCrie's Lives.....	.50
Cicero's Orations (C. & S.)....	.50	Imputation of Adam's Sin.....	:10
Bullion & Morris' Lat. Less.....	.05	Bryant's Bookeeping50
Tracy's Arithmetic1	History of Slavery and the Slave Trade	1.00
Xenophon (Translation)10	Hebrew Bible (Vander Hooght).	1.50
Swinton's School Composition..	.10	Greek-English Lexicon.....	1.00
Sallust (Butler and Sturgis)....	.20	Manly Piety25
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COMBINED SERIES, - VOL. XXXI, No. 3.

THE

**Reformed Presbyterian
Covenanter.**

MARCH, - - - - 1893.

J. W. SPROULL,

EDITORS AND PUBLISHERS

D. B. WILLSON,

EDITORS' ADDRESS

LEGHENY, PA.

"Whereunto we have already attained, let us v . . . the same rule, let us mind the same thing."
Phil. 3: 10.

"Ye should earnestly contend for the faith which was once delivered unto the saints."
Jude 3.

PUBLISHED MONTHLY.

TERMS: { \$1.00 per annum in the U. S. and Canada.
 { \$1.13 per annum in Great Britain.

PITTSBURGH:

PRINTED BY MYERS, SHINKLE & Co., 523 WOOD STREET.

Entered at Pittsburgh Post Office as Second Class Matter.

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CALLS: Sterling, Kansas, on Rev. T. J. Allen; Baltimore and Parnassus, on John S. Duncan; Evans, on Rev. James Patton.

COMMUNION AND ASSISTANT.—Tabor, Kansas, April, 1st Sabbath; Rev. T. H. Acheson.; April, 4th Sabbath, Hopkinton, S. M. Stevenson.

SENATOR NEEB, who introduced the bill favoring a change in the Sabbath laws of Pennsylvania, died at his home in Allegheny, February 19th.

Rev. THOS. PATTON will preach in Muskingum and Tomika, in Ohio Presbytery, the first and second Sabbaths in March, and as many more Sabbaths, as he and the congregation may agree upon. J. M. FARIS, *Chairman Com. Sup.*

THE closing exercises of the Theological Seminary for the session of 1892-3, will be held on Tuesday and Wednesday, March 21st and 22d. The Board of Superintendents will meet at 9 A. M. March 21st, and discourses will be delivered by the students at 7:30 P. M. on Tuesday, and at 8 P. M. and 7:30 P. M. on Wednesday, at the Allegheny church.

IT will save us considerable trouble and render less liable to mistakes if friends sending marriage notices, baptisms, etc., etc., will follow the form used in the magazine and write on separate slips of paper. Sometimes such notices are embodied in private notes and so are likely to be overlooked. Parties desiring receipts for moneys forwarded should enclose stamps.

LEAFLETS entitled "Christ's," by Rev. R. J. George; "Christ Jesus, Lord of Nations," by Rev. N. R. Johnston; "On Psalmody," by Rev. R. M. Sommerville, "Is the Constitution of the United States Christian?" by Rev. W. J. Coleman; and one on the question "Shall We Vote?" are now ready for distribution, and will be sent out by the committee on Testimony Bearing, free and post paid, to any one who will give assurance that they will be carefully distributed. Address W. J. COLEMAN, 50 Boyle street, Allegheny.

TOPICS for conference at the meeting of Iowa Presbytery in Morning Sun, April 11 and 12, 1893: 1st—The office and the work of the ruling elder; opened by the elder from Sharon, to be followed by the other elders. 2d—The relative importance of the Home Mission work, G. R. McBurney. 3d—Exegesis and application of I. Cor. 16: 2, Isaiah Faris. 4th—Political dissent historically considered, T. H. Acheson. 5th—Why we oppose secret societies, J. A. Black.

N. B.—The desire of the committee is that we have a *conference* in fact as well as in name, hence we urge every member to come prepared to present at least one thought on each topic, after the opening remarks. COMMITTEE.

THE
Reformed Presbyterian and Covenanter,

VOL. XXXI.

MARCH, 1893.

No. 3.

ORIGINAL.

SUSTENTATION.

A correspondent in our January number after referring to the smallness of the compensation unsettled ministers receive, remarks; "This consideration may cause some who are a little restless to remain a while longer in the saddle before swinging out to hunt unknown sweets in other fields of pasture." The idea is plain although the figures are a little strained. It is well known that there is a feeling of unrest in the case of a number of pastors. They feel that a change is desirable and are ready to make it as soon as the way is open. The reason for this in the majority of cases is the inadequacy of the support given. Only by practicing closest economy is it possible to keep from running into debt. Books needed cannot be procured; children cannot be educated; provision for the future cannot be made. The outlook from any point of view is not encouraging. It is no wonder a pastor so situated begins to think about a change; who can blame him?

But then the church suffers by frequent dissolution of the pastoral relation. Congregations thus left dependent for preaching on supplies are frequently so weak that there is not much prospect of a settlement again. They seem doomed to gradual extinction. We have now fifty-eight vacancies. An examination of the statistical table will show how many of these are mere skeleton congregations. It would be, indeed, a great misfortune if the number were largely to increase. And yet something must be done, or, there is reason to fear, there will be an increase.

What is needed is that the church see that faithful and efficient pastors receive a competent support. If a minister is a crank, or a hobbyist or an extremist, pulling down instead of building up; or if

It was God who directed his steps thitherward, for in that very "Catholic" University, which persecuted God's people, he was to receive the knowledge of the truth as it is in Jesus..

He became acquainted there, and familiar with a little, queer looking man named Lefevre, a professor of theology. This man, though so superstitious that he spent most of his time in the churches, kneeling before images, and doing other things enjoined by the Church of Rome, was one of the most enlightened Roman Catholics of the day. He preached with great eloquence and charmed all who heard him. His sermons too, had meaning and depth.

A warm friendship sprung up between Farel and this child-like old man. They visited shrines together, and adored them. Together they adorned with sweet flowers the image of Mary, and murmured their prayers to her in concert.

But the professor led the student into a more profitable exercise, the study of God's word. The light gradually dawned upon them both. They both became Christians. Farel, after his enlightenment, often shuddered to think of his pilgrimages and other acts of superstition, and wondered at the work of God, as well he might, who could deliver a man from such a fearful abyss. He did not lose his vehemence of character, he showed the same earnestness of zeal in the service of Christ that he had previously in the service of Satan.

One of the first things he did was to plead with his brothers to accept the truth; and they did. In this he acted like Andrew, Simon Peter's brother. How great must have been his joy when God rewarded his labors by their conversion! His next effort was among his relations, then fellow townsmen, then his fellow countrymen; so the circle of his influence widened, and his labors grew. But, alas, France was not free. It was under the yoke of the pope. Farel being persecuted there had to flee. He escaped to Switzerland.

In this step again the design of God is manifest. His arrival in Switzerland was just at the right time to save Switzerland to the gospel. The forces of the papacy were in motion against the Reformation. They were terribly in earnest too, for in addition to the re-establishing the pope's authority, they had to wipe away the reproach of former defeat. Farel, by arousing and interesting on the side of truth districts which had been indifferent, saved the day.

He appeared first as a school teacher and called himself Ursinus. This was so that people would not be prejudiced against him. When he was not teaching he might be seen studying the writings of Luther and Zwingle who were then engaged in a very important discussion, or the scriptures in the Hebrew and Greek. This was the exercise that gave him his strength and influence.

You cannot read anything recorded of this man that does not indicate the pluck and persistency for which people of his color of

hair are noted. Difficulties could not dismay him. He acknowledged that they revealed to him his helplessness, but strong in faith he would go ahead in spite of them, for he knew that Christ would lead him aright.

Meeting a procession on a bridge one day, in a little town westward from Basle, carrying the image of a saint, to which they were reciting prayers, he snatched it from them and threw it into the river; then turning to the awed multitude he said, in a tone of mingled pity and anger, "Poor idolaters, will you never put away your idols?" It was a brave and daring act, but he escaped unhurt.

But the best story related of Farel is that of his compelling Calvin to remain and labor in Geneva. Poor Farel was laboring there alone and longed for a suitable companion to share the labor and dangers with him. Calvin came there a stranger, intending to tarry but a night. Farel while conversing with him, felt that this was just the man that Geneva needed and entreated him to stay and teach the scriptures and share with him the dangers of the work, for, said he, these things are harder than death. Calvin would fain have passed on. He plead that he was a timid man and could not face danger, that he could not *teach* as he needed to *learn*. He said he had marked out a work and needed *leisure* to prepare for it.

Study! Leisure! Knowledge! Must we never *practice*, exclaimed Farel with a holy indignation.

The feeble state of my health requires rest, said Calvin. Rest! Death alone permits the servants of Christ to rest, was Farel's indignant response. In reply to Calvin's plea of timidity, he thundered, Ought Christ's soldiers to be afraid of warfare?

Calvin became agitated. In God's name have pity on me, he moaned, and leave me to serve him in another way than that which you desire. The Lord cast Jonah into the sea when he sought to flee from his presence, was Farel's answer.

The emotion of both men was intense; Farel was pleading for Geneva and for Christ. Placing his hands upon the young man before him, and fixing his eyes of fire upon him, he said in a voice that made Calvin tremble, for he felt that God was speaking to him. You think only of your tranquility and your studies. May God curse your repose! May God curse your studies if in our great necessity you withdraw and refuse to help us!

Calvin remained. They labored long together. But it devolved on Calvin to complete the work that Farel had begun.

Farel after a stormy life died in peace at the age of seventy-six.

S U P P L Y A N D D E M A N D N o . 2.

This article was to be devoted to a comparison of the different methods employed by the different churches in regulating this distribution of supplies to the fields of labor. Before entering upon this it might be well to call attention to a typographical error in the

last article. The Philadelphia Presbytery asked for one-half laborer for the year instead of one and a half as the types say.

First we may glance at the plan, or system rather, for such it is, used by the Methodist Episcopal Church. In this the people are supposed to have nothing to do but to acquiesce in the appointments made by the bishops and the presiding elders, but we shall see that this is not quite the case by any means. The presiding elders who have charge of districts arrange the schedules, present these to the bishop at the annual conference and as he ordinarily approves them they go through with little change. The one great advantage of this plan over Presbyterianism is that it ensures to every man able and willing to work a field of labor, and to every congregation able to take his services a pastor, and where one is not two or more combine to do so. Let us not suppose however, that there are no objections to this plan or that it gives satisfaction in every case to the ministers or the churches. It is at best an alien form of government, thoroughly foreign to the spirit of American institutions, being aristocratic and but one remove from popery, its natural first cousin, and being unscriptural must necessarily be encompassed with difficulties. If the time was when the congregations accepted the appointments by the presiding elders and bishops as the voice of God it is so no longer.

They busy themselves oftentimes as much as Presbyterians as to who shall be their next pastor, and by conferences of the members of the official board with the presiding elder, aim to know beforehand who is to be sent to them. The ministers do the same thing and why should not the people?

More than this, corruption of the very worst kind is often charged upon those who have the power of disposing of this patronage, very similar to that which led in former times in Scotland and England to rebellion on the part of the people, and persecution on the part of the authorities. And when an objectionable or unsatisfactory appointment is made the people do not hesitate to petition at the end of the first year, even to demand his removal.

Oftentimes the charge of partiality and favoritism is made because of the controlling influence of secret societies, this church in both membership and ministry being honeycombed by Free Masonry and other secret orders, so that those who are bound by the cable tow consider themselves entitled to precedence.

Again it is seriously charged that those who desire favorable appointments do not scruple to make use of money to secure the prize while others more honorable or less favored in abundance of means, have to yield. These things have of late given rise to great dissatisfaction in many parts of that church, abuses which call loudly for redress. The writer has been informed of conferences where, in order to avoid the uproar and outburst of indignation because of this fraud and favoritism, the list of appointments was not read until after the conference had been closed and the benediction pronounced.

Next we may take a glance at the plan, or rather the absence of any plan, in the Presbyterian Church. We are told by those in this church who profess to know, that it is so large, has so much territory to cover and so many men engaged in the work that they find it impossible to carry out any system of distributing the supplies and furnishing their churches with laborers. This certainly does not argue well for their claim that their system is of divine origin and authority, as we would naturally suppose that divine institutions were universally applicable and practicable. Hence their methods are practically an abandonment of Presbyterianism and an adoption of congregationalism where the congregations supply themselves and the ministers do their own candidating as it is commonly called, the name being properly expressive of the demoralization that attends the business. In this church there are many who being without families and having none to care for but themselves, do not desire permanent or settled pastorates, who are not properly candidates for settlements and who prefer to be stated supplies, say one or more years at a time in one place, and there are also many churches that prefer a stated supply to a settled pastor as they do not feel the same responsibility for his support, or can maintain a single man for much less than one who has a family and can make a change so much more easily when it is desirable. A man who has a settlement and who desires to make a change, usually holds on to what he has until he has secured another, finding it much easier to secure an opening before becoming unsettled than afterwards, there being a disposition generally to regard a man who becomes unsettled as being a shade or two off in color. A pastor often candidates or coquettes with other churches for years and may receive several calls until he gets the one he desires or is at last forced out where he is.

It is not strange that in this way the average pastorate is very short.

When a minister wishes to secure another field of labor he applies directly to the congregation, secures a hearing if he can, and may be called at once. If he wishes to change from one presbytery or Synod to another, he may correspond with the clerk or secretary of the mission board, obtain a list of the vacant churches and secure a hearing from them. One serious objection to this is that the larger and wealthier churches are besieged and overrun with applicants whilst the poorer and weaker congregations are passed by and ignored by place hunters. In the stronger churches this work of securing a pastor is generally attended to by a committee of the congregation who learn by correspondence or by a personal visit, hearing a desirable minister preach, of his fitness for their service. It often happens that when a pastor is conducting his regular services there is present one or more members of a committee from another church, weighing him in their balances, and if he is a popular preacher, doing a good work where he is and they can invite him to a more desirable field of labor, give him a few

hundred dollars more salary than he is getting where he is, he may get a call in a few days to take charge of a church where he has not preached a single day, being accepted by the congregation upon the recommendation of this committee, or he may be invited to preach one or two Sabbaths and then called. Sometimes these negotiations are carried on through the friendly offices of brother ministers who try to place their friends in advantageous positions.

The way in which this has been carried on in the United Presbyterian Church up to the last meeting of their Assembly was by the committee of missions, who arranged according to their sovereign good pleasure the distribution of the supplies to the different presbyteries. Whom they would they commanded and whom they wouldn't they didn't. Owing to the intense opposition of the laborers to this distribution by the committee of missions, which as one of their number said was a "slaughter pen," a change has recently been made. Many who would have engaged in this work refused to allow their services to be submitted to the control of this committee, and as a very large percentage of their appointments, amounting in some cases to over fifty per cent., were unfulfilled by the laborers during the last year and the plan was alike unsatisfactory to both churches and laborers, it has been abandoned. At present all that this committee can do is to present a list of the unemployed ministers to the various churches and presbyteries who may choose from among them for themselves and I believe they are also to furnish similar lists of the vacant congregations to the supplies. It remains to be seen whether this arrangement will prove more satisfactory than the former. In all probability those who have settlements will continue to do their own candidating the same as before.

The plan adopted by our own church is on the whole about as good as any that can be devised so long as Synod undertakes to regulate the matter.

It is impossible in any case to satisfy all because of so many conflicting interests. So many changes occur during the year, settling and unsettling of ministers, vacancies becoming filled and others created, that some agency has been found necessary to take charge of the work for the entire year, re-casting the scale from time to time as necessity demands. The distribution made by Synod last year was soon revised by the Central Board which was authorized by Synod to act as an interim committee and which will no doubt give all the satisfaction that is possible.

Synod ordered a collection of \$10,000, but did not seem to anticipate that any of this would be paid, or certainly all of its laborers would have been given full time employment. So far as my observation goes it is quite evident that the vacancies could easily, without any help, have taken all the time of all the men in the field, and then not have received all the preaching they were able

to pay for. The one thing that is specially necessary is that presbyteries exercise some supervision in estimating what will be needed by the congregations under their care. Oftentimes a congregation thinks that it can supply itself part of the time and so only asks for one or two days each month and then being disappointed in this finds fault with the system. Other congregations with an overweening estimate of their own importance demand that they shall be left to supply themselves all the time. Others with a more humble estimate of themselves fare at least equally well by accepting those sent them by the church's plan.

If the presbyteries are the proper authorities to regulate this matter, all should fare as nearly alike as possible. Now that the whole affair is largely put in the hands of the Central Board, provision may be made for any exigencies that may arise, settled pastors can do their own candidating and take care of themselves, whilst Synod and the Board can furnish employment for all under its care.

THOMAS JOHN.

SHALL THE SABBATH BE GIVEN UP?

In the battle which is now being waged anent the World's Fair and the Sabbath, the Christian people of the United States have an exhibition of the persistency, the cold-hearted, dogged determination of wickedness. All supposed that congress had finally settled that the gates should be closed; but the war has broken out anew and is fiercer than before. Also to those who care to think more than superficially, the situation is not without its amusing features. The spectacle is this: The good people of the United States are well satisfied to have a Constitution which wholly disregards God's law. They elect congressmen to serve under the direction of said Constitution; and then they will *petition* them, get on their knees and beg and implore them not to make a fright of themselves, disgrace the nation, and dishonor God by passing a law abrogating the fourth commandment. It is amusing, quite so, that suffragists should elect congressmen to be bound by a Constitution devoid of religious elements and then plead with those thus placed in power to do their duty to God. It is confession on the part of the people that they have a faulty Constitution, and have practically surrendered themselves to despotic power.

Yet, in all that is being written and said, but few, if any, suggest that it might be well to put such an amendment to the Constitution, that congress need not hereafter be *petitioned* to obey the command of him who is eternal, and immutable. Is all this gesticulating, this furor, this scampering off to Washington, to be ever and anon repeated to keep congressmen and congress from making an exhibition of themselves? If the same amount of time, attention

and enthusiasm, already expended in trying to persuade congress to keep the fourth commandment, had been directed to an amendment recognizing the fourth commandment as supreme law in the land, the present proposition to disregard the Sabbath might not only have been rendered impossible, but righteousness in all future time would be secured.

The present situation, in the absence of any constitutional recognition of God's authority over the nation as set forth in his law, appears to be this: There is no moral law which officers are bound to respect. The common law, which has protected thus far many Christian institutions and usages, is being more and more liberally construed. The spiritual thermometer at the Capital, is going down, as it appears to be all over the land.

CHRISTIAN CONDUCT.

It must be admitted that, among Christians, the standard of Sabbath-keeping is on the decline. Church courts have no censure for *ministers* who make long journeys on the Sabbath; for members who work on the holy day; for those who spend their time in amusement. Ministers use the mail on the Sabbath, and correspond for the Sabbath edition of Sabbath-breaking papers. This is nothing thought of in these times. And the people in multitudes, take the Sabbath issues of said papers. It is not uncommon to see people with a prayer book under one arm and a paper under the other, as they go to and from church. We heard it stated not long ago that a minister preached with that morning's paper sticking out of his pocket. The steam cars and horse-cars are crowded with professing Christians on Sabbath. So far as *time* spent in travel is concerned, many Christians might live in New York and attend church in Philadelphia. They would probably subject themselves to less inconvenience by so doing than they do now by changing from steam car to "elevated," to cable, to electric, to horse-car, etc., etc. Fifty years ago such conduct would have received immediate censure, and, if persisted in, suspension. But *now*, the farther you travel, and the more completely you smash the Sabbath, the "broader" Christian you are; helping the church and contributing to her growth; while the poor fellow who still clings to the commandment and *walks*, and subjects himself to inconvenience that he may live near the house of God, is an "old Puritan," who "binders the growth of the church by his narrow views."

Is it any wonder the inspiration of the Bible is coming to be doubted. People's beliefs will finally square with their conduct. Surrender a law in practice and you soon surrender it in belief. Congressmen who favor the opening of the World's Fair gates on the Lord's day are just shrewd enough to know that they are doing no violence to the *conduct*, at least, of multitudes of professing Christians.

F. M. FOSTER.

New York City.

TESTIMONY OF DR. MCLEOD.

The following very interesting document was found among the papers and in the hand-writing of the late Adam Lindsay, and kindly furnished to us by Rev. T. M. Elder, a brother-in-law, in whose possession the original may be found. Mr. Lindsay was long a member of First Congregation of Philadelphia, Rev. J. M. Willson, D. D. pastor, and afterwards of the congregation of St. Louis, where he died about thirty-six years ago. How he obtained this document is not known, but of its genuineness there can be no doubt.

ACT, DECLARATION AND TESTIMONY
OF
ALEXANDER MCLEOD.

Found among the papers of Dr. McLeod, after his decease.

I, Alexander McLeod, of the city of New York, minister of the gospel, and Doctor of Divinity, do make and ordain this *Declaration* and *Testimony*, as the last expression of my Will, in relation to religion, this nineteenth day of the month of March, in the year of our Lord, one thousand eight hundred and thirty-two: And in the first place,

Being, by the mercy of God, preserved in the exercise of a sound recollection and judgment, though with indication of speedy dissolution in my mortal constitution, I perform this *act*, viz: I commend my soul to God who gave it, now, or when called for by him to leave this body, that I may be accepted in Jesus Christ, on the footing of the covenant of grace, which is all my salvation and all my desire; and so read and appropriate Psalm cxix: 57-60. After this voluntary surrender of my spirit, and in connection with my personal covenant with God in relation to it, I also commit to him my body, as redeemed dust, in hope of a resurrection from the dead, to die no more; accordingly, I bid farewell to this world, and all the good things which it contains—to my beloved spouse, the wife of my youth—to each of my remaining offspring; and I resign them all to God, their Father, and my friend.

I bid farewell to the church militant—to its delightful ordinances—and to all its sanctified, though yet imperfect members, and even to my long and best created companion the *Bible*, leaving all without a grudge, in order to be in heaven with the Lord, which is far better.

In the second place, I declare, in the sight of the heart-searching God, my unwavering conviction of the truth of the doctrine, which I preached and published from the press, during my ministry. I strove earnestly and prayerfully to utter nothing, that I did not know to be from God, and to publish nothing, but what appeared to my understanding and my conscience to be useful both for the illustration and defence of the truth; and also, for the good of brethren in the church and in the world.

I never quoted or selected from any human composition, or for any purpose, without previous examination of its truth ; and never, from the works of any man, either living or dead, except for the sake of promoting sound doctrine, and by reference, to bestow due honor upon respectable names to whom honor is due; or with design to refute detrimental sentiments. Seeing everything I wrote in the course of my ministry, is entirely my own, and not composed hastily, I give it now, again, as a part of my declared religious belief, and affirm that all my avowed principles remain firm and unaltered, according to the form of the *covenant* which I recently drew up ; and which is now in overture before the three Synods, viz : of Scotland, Ireland and the United States.

In the *third* place, I give my *Testimony*, to the truth and propriety of the doctrine of "Reformation Principles exhibited" in defense of Christianity, and in opposition to error—"the terms of ecclesiastical communion" in the Reformed Presbyterian Church, and to "the ecclesiastical catechism" under my own name. I continue in my unabated attachment to the cause of the covenanted followers of the British reformers, without ill-will to any organized church, or any individual on earth. Lamenting the evil causes, which continue the heresies, the schisms, the prejudices, the selfish policy, and the party passions and zeal, which distract, I have never advised, occasioned, or given countenance to the divisions of the Commonwealth of Christ, while endeavoring, for myself, in this divided state in which I found the church of God, to select and faithfully to adhere—without consulting my temporal interests—to that communion which appeared most pure, and correspondent with the Scriptures. Finally, I call to witness for the sincerity of these my professions, the rocks, the caverns, and the hovels of Caledonia ; the woodlands, and barns and hills of Curriesbush, and Duanesburg—the class rooms and lodging-houses of Schenectady, the scene of my collegiate studies ; and all the delightful closets of my youthful prayers, meditations and fastings. I call upon the sun, and the moon, and the stars, that adorn the heavens to bear witness to my repeated vows to God ; and now, O Father, I appeal to thee to accept of me in thy Son Jesus Christ, while I disclaim all confidence in any good works, or affections, or experience of my own, and rely exclusively upon the Lord my righteousness and strength, who is able to save to the uttermost all who come unto thee by him.

I, a poor miserable sinner ; by nature a child of wrath, shapen in iniquity, conceived in sin, and deserving hell, do now trust in him for salvation, because of thy gift, offer, invitation, commandment, and assured promise, and with this confident persuasion,

I set down my name,

ALEXANDER MCLEOD.

DIFFERENCE OF OPINION.

EDITOR REFORMED PRESBYTERIAN AND COVENANTER:—In the *Herald of Missions* for November, Dr. Hoyt, of Philadelphia, has an article on “The new prayer meeting.” In the **REFORMED PRESBYTERIAN AND COVENANTER** for January, Rev. F. M. Foster criticises his translation of the Greek word for “silence.” Again in the February number of the **REFORMED PRESBYTERIAN AND COVENANTER** a new contestant takes the field in the person of Rosamond R. Johnston, who criticises the critic.

Now, here are three Greek scholars, who have written columns, disputing about *one* Greek word; and not one of them has given the true reason of Paul’s prohibition—or rather of the Holy Spirit. Nor do we need to go to the Greek to find it, for it is plain enough in the English.

When Paul says, “Let your women keep silence in the churches; for it is not permitted unto them to speak;” it was not because—as Dr. Hoyt says—they were “Chattering, making a disturbance, and contention;” “But they are commanded to be under *obedience*, as also *saith the law*.” Here is the true reason, the *law* saith it. God gave this law in the garden of Eden; as recorded in Gen. 3:16, and Paul emphasizes it more fully in 1 Tim. 2:11. “Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.” This law the Apostle recognizes as in full force, and binding in his day; and sure we are, its author has never repealed it, or superseded it by another, since then. *Men* have superseded it, but, says Christ, “In vain they do worship me, teaching for doctrines the *commandments of men*.” Matt. 15:9.

Mr. Foster asks, “Shall women in all cases keep silent? We answer no.” With him I also answer no, but with him I differ about the *place* they are to speak. Bro. Foster holds that, in the prayer-meeting “Male and female are equal.” Come, let us take a short walk with Paul, and hear him talk with Titus, Chapter 2. “But speak thou the things which become sound doctrine. That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour, as becometh holiness, not false accusers, not given to much wine, teachers of good things. That they may teach the young women to be sober, to love, their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober minded.”—1-7.

Thus we have it, when aged men are to be taught, it is the work of Titus, verse 2. When young men are to be taught, it is the work of Titus, verse 6, and when the aged women are to be taught, it is

the work of Titus, also verse 3. But when young women are to be taught, it is the aged women who are to do it. Not in the pulpit, not on the platform, not in the prayer meeting, but at home, teaching them their home duties, and the reason given, "That the word of God be not blasphemed." Verse 4-5. Here is woman's sphere here is her field of labor, and when she recognizes this, and works according to this divine line; and when the gospel ministry recognize and teach this, instead of the commandments of men, in one generation we will have such a reformation in church and state, as human or modern inventions can never accomplish this side of the millennium.

I wish to ask Dr. Hoyt and Brother Foster to give two or three direct texts from our English version to prove women's right to speak in any mixed religious meeting, met for God's worship.

Rosamond R. Johnston says "The Bible is bristling with such passages." Well, if so, they will be the easier found. She too can help answer these questions, and oblige,

A COVENANTER ELDER.

SELECTED.

THE "MAGDALENS" OF SOCIETY.

(From the American Journal of Politics.)

To say that the teachings of Christ with reference to the "magdalens" of society have been in a number of instances most shamefully perverted is to use mild language. The only inference that can be drawn from certain utterances lately published in the daily papers is to the effect that if the Saviour's example be followed, women of loose morals will not be molested as long as their houses are not the scenes of disorder. These "fallen sisters" are to be pitied rather than blamed, should be reached by means of the gospel, not dealt with by the civil law; brothels are places not to be suppressed by the police but to be visited by ministers and other pious people for the purpose of converting the inmates.

Such teachings are not Christ's. Never once, so far as we have any account, did he favor a loose construction of the seventh commandment or show any countenance to impenitent violators of it. "Adulterous and sinful generation" are the terms he chose to designate the awful depravity of his day. Even "harlots go into the kingdom of God," it is true, but what a miracle of grace! So far as we know Christ never entered "a house of ill-fame" in order to proclaim salvation. Many fallen women, no doubt, heard his gracious words as he preached in the streets and by the wayside and some were reached by them. Such he gladly welcomed just as he did the dying thief, who received but "the due reward of his deeds." It was to these, not to the hardened and persistently impenitent that he addressed his wonderful words of tenderness and

power. Instead of countenancing the ecclesiastical fathers of his day, who made "the commandment of God of none effect" by their "traditions" he exposed and denounced them, tore away the false constructions put upon the law, explained its true meaning, and emphasized the fact that it was then no less binding than when first promulgated.

This narrative, (John 8 : 3-11) even if it be admitted that the verses are authentic, does not warrant the conclusion that Christ would have "bad women" dealt with differently from other violators of law. It ought to be remembered that the Roman and Jewish laws were not the same as regards immoralities of this character; that the interpretation of the former had been so modified that adultery was no longer regarded as a capital offense; that society was very corrupt and the ecclesiastical authorities themselves were by no means models of virtue and that the only object of this woman's accusers was to "tempt" Jesus.

In his eyes cold and selfish hypocrisy was as "hateful as more glaring sin." A life of "sinful and impenitent respectability," he regarded as no less dangerous and deadly "than a life of open shame." The sight of this miserable woman, hurried off to the temple just as she was when "taken in the very act," made a public spectacle for a most wicked purpose and by those probably no less guilty than she, filled Jesus with indignation. Her condemnation would be their vindication. He never had claimed to act as a judge "over" them, why should he do so now? The law of Moses he admits is binding. Death by stoning is the proper punishment for adultery. They know how in such cases to proceed. There was no need for him to say more. By a master stroke he exposes their hypocrisy, and puts to shame the "scribes and Pharisees." "He that is without sin among you, let him first cast a stone at her." No wonder they, baffled, detected, and exposed, slunk away. Left alone with a guilty woman, the witnesses against her all gone, what could Jesus, even as "the Just One," do other than he did—dismiss her with a gracious word of encouragement? "Go," he said, there is no reason for remaining; food and shelter are to be provided; the terrible struggle to break off from the old life and live the new, has only commenced. "Go;" not to a brothel; not to a repetition of the sinful act, no, but "Go and sin no more."

* * * * *

In our endeavors to come to the right conclusion as to what is best, the life and teachings of Christ can be studied with great advantage. But to explain them so as to justify or shield for an hour determined violators of the seventh commandment, whether men or women, is to most shamefully pervert them as well as to antagonize all the teachings of the Bible on the subject.

What shall be done with the "magdalens" of society?
They should at any cost and at once be suppressed.

1. These women are and should be regarded as a most dangerous and hurtful element of society.

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The statement was publicly made a short time ago that there are in Pittsburgh three thousand prostitutes. That city, be it remembered, is one of the most moral in the country. That is very probably an exaggerated estimate; even if it be reduced by one-half, the number is 1,500. It is utterly impossible to conceive of the amount of sin and crime those figures represent.

* * * * *

It is estimated that the average life of a prostitute is about five years. And what a life! every day sinking lower and lower. As a rule only the proprietress is able to lay up anything. She frequently becomes rich; the miserable inmates cannot save. When obliged to leave, as so frequently they are, they have nothing with which to support themselves and so, unfitted for any other life, they are willing, nay, obliged to submit to any indignity in order to obtain a mere subsistence. And then the death,—how sad!

The average life, five years! That means that in the one city of Pittsburgh, there must be annually sacrificed on the altar of man's lust, not less than three hundred young girls. How great must be the number in the United States. How many happy homes are thus each year saddened and the hearts of parents and brothers and sisters made to bleed as they think of a loved daughter or sister enticed to a life a thousand times worse than death. Better, far better be an inmate of the penitentiary, or a reformatory institution, or live at the poorhouse than in these dens of vice, wear away life in such awful dissipation!

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2. The authorities should enforce rigidly and impartially the laws relating to this class of society.

Here has always been the difficulty. The authorities absolutely refuse to do this. They claim and exercise the right to decide for themselves to what extent laws relating to certain forms of evil shall be enforced. Hence, in nearly all of our large cities, gambling in its most dangerous forms is tolerated; brutal and obscene exhibitions are permitted; "speak-easies" flourish; brothels are "regulated," not suppressed. The authorities have no such optional powers and should not be allowed to exercise them. They should be held to the strict performance of their duties as required by their oath of office. Police officials are not the persons to whom should be allowed such discretion. Their familiarity with crime and criminals is not well calculated to help them form a correct opinion in such cases. Their evident determination to keep these brothels "going," no difference what may be the result, affords good reason for suspecting their motives. The charge has been publicly made again and again that politics and "hush money" have much to do

with their conduct. It is easy to believe this. The charges have never been satisfactorily met. In Pittsburgh the authorities did everything they could to make odious the order of the mayor calling for the closing of the houses of prostitution and, that failing, to render the law inoperative. Such conduct is shameful and should not be tolerated. If officials hesitate or refuse to enforce the law, they should be compelled to do it or removed and others, who will, be put in their places.

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"But, after all," it is urged, "these houses are necessary. You cannot possibly stamp out the social evil. Man is a bundle of passions and will find ways for their gratification. The right plan is to control, not suppress. That cannot be done. Wherever tried the attempt has failed." Tried? Where? When? Society has all along acted on the theory that prostitution is "a necessary evil," to be controlled not eradicated. To a great extent our laws are enacted and executed on that theory. The result is that the thing itself is not looked upon as so very bad. It has assumed fearful magnitude. It will not be long before we are ready for the black wagon of Paris, the medical examination, the doctor's certificate, the disgraceful orgies open to all. The proposition that now finds most favor is only preparing the way for this. It is gravely proposed to confine houses of prostitution to certain districts and place them under the surveillance of the police, *i. e.*, legalize the evil, make it respectable, advertise to all, old and young, where sin can be committed without danger of arrest, and, it will come to this before long, without fear of contamination. What is that but to insult every virtuous mother and daughter, lower woman in her own estimation and in the estimation of all, by proclaiming far and wide that for man's gratification this particular part of the city must be given up to harlots? "Confine by such methods!" No surer way of scattering and increasing. Is it any wonder the Turk objects to Christianity because of the immoralities of Christian people, when such propositions are advocated and tried. Which is the worse—the private harem of the Moslem or the public one under the control of the city officials and open to all?

3. Society, and especially the Christian part of society, the church, is morally bound to labor for the welfare of these women, degraded as they are. The fact that on account of their mode of life they are likely to be neglected, makes the duty more imperative.

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In this as in all good work the church should take the lead, and if she continue to be a power for good she must. It was to help mankind she was "purchased," and it is only as she does this that she fulfills her mission. The denomination by which no notice is taken of everyday life, has no right to exist. The minister that never refers to everyday sins and abuses and needs, fails to understand and to accomplish the work of the ministry. It is in the performance

of what they regard as their duty that this subject has been discussed from so many pulpits by pastors. They know too well what harm is being done in the homes of virtuous people and the necessity for the adoption of prompt measures to put an end to the evil. It is not for the want of charity or lack of a willingness to help the poor unfortunates that they speak of them as they do. The public needs to be aroused and the meanness and villainy of some who are loud in their expressions of sympathy for these degraded creatures, using them all the time as a shield in order to escape detection and deserved odium and who are so bitter in their denunciation of those ministers who insist on the impartial enforcement of the laws, need to be exposed. The efforts have not been in vain. Let the good work go on. Let agitation and discussion be encouraged. Let officials be held to strict accountability, until society is cleansed and "iniquity stop her mouth."

J. W. SPROULL.

MISSIONARY INTELLIGENCE.

FOREIGN MISSION.

LETTER FROM MISS WYLIE.

LATAKIYEH, SYRIA, December 21st, 1892.

Ere this you have doubtless received the telegram that contained the sad news of Mrs. Balph's death. They will have written to you how well she got along the first week. Willa went back to Mersine when the baby was a week old. They were needing her in Mersine, Mrs. Balph was doing well, and there were plenty of us to take care of her and the baby. That afternoon, she had some fever. The fever kept coming back, and about Friday we began to be a little anxious, though we said nothing to one another. Saturday afternoon and night, she was partly delirious. Sabbath morning she said: "I have just been telling the doctor if this fever does not soon break, that I cannot get better. I would like if you can all arrange it, that you would come in sometime to-day and have prayer with me, I have great faith in prayer. I know that God does not always answer the way that we desire, but he will do what is best." She did everything we wanted her to do, yet she seemed to have no anxiety about the result. When I came out, the doctor told me she was in a very dangerous condition. Our first thought was for Willa. We sent to the telegraph office at once, to find out when the steamer would leave Mersine, and we found that it would leave Mersine that evening. It often takes a telegram two days to reach Mersine, but by paying double it gives one the right-of-way which they did. Willa got it just in time to catch the steamer. (She got here Tuesday morning.)

Sabbath evening, we all met for prayer. We were afraid of wearying her, but she would not be satisfied till we all had prayed, and she asked us to sing the first verse of the ninety-first psalm.

Afterwards she called the boys to her, and talked to them a long time. Then she said to me : " Give my love to the native brethren, and ask them to pray for me. I have great faith in their prayers. Mr. Stewart started Tuesday afternoon for Miss Cunningham. He got to Kessab that night, and sent a fresh messenger, and a fresh horse on to Suadea, with a letter to her. She rested a few hours in Kessab, and then they started on, coming down the mountain in the dark, and in twenty-five hours from Suadea, she was here. It is sixty miles. Thursday night and Friday night, the native people met to pray, and the school children would meet by themselves and pray too. Their prayers were most touching and earnest, for she was well beloved by all. Thursday night, we thought she would not live till morning. Friday, she seemed a little better, and we hoped yet that she might get well. Saturday evening, they again gave up hope. She bade them all good-bye, once. She wanted to see the baby and I brought her ; (Thursday we had taken the baby out of the room.) She kissed her and said, " Good-night, dear little Susie." She was sensible all day Sabbath, though she was not able to talk much. But after dark she did not speak again, and lost consciousness, and she breathed gradually her precious life away, without any pain. At one o'clock Monday morning, the long agony was over. The native people were exceedingly kind ; they would send some of them several times a day to know how she was. There have been many earnest petitions offered up for you all. One of our members who is blind came one day. Her sister died last year in the same way ; I took her into the parlor, and she knelt down and prayed for her so earnestly. She said, " O Lord, remember, she and her children are far from their friends and their native land, and be kind to them."

It is very hard to conduct a funeral here. The native customs are so different from ours. They want to show us kindness and sympathy, and yet they do not know what we would like. But they were very quiet and orderly. The native women passed in and looked at her, then the school children, and then the men. We went into one of the rooms by ourselves, and Mr. Stewart had English service. His text was, " Let not your heart be troubled." After that we took the remains to the church, and there was an Arabic service ; the text was, " There is no work or device, etc." There were a great many people present. She is buried in the little cemetery beside the chapel. But we do not think of her as lying there, but as being safe in the everlasting arms, never to suffer more.

EDITORIAL.

THE extract from an article on "The Magdalens of Society," published elsewhere and taken from *The American Journal of Politics*, of New York, will explain why it is that the Christian men and women of Pittsburgh and Allegheny have of late agitated so much the question relating to the social evil. It is to be hoped that the agitation

in these and other cities will result in its complete and speedy suppression. "Magdalen" is used, as stated in the article, in a loose sense, now common.

J. W. S.

CREDIT should be given to our United Presbyterian friends in Western Pennsylvania for the deep interest they manifest in all reform work. To the United Presbyterian Ministerial Association of Pittsburgh, more than any other body, are we indebted for the efforts made lately to rid Pittsburgh of the social evil. To the ministers and members of that church more than any other are we indebted for the success of the Sabbath Convention. The United Presbyterians are a power in Allegheny county, and are showing themselves to be a power for good.

THE Sabbath Convention held in Harrisburg on the 14th and 15th of February, was large, enthusiastic and harmonious. We question if ever there was held in the State, one in which Christian sentiment was better represented. The object was to protest against certain proposed modifications of the Sabbath laws, by which they would be rendered ineffective. Both the friends and enemies of strict Sabbath observance were surprised at the deep and intense feeling manifested in favor of the Sabbath throughout the State. It is not likely the legislature will dare to defy that sentiment by enacting the proposed amendments into laws.

"THE January and February numbers of your magazine are spicy and readable. Keep it up. Better still, change to a weekly. You would supply a want not as yet supplied and receive the support of the whole church, financial as well as other". Does our friend remember that there are now, depending on Covenanter patronage, one weekly, one bi-weekly, and three monthly publications? This does not include *The Christian Statesman*, (weekly,) and *The Christian State*, (monthly,) both of which have a large number of Covenanter subscribers. For a church of ten thousand members, surely that is enough of publications.

WHAT a pity there is need of such conventions! The only remedy is a change in the fundamental law of the land. When, and not till then, the constitution is brought into harmony with the teachings of God's word, will there be any security against these efforts to remove the Christian features from our institutions. Every year these efforts are becoming more formidable. Now is the time for Christian people to act. The necessity for such a change in our fundamental law is becoming more and more apparent. Hearty and united efforts should at once be made to secure this. There should be no delay. The time for acting on the defensive has passed. A forward movement should be made. Christian sentiment is aroused. Let it be concentrated and find expression in the right direction. There is no question as to what will be the result.

A PROMINENT ELDER writes in regard to endowments, as follows : "I have read your article on endowments and am convinced that Synod must sooner or later make a careful investigation, and see how much of what is invested, may be applied to present work." Some of the endowment-money was invested by direction of Synod, not of the donors or testators. The Synod can, if it deem wise, use this as the Lord hath need. A large amount, however, is permanently invested by direction of the donors and cannot be used ; only the interest can be applied to the church's work.

This is on the same subject from a minister : "Endowments lead to corruption. They require custodians, and human *nature likes* a share of the spoils. This is true, both in state and church. We ought to be thankful there are no endowed congregations, for as a rule they are dead. Put the money in mission endowments to its legitimate use."

IT seems strange that from this same county where the Presbyterian element is so strong, such men as Senators Neeb and Flynn and representative Marshall, should be sent to Harrisburg. These are the men who introduced the bills proposing the changes in the Sabbath law, and are most persistent in advocating them. It is very hard for good people to carry their religion into politics. A Covenanter lady coming out of the hall of the House of Representatives on Tuesday evening, was thus addressed by a gentleman from Lancaster: "If I were to carry my religion into politics, I might as well die politically." "Would it not be better," was her reply, "to die politically than not to carry your religion into politics ?" "Well, yes," he said, "I believe it would be better to be politically dead." We are mistaken, if in Pennsylvania, there will not be a great deal more of independence in voting in the future, than there has been in the past, even though "political death" be the result.

THE duty of Christian people with reference to the Sunday press ought to be pressed home. It is the most unscrupulous and formidable of all the enemies of the Sabbath and of good morals. Should church members advertise in or take on week days a paper that issues a Sunday edition ? The convention said NO, by a standing vote, only two opposing. The week day issues of such papers are all conducted with reference to the Sabbath issue. The reception into the homes of the former will inevitably result in the introduction of the latter. Let Christian parents think of this and be willing to make a sacrifice if necessary, that they may be consistent and save from ruin their children. One prominent merchant of Pittsburgh, a United Presbyterian elder, withdrew from the Pittsburgh *Post* his advertisement, when that paper began its issue of a Sunday edition, and stated candidly his reason. That is practical Christianity. Why cannot we carry here too, our religion into daily life ? Query. Should ministers advertise their subjects for sermons in papers that have Sunday editions ?

PENNSYLVANIA has a Governor of whom it has reason to be proud. Governor Pattison presided on the first evening and made the opening address. His remarks with reference to the State law of 1794 which Sabbath violators are so anxious to amend, showed that he has convictions and that he has the courage to both maintain and express them. No danger of repeal while he is in the gubernatorial chair, unless a majority of two-thirds in the legislature can be obtained to pass the bills over his veto. That will be impossible. Such a wave of indignation would sweep over the State as would relegate to private life the great majority of those who would dare to so defy the Christian sentiment of this Commonwealth. The governor has been criticised and greatly censured for his action. He has gained five friends for one he has lost. If he keeps on in his present course and he be the Democratic nominee for President in 1896, there is scarcely a doubt but he will receive an overwhelming majority in this State. His election to his present office teaches a much needed lesson. It was the votes of the independent element in the Republican party that put him where he is. It is well to remember that there are stronger ties to bind the Christian than either those of party or family. This applies to church as well as to State.

OUR church had no reason to be ashamed of either the number or the character of her representatives. Delegations composed of men and women, were present, from a number of our congregations. The following ministers were in attendance: Messrs. Coleman, Conner, Crowe, Crozier, Kilpatrick, N. R. Johnston, Martin, McAllister, McElhinney, Robb, Sproull, J. R. Wylie, and R. C. Wylie. The students sent Mr. Gilmore as their representative. If Covenanters do not vote or hold office in the State, no one can justly question their interest in and their willingness to use all proper efforts to promote its welfare. If they do not engage actively in politics, they understand well the situation, and are ready to lend their influence as far as they consistently can, to help those who do so engage in their effort to stem the tide of evil and push on the work of reform. They believe in protest; they believe also in petition and personal appeal. At the meeting of the Western Pennsylvania delegates, Covenanters appeared to be better acquainted with the views of the representatives from the districts in which they live than many of those who never miss an opportunity of going to the polls. Dr. H. H. George in his capacity of general secretary of the American Sabbath Union, did much to make the meeting successful. He is doing most effective work on behalf of the Sabbath, work that is greatly needed, and is thus doing the church good service. Messrs. Crowe and McElhinney, are also working in the good cause with success.

A TELEGRAM from Latakiyeh, December 19th, 1892, telling of the death of Mrs. Zina (Dodds) Ralph, was noted on the cover of our January number. This sad news affects us, not only as all

such strokes touch us in our sympathy for friends, but as thus a great breach is made in the mission circle, in the removal of the companion of our missionary physician at Latakiyeh. The brethren there, and the pupils of the schools made this case a matter of earnest prayer; and so will the church at home pray that the bereaved husband and children, the parents and brothers and sisters of the deceased may be sustained under this trial, and that the Lord will uphold and guide the work of the church in the foreign field, through all the adversities that now environ it. The details we give under missionary intelligence of the close of this life are extracts from a letter of Miss Mattie R. Wylie, to Mrs. Dodds.

THE entire church has heard with feelings of deep sorrow of the death of Mr. J. R. McKee. The sad event took place at his home in Allegheny City on the 27th of January. The immediate cause was a severe attack of typhoid fever, though for a number of years he had suffered from an affection of the *ileo-cæcal* valve, which would have proved fatal before long, even had he recovered from the fever, and would have caused him suffering the rest of his life.

At the time of his death Mr. McKee was only forty-four years of age. Few persons at so early a period in life have been placed in so many and such responsible positions. He was an elder in Pittsburgh congregation, a member of the Central Board of Missions, of the Board of Geneva College, of the Board of Trustees of Synod, of the Executive Committee of National Reform, and *ex officio* of the Trustees of the Theological Seminary. He was also Synod's treasurer. His heart was in the church and he gave to it his time, his energies and his means.

Mr. McKee was an earnest Christian man. He loved his Saviour with a very great love. Frequently during seasons of communion when engaged on Sabbath morning in the exercises of family worship, he would be so filled with the prospect before him of going to the Lord's table that for a little time he would be obliged to pause in the prayer in order to get control of his feelings. It is not much wonder he was resigned when death came. Saddened by the thought that he must soon leave his devoted wife and dear children, he knew it was well and looked forward with desire to the meeting with the Saviour and the loved ones who had gone before.

The funeral took place from his home on Monday, January 30th, and was largely attended. Prof. Willson led in prayer, Mr. Coleman read some passages of Scripture, Drs. George and McAllister made remarks, and J. W. Sproull closed with prayer. In addition to these the following other ministers were present: Messrs. Easson, H. H. George, Kilpatrick, W. P. Johnston, Martin, J. R. Wylie, and R. C. Wylie.

In acknowledgment of a notice to him of this loss, Walter T. Miller wrote us: "His death does not surprise me, but I am exceedingly sorry for it. A man so well provided with material means, and the will to use them for the advancement of the

church's interest that we might well hope he might be spared to further the work of the church, but the Great Master knows best, and we are but instruments."

J T E M S.

THE Lord's Supper was dispensed at Latakiyeh on the 11th of December last. Three persons were received.

THE mountain schools, closed by the local government, have not been opened, despite complaints to Beirut and Constantinople.

MISS JENNIE B. DODDS, daughter of Rev. Josiah Dodds, was appointed on the 30th of January, to the work at Mersine, Asia Minor.

ON the 30th of January the Board of Foreign Missions appointed Miss Lizzie McNaughton, of Olathe, Kansas, to the work at Latakiyeh.

THE students who finish the theological course this month are Edwin A. Buck, John S. Duncan, I. T. Elmer McBurney, Samuel McNaugher, Jr., and James S. Martin. The candidates for licensure are George A. Edgar, Henry G. Foster, and Andrew Irvin Robb. Thus eight licentiates will soon be in the field, and the church has reason to be encouraged. Parents should hold up the work of the ministry to their sons as a high calling, and aim to give them the needed education.

IT might be of interest to the readers of the REFORMED PRESBYTERIAN AND COVENANTER, to know that on Monday, January 30th, the Baltimore congregation made a unanimous call for J. S. Duncan to become their pastor. Never was there a more harmonious meeting. The members of the congregation are earnest and active, and determined still to continue in the faith of the Covenanter Church. May the Lord send them the pastor of their choice and bless them and him together, in the advancement of his own cause.

R. C. MONTGOMERY.

THE arrangement made by the church for the management of the finances of the Board of Trustees is the same as was in operation for some time before the death of Mr. McKee. Mr. H. W. McKee, brother of the treasurer, was for some time the acting treasurer. Mr. Morton is now the nominal treasurer, Mr. H. McKee acting in his former capacity. This arrangement will continue till Synod meets, when provision will be made for the future. Mr. H. McKee's familiarity with all the affairs of his brother makes him peculiarly well qualified to act for the church in the present emergency. The address of the treasurer is the same as before.

THE Trustees of the Synod of the Reformed Presbyterian Church; office of the Secretary, No. 147 First Avenue, Pittsburgh, Pa., February 7, 1893. Notice is hereby given that at the meeting of the Trustees of the Synod of the Reformed Presbyterian Church of North America, held this day, Mr. John T. Morton was duly elected Treasurer, to succeed James R. McKee, deceased. Letters and remittances for the treasurer should hereafter be addressed to John T. Morton, treasurer, No. 708 Penn Avenue, room No. 606, Pittsburgh, Pa. By order of the Board. D. CHESNUT, Sec.

John T. Morton, treasurer, asks us to say to persons sending funds: "Do not omit the word *Treasurer* on all checks, drafts, etc., to save making double endorsements."

BIBLE LESSONS.

FIRST QUARTER, 1893.

LESSON IX.—February 26.

READING THE LAW.—Neh. 8:1-12.

1. And all the people gathered themselves together as one man into the street that was before the water gate ; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel.

2. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month.

3. And he read therein before the street that was before the water gate from the morning until mid-day, before the men and the women, and those that could understand ; and the ears of all the people were attentive unto the book of the law.

4. And Ezra the scribe stood upon a pulpit of wood, which they had made for the purpose ; and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand ; and on his left hand, Pedaiah, and Mishael, and Malchaiah, and Hashum, and Hashbadana, Zechariah, and Meshullam.

5. And Ezra opened the book in the sight of all the people ; (for he was above all the people;) and when he opened it, all the people stood up :

6. And Ezra blessed the Lord, the great God. And all the people answered, Amen, Amen, with lifting up their hands ; and they bowed their

heads, and worshipped the Lord with their faces to the ground.

7. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law : and the people stood in their place.

8. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.

9. And Nehemiah, which is the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day is holy unto the Lord your God ; mourn not, nor weep. For all the people wept when they heard the words of the law.

10. Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is prepared : for this day is holy unto our Lord : neither be ye sorry ; for the joy of the Lord is your strength.

11. So the Levites stilled all the people, saying, Hold your peace, for the day is holy ; neither be ye grieved.

12. And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.

GOLDEN TEXT: *Open thou mine eyes, that I may behold wondrous things out of thy law.*—Psalm 119 : 18.

The commencement of this, the seventh month, was observed with special honor, (Lev. 23 : 24.) *All*, (v. 1), old and young. *Street*, open space. *Water*, so called, because leading to the reservoirs. *Ezra*, who had probably but lately returned to Jerusalem. *Law*, five books of Moses, or possibly the collection of sacred writings then in existence. *Midday*, (v. 8), from daylight till noon, not less than six hours. *Pulpit*, (v. 4), elevated platform, (v. 5.) *Book*, (v. 5), parchment, in form of a roll. *Stood*, when the Scripture was read, as indicative of respect, but likely sat during the explanations. *Answered*, (v. 8), responsive. *Amen*, so be it. *Bowed*, falling on knees, and then with faces touching the ground; common still in the east. *Stood*, i. e. were—there was no running out, etc., etc. *Distinctly*, (v. 8), every word could be heard. *Gave the sense*, translated from the Hebrew into Chaldee, the language generally spoken; making plain obscure phrases, etc. *Understand*, explained. *Tirshatha*, (v. 9), governor. *Holy*, and so joyful. *Wepi*, because of the contrast between what they were and what they should be. *Go*, (v. 10), wise directions for observance of a Thanksgiving day. *Joy*, which the Lord gives, like to that which he experiences, and which comes from reconciliation and submission and obedience. *Understood*, the law was not a sealed book to them any longer.

All, old and young, should attend divine service. The children that go when young will form the habit, and when grown to be men and women, will be the regular and reliable members of the church. The old should attend Sabbath School; only the ignorant think they know enough already.

Those who instruct, whether preacher or Sabbath School scholar, should both understand the Scriptures and be able to explain them. This requires careful study and preparation.

There is no divinely prescribed rule as to the attitude of the worshipper when engaged in divine service. All, however, should observe the same rule so far as practicable. The attitude of many church members during prayer and the other services is shameful.

Attentive listeners make good preachers. When a man knows that his words will be carefully weighed, and he may be called on to give a reason for his opinion, he will be very careful as to his utterances. Were it not that it might be abused, it would be very helpful to both minister and people were liberty of inquiry granted even during the public service.

The Christian should be joyful. He should never go about with his head hanging down, as though he were in despair. In his heart should be the joy of the Lord, and his very appearance should indicate how completely he is under its influence.

PSALMS 119 : 89-94 ; 19 : 7-10 ; 95 : 1-6.

SHORTER CATECHISM.

Ques. 35. What is sanctification?

Ans. Sanctification is the work of God's free grace, whereby we are renewed in the whole man, after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

LESSON X.—March 5.

KEEPING THE SABBATH.—Neh. 13 : 15-22

15. In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals.

16. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sab-

bath unto the children of Judah, and in Jerusalem.

17. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day?

18. Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath.

19. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath : and some of my servants set 1 at the gates, that there should no burden be brought in on the sabbath day.

20. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice.

21. Then I testified against them, and said unto them, Why lodge ye about the wall ? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath.

22. And I commanded the Levites, that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

GOLDEN TEXT: *Remember the Sabbath day, to keep it holy.—Ex. 20: 8.*

For some reason there was a falling away. It may be Ezra was dead and Nehemiah had returned to Babylon. One of the sins of a flagrant character of which the Jews were now guilty was Sabbath breaking, the subject of the lesson, a subject of great practical importance at the present time.

Nehemiah on his return proceeded at once to effect a reformation. The Sabbath day had become a work day, buying and selling going on as usual, v. 15. *Men of Tyre*, (v. 16), foreigners who did not understand, and had no sympathy with the Jews in their religious observances ; like so many of the foreigners that come to our land, and who are wholly out of sympathy with our institutions. *Nobles*, (v. 17), men of influence and prominence. *Evil*, (v. 18), Sabbath desecration and judgments are closely connected. *Commanded*, (v. 19), the civil law should be used to compel obedience when necessary. *Lodged*, (v. 20), imagining the storm would soon blow over. *Lay hands*, (v. 21), what is the law good for if it is not made a terror to evil doers ? *Testified*, (v. 21), by word and act. *Cleanse*, (v. 22), according to the ceremonial law. Nehemiah believed both in the latter and spirit of the law. *Keep*, a religious duty ; guard the gate. *Remember*, (v. 22), he no doubt was the most unpopular man in Jerusalem, receiving abuse from all quarters ; what cared he ? It was God, not man he served.

By the irreligious and ungodly the Sabbath always has and always will be opposed. Formal professors are restive under the regulation in God's word respecting its observance. Only as it is a "delight" will it be appreciated and enjoyed.

The secret of the opposition to the Sabbath is greed. The love of money takes possession of men and women, and everything, no difference how necessary to our welfare, everything that stands in the way of them enriching themselves, they want to have removed.

God will punish Sabbath breakers. The nation that lends its aid to destroy the law of the Sabbath is committing suicide. God will pour out on it the vials of his wrath.

Abuse heaped on us is not always evidence that we are right. It is only when "men shall say all manner of evil against you falsely for my sake," the Saviour says we shall be "blessed." But activity in his cause will inevitably lead to persecution. Abuse is ever the choicest weapon of the devil. He who is a co-worker with God cares little for opposition. He knows God will "remember" and "spare."

PSALMS 118: 24-29 ; 63: 1-5 ; 85: 8-18.

SHORTER CATECHISM.

Ques. 86. What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?

Ans. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

LESSON XI.—March 12.

ESTHER BEFORE THE KING—Esther 4:10-17; 5:1-8.

10. Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11. All the king's servants, and the people of the king's provinces, do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king these thirty days.

12. And they told to Mordecai Esther's words.

13. Then Mordecai commanded to answer Esther. Think not with thyself that thou shalt escape in the king's house, more than all the Jews.

14. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?

15. Then Esther bade them return Mordecai this answer,

GOLDEN TEXT: Judge righteously, and plead the cause of the poor and needy.—Prov. 31:9.

Hasuerus was in all probability the Xerxes of history. Probably the story of Esther occurred in the seventh year of his reign. Her Hebrew name was Hadasah (the myrtle). Esther means a star. She was of the tribe of Benjamin. *Hold out*, (v. 11), a precaution against annoyance and assassination. It did not save Xerxes who was killed in bed. *Thirty days*, everything depended on the caprice of the monarch. There was ordinarily no hastening such a matter. *Escape*, (v. 13), her nationality would soon be discovered, and the jealousies of the harem would secure the execution of the law, if that were possible. *Time as this*, (v. 14). Mordecai was a student of providences. *Fast*, life in the harem had not destroyed early religious impressions. *According to the law*, (v. 16), and so very hazardous. *Persish*, in a good cause, a noble resolution. *Apparel*, (v. 1), much at stake, nothing right in itself was to be neglected that would be likely to help in her mission. She wished to receive favor in the king's eyes. *Touched*, (v. 2), no doubt the customary act on such occasions.

It is very dangerous for God's people to allow themselves to be so situated that their intercourse will be long with the ungodly. When, on account of circumstances they cannot control, this is the case, the greatest of care should be had that surroundings do not destroy early religious impressions.

The best thing pious parents can do for their children is to early inculcate the truths of the Bible, and impress on their minds the relation they sustain and the duties they owe to God. *Early, now*; to-morrow may be too late.

Better perish in efforts to honor God and help his people, than shirk duty and live and have success and pleasure—a thousand times better. There is a future, and to the faithful is reserved a crown. “Remember.”

God rules in this world. The best way to know what is duty is prayerfully to study in the light of God's word his providences. Many an opening has not been entered because we would not see.

16. Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to law: and if I perish, I perish.

17. So Mordecai went his way, and did according to all that Esther had commanded him.

1. Now it came to pass on the third day, that Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

2. And it was so, when the king saw Esther the queen standing in the court, that she obtained favour in his sight: and the king held out to Esther the golden sceptre that was in his hand. So Esther drew near, and touched the top of the sceptre.

3. Then said the king unto her, What wilt thou, queen Esther? and what is thy request? it shall be even given thee to the half of the kingdom

Everything should be consecrated to God. If attractiveness will help his cause, we should cultivate attractiveness. Success is not had very often, simply because small things are overlooked.

PSALMS 91 : 13-16 ; 86 : 14-17 ; 89 : 82-86.

SHORTER CATECHISM.

Ques. 37. What benefits do believers receive from Christ at death?

Ans. The souls of believers are at their death made perfect in holiness, and do immediately pass into glory ; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

LESSON XII.—March 19.

TIMELY ADMONITIONS ; A Temperance Lesson.—Prov. 23 : 15-23.

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|--|--|
| <p>15. My son, if thine heart be wise,
my heart shall rejoice, even mine.</p> <p>16. Yea, my reins shall rejoice, when
thy lips speak right things.</p> <p>17. Let not thine heart envy sinners ;
but be thou in the fear of the Lord all
the day long.</p> <p>18. For surely there is an end ; and
thine expectation shall not be cut off.</p> <p>19. Hear thou, my son, and be wise,
and guide thine heart in the way.</p> | <p>20. Be not among winebibbers ;
among riotous eaters of flesh.</p> <p>21. For the drunkard and the glut-
ton shall come to poverty : and drowsi-
ness shall clothe a man with rags.</p> <p>22. Hearken unto thy father that be-
get thee, and despise not thy mother
when she is old.</p> <p>23. Buy the truth, and sell it not ;
also wisdom, and instruction, and un-
derstanding.</p> |
|--|--|

GOLDEN TEXT : *And be not drunk with wine, wherein is excess ; but be filled with the Spirit.—Eph. 5 : 18.*

Son, (v. 15), disciple. *Be*, becometh. *Reins*, (v. 16), kidneys regarded as seat of emotions. *Envoy*, grudge and long to obtain. *Fear*, (17), holy reverence that leads to fear doing what God will not approve. *For*, (18), reason ; there is a future, and right expectations will be realized then. *Hear*, (v. 19), be teachable. *Winebibbers*, (v. 20), *riotous eaters* ; these usually go together. *Poverty*, (v. 21), one of the almost inevitable results of being under the control of appetite. *Drowsiness*, result of excessive indulgence. *Father*, (v. 22), *Mother* ; the advice parents give is always in their opinion for the good of a child, and is the result of study, experience and observation. *Old*, shame on the child that neglects a parent in old age ; greater tenderness and care should then be showed. *Buy*, (v. 23), give whatever is necessary to secure it. *Sell*, let nothing—pleasure, ease, etc., etc.—induce to give it up. *Wisdom*, insight into the nature of things. *Understanding*, so as to know the meaning, etc.

Sabbath breaking and drunkenness go together. More intoxicating liquor is drunk on the Lord's day as a rule in our large cities, than on any other day of the week. The reason is plain.

The man that uses intoxicating liquors as a beverage at the present time, is a fool. He has only himself to blame for the harm that will come to himself and family.

The only sure way of passing safely through life, escaping the snares and resisting the temptations, is by setting always before us the law of God as our rule and the glory of God as our aim.

Nothing delights pious parents so much, as to know that their children are walking in their footsteps as they walk in the footsteps of Christ.

It is a pity that each generation is determined to learn for itself by experiment the difference between good and evil. For this reason, advice, founded on experience and observation so frequently fails to produce any effect.

PSALMS 87 : 1-5 ; 86 : 5-9 ; 89 : 9-13.

SHORTER CATECHISM.

Ques. 38. What benefits do believers receive from Christ at the resurrection?

Ans. At the resurrection, believers being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

LESSON XIII.—March 26.

REVIEW.

GOLDEN TEXT: *Thy word is a lamp unto my feet, and a light unto my path.*—
Psalm 119 : 105.

It is for the superintendents and teachers to decide as to how the review shall be conducted. No part of the Sabbath School work is more difficult; none, when properly conducted, is attended with better results.

PSALMS 115 : 12-18 ; 20 : 5-9 ; 21 : 8-18.

SHORTER CATECHISM.

Ques. 89. *What is the duty which God requireth of man?*

Ans. The duty which God requireth of man is obedience to his revealed will.

REGISTER OF BAPTISMS.

NAME.	PARENTS.	WHEN BORN.	WHEN BAPTIZED.	CONGREGA-TION.	MINISTER.
Samuel Gaston.....	Robert J. and Iva E.....		April 9, '92.	Tabor	S. M. Stevenson...
Jane E. Lena McAuley	Archibald & Rachel A.....	April 25, '92.	July 3, '92...	" "	" "
L. Nora McNeil.....	Robert and Maggie A.....	Oct. 24, 1891.	" "	" "	" "
Minnie Bell Chestnut..	Samuel and Rose E.....	Oct. 30, 1891.	" "	" "	" "
Laurance A. Copeland.	Ambrose and Elma.....		Aug. 28, '92	Hebron....	" "
Margaret Lillian Davis.	Jamer and.....		Jan. 5, '93..	Sterling, Kas.	T. R. J. Allen.....
John Calvin Dill.....	Rev. J. W. & Maggie.		Jan. 22, '93.	Topeka, Kas.	J. Dodds.....
Jennie Elizabeth Scott	Robert and Lettie.....		" "	" "	" "

OBITUARIES.

THE Cincinnati congregation has sustained a loss in the death of **MRS. MARY FINLEY**, widow of Mr. Robert Finley, which occurred on Sabbath, November 27, 1892. Her childhood and youth were spent near Coleraine, Ireland, under the pastoral care of Rev. Carlisle, to whom she was related through the marriage of her brother to his daughter. After her marriage she came to this country, and was one of the early members of the Cincinnati congregation, whose interests always lay very near her heart. She loved the house of God, and the people of God, and during her long life she was seldom absent from church or prayer meeting. She died as she lived: peaceful, hopeful, happy; in full assurance of faith, and of the blessed immortality awaiting her in heaven above. She leaves a son and daughter to mourn her loss.

COM.

MRS. MARGARET (Gilmore) QUINN died at New Castle, Pa., on the 11th of September, 1892, at the home of her daughter, Mrs. Watson. She was the widow of the late John Quinn, who was an elder in the Oil City, Pa., congregation, and whose death was noticed in the April, 1877, issue of this magazine. They were for many years residents of Allegheny, and members of the Allegheny congregation under the pastoral care of Rev. Dr. Thomas Sproull. They had two sons and three daughters, the eldest of whom, Mary, died April 18, 1887, in Allegheny, where the later years of Mrs. Quinn's life have been passed. Many reading this notice will remember this family during their stay in Oil City. Through these late years, often in much physical weakness, Mrs. Quinn wended her way to the house of God. She always enjoyed the ordinances of worship. Being very feeble last summer, she had gone to New Castle, and there death came to her while under the kind care of her daughters, Mrs. Watson and Mrs. Battesby, of McKeesport, to whom, as also to the New Castle pastor, she expressed her faith; and at the end she was enabled to triumph in Christ over death.

MRS. MARTHA JANE THURSBY died at her home, South Side, Pittsburgh, Pa., on the 4th of February, 1893. She was the only daughter of James and Martha Eyres Dunlap. The mother of Dr. Thomas Sproull was a sister of her father. Mrs. Thursby was born in January, 1829, and her mother died when this child was a year old. The children, two brothers and herself, were brought up in the

home of their grand aunt, Mrs. Sproull. When the deceased grew up she left Westmoreland county and came to the city, and united early in life with the Allegheny congregation under the pastoral care of the late Dr. Sproull. She was married to James W. Thursby, who survives her. Mrs. Thursby became affected last January with disturbed and tumultuous action of the heart, and found no relief. During her last days, in her bodily trouble, her soul was at peace, and she was ready to depart. Towards the last she dwelt on the words in the 81st Psalm : "For thou art my rock and my fortress." The deceased was a woman of excellent judgment, calm and patient. In cases of sickness her care was most welcome. She lived in the conscientious discharge of life's duties. For her to die was gain.

MARY YOUND ANDREWS, daughter of the late Hugh and Mary Ann Andrews, was born at Sandy Creek, Allegheny county, Pa., March 9, 1851, and died September 11, 1892. She united with the Reformed Presbyterian congregation, of Wilkinsburg, about the year 1868, and was a faithful member until her death. Of her it can be truthfully said that she was faithful to every known duty. She was patient and gentle under the most severe trials. Her aim was always to overcome evil with good. Although for many years a sufferer, no complaint or murmur was allowed to escape her lips. During her last illness she frequently said: "Pray that I may have more patience." A very dear friend of the deceased penned the following lines based upon this request :

"Sweet patience come :
Not from a low and earthly source,
Waiting till things shall have their course ;
Not as accepting present pain
In hope of some hereafter gain ;
Not in a dull and sudden calm,
But as a breath of heavenly balm,
Bidding my weary heart submit
To bear whatever God sees fit.
Sweet patience come !"

Her memory is as ointment poured forth. The influence of her life upon those who knew her intimately can never be measured until the clear light of eternity shall be thrown upon it.

RESOLUTIONS of the session of Eighth street Reformed Presbyterian Church on death of J. R. MCKEE.

It with feelings of sorrow that we record the death of our brother and fellow-member of this session, which took place January 27, 1893, at his winter residence, 75 Cedar Avenue, Allegheny. In his death the session has lost a worthy member, one that was consecrated to the principles of the Reformed Presbyterian Church, of which he was a member. As a young man he always took a lively interest in congregational work. He organized mission schools in different localities and carried them on successfully. At the time of his death he was superintending a Sabbath School at New Brighton, where he resided in summer. The session appreciating his worth elected and ordained him a member of the Board of deacons January 9, 1879. He was ordained to the office of ruling elder November 12, 1890. He filled the two offices with great acceptance and was an energetic worker in all departments of church work. Being blessed with large means he used them for carrying on the work of Christ in the world, as exemplified in his donations to the church at large. He was treasurer of Synod's funds, a member of Synod's Board of Trustees, Geneva College Board, and Central Board of Missions. The church at large has lost one whose place will be hard to fill. He was loved by his fellow men and neighbors everywhere, and in the community in which he lived.

Resolved, That this session in the death of elder J. R. McKee, has lost a member who was affectionate, kind and generous with members of congregation and at same time faithful in the duties of his office, and also faithful in carrying out all the principles of the church that discipline should be exercised faithfully and kindly to all. His death is more sad as it comes so soon after that of his honored father, J. A. McKee, who was also a member of this session, only six months elapsing between the death of father and son.

Resolved, That we bow in humility on account of the many bereavements among the members of the congregation, but especially with the bereaved widow and the children of our deceased brother; and in all the providences we hear the voice of God saying to us: "Be ye also ready."

Resolved, That we sympathize with the widow and children in their loneliness, but their loss is his gain, for they sorrow not as those who have no hope. For he had fought the good fight, he had finished his course, he had kept the faith, henceforth there was laid up for him a crown of righteousness which the Lord, the righteous judge, will give to him at that day, and not to him only but unto all them that love his appearing. By order of session.

S. MCNAUGHER, *Clerk.*

D. MCALLISTER, *Moderator.*

MR. JAMES THOMPSON, at his home in Springfield township, February 17, 1892, aged about seventy-six years, entered his rest above. Disease was paralysis of short duration, only three or four days. Often when asked how he felt, said, nothing ails me. He was a life long member of Springfield congregation, loved the ordinances of God's grace, was always so anxious to go. In all my life I never remember of his missing one communion or preaching if possible to be present. Held no place of honor in the church, only a meek and humble follower of his Saviour. In early life he laid down a rule to go by and never deviated from it. His whole life was so even that one could scarce find a remark to make only this, by his most intimate relatives, who would so often say "well if uncle don't get to heaven what will become of the rest of us?" He loved the Sabbath and for a few years before his death was heard every Sabbath morning going from his bed to the fireside saying these few lines:

"This is the day that Christ arose,
So early from the dead,
Why should we keep our eyelids closed,
And waste the hours in bed."

In a little while he would go to the book-case and take down one of Matthew Henry's Commentaries; this he read and studied all his life. A few evenings before his death he was sitting by the fire, the only one present was the writer of this brief sketch. He looked out from the window and repeated these words; the first was, "For, lo, the winter is past," and continued to "Arise, my love, my fair one and come away." These he repeated twice, dwelt on the last two words, then said "don't you think that beautiful?" "I answered, yes, I think so," "Well, I do." The next night he repeated three verses of the 78th psalm beginning with the 5th verse, "His testimony and his law," etc., after repeating this said, "I'll rest my head on his downy breast," and said, "don't you think that's nice?" "Yes, I think so." "Well, I do." His family were three children, two sons and one daughter. One son and daughter stayed with their father all his life, and they both were stricken down with the disease so prevalent last winter. Just when he took sick we were moved to another room, and from that time were not permitted to be with him any more. Only twice; the first time he said his parting words to me, which were, "Peace and love be with you, and put your trust in the Lord, for he has never forsaken any that put their trust in him." I only saw him once afterwards just after he took the last stroke, then he was not able to speak; this was my last sight. Funeral services were conducted by Rev. J. R. Wylie, a former pastor. Oh, yes, I miss father, but I feel all is well. Deceased was a native of Liscurry, Ireland, immigrating with his parents in 1823, when seven years of age. There were eight children in the family, all the rest having died years ago. The father, William, who died in 1848, purchased the farm, which James inherited and upon which he lived and died, in 1825. He was a successful farmer. He was diligent in his declining years, and when asked why, he would quote, "Seest thou a man diligent in his business," etc. He believed in earning means before spending them. He was married May 14, 1849, to Mary Jane Walker, who died September 29, 1878. The trouble in the church was something that disturbed his peace of mind more than anything else. Thought so hard to think that those who had been supported by the church and had come to the time when they could be of use to do as they did was something he couldn't reconcile.

Walter T. Miller, treasurer, Cotton Exchange Building, New York City,
acknowledges the following receipts for the Foreign Mission Fund
during the months of September, October, November and December.

1892. FOREIGN MISSION FUND.	
Sept.	
29, S. S., Walton cong.....	\$23 93
Oct.	
5, S. S., Allegheny cong.....	50 00
5, W. P. S., Pittsburgh Pres.	276 27
5, W. P. S., for Cyprus.....	46 00
5, W. P. S., for Mersine.....	85 00
5, W. P. S., for Suadea.....	10 00
5, W. P. S., for Latakiyah....	13 00
13, The Henry Easson M. B., of Walton cong.....	15 00
13, S. S., Hebron cong.....	21 84
15, L. M. S., Vernon cong., for Cyprus.....	20 00
15, Rev. J. R. W. Stevenson, for outfit of New Missionary.	25 00
26, N. Patten, formerly Sterling, Kansas, for Cyprus.....	9 15
26, L. M. S., Glenwood cong... ..	10 00
26, L. M. S., Long Branch, for Teachers at Cyprus.....	55 22
Nov.	
4, S. S., Sharon cong.....	17 85
17, L. M. S., Illinois Presby....	5 49
17, L. M. S., Illinois Presby, for Trassus.....	1 62
17, L. M. S., Tabor cong.....	2 50
19, L. F. M. S., Bellefontaine cong.....	20 00
26, Bethel cong per J. H. Hayes	20 00
26, First Newburg N. Y. cong.	400 00
26, W. M. S., First cong., Phila., half year contribution for Latakiyah.....	50 00
26, L. M. S., Rehoboth cong... ..	26 35
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28, L. M. S., Old Bethel cong... ..	5 00
28, L. M. S., Old Bethel cong. for half yearly salary of Native Teacher at Suadea,	25 00
30, Hickory Grove cong.....	17 43
Dec.	
1, Class of Boys, S. S., 2d Phila. cong.....	1 35
1, L. M. S., Washington, Iowa, cong.....	5 45
1, First cong., N. Y.....	5 75
1, J. M. B., First cong., N. Y. support of scholar in Mission School, Syria....	75 00
6, S. S., Superior, Neb., cong.. ..	9 63
7, Miller's Run cong.....	159 17
7, S. S., Miller's Run cong....	18 00
7, Bethel cong., M. S.....	112 88
8, Walton cong.....	39 24
8, Craftsbury cong.....	20 00
10, Londonderry cong.....	19 80
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14, Mr. M. Forsythe, Belle- fontaine, Ohio.....	5 00
14, Beaver Falls cong.....	311 00
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1g, Members of Hebron, Kansas, cong., a thank offering... ..	3 00
14, W. M. S., Jonathan Creek cong.....	15 00
14, Sterling, N. Y., cong.....	52 00
15, Staunton, Ill. cong.....	24 50
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16, Bell Centre cong.....	21 68
17, United Miami cong.....	118 21
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17, Superior, Nebraska cong... ..	12 15
17, Old Bethel cong.....	76 85
17, James Matthews and Wife.	25 00
19, Morning Sun cong.....	104 30
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19, Long Branch cong., for Cy- prus.....	7 40
19, Long Branch cong., general purposes.....	52 95
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19, Mrs. Jean W. Wylie, Phila., for Cyprus.....	10 00
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Nov. 30. SOUTHERN MISSION.		7, Superior cong	2 61
5, L. P. M. S., of Ill., Pres.	\$ 5 48	8, Utica cong	4 25
14, Wahoo cong	5 36	12, Cincinnati cong	4 05
18, L. M. S., Sharon cong	14 10	16, Beulah cong	3 96
23, 2d N. Y. cong	260 60	16, Winchester cong	0 80
23, Coldenham cong	14 00	17, Jonathan Creek cong	3 40
25, Allegheny cong	53 62	22, Vernon cong	5 22
		25, Allegheny cong	9 27
		30, Sharon cong	11 57

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COMBINED SERIES, - VOL. XXXI, No. 4.

THE

Reformed Presbyterian
AND
Covenantor,

APRIL, - - - - 1893.

J. W. SPROULL,

EDITORS AND PROPRIETORS.

D. B. WILLSON,

EDITORS' ADDRESS

- - ALLEGHENY, PA.

"Wherunto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 3: 16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."
Jude 3.

PUBLISHED MONTHLY.

AMERICAN: \$1.00 per annum in the U. S. and Canada.
BRITISH: .18 per annum in Great Britain.

PITTSBURGH:

PRINTED BY MYERS, SHINKLE & CO., 523 WOOD STREET.

Entered at Pittsburgh Post Office as Second Class Matter.

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THE OHIO PRESBYTERY will meet at Utica, Ohio, on the first Tuesday of April.

THE IOWA PRESBYTERY will meet at Morning Sun, Iowa, on the 11th of April.

THE Interim Committee of Kansas Presbytery will meet on March 28th, at Olathe. North Cedar has called Rev. W. Littlejohn.

A SPECIAL meeting of Rochester Presbytery will be held at Sterling, New York, at 2 P. M., on the first Tuesday of April.

PITTSBURGH PRESBYTERY will meet in the Eighth street church, Pittsburgh, the second Tuesday of April, at 2 P. M. Records of sessions not examined at the last meeting of presbytery should be brought to this meeting for examination.

R. C. WYLIE, Clerk.

PHILADELPHIA PRESBYTERY will meet on the second Tuesday of April at 7 P. M. in the Second church. A conference will be held at 8 P. M. The subject is Our Bible. 1st. How to use it to get best results. Rev. T. P. Stevenson to open. 2d. The benefits derived from its proper use. Rev. R. C. Montgomery to open.

Messrs. Editors:—Please notify persons wishing money acknowledged in the Treasurer's report to Synod to have their remittances reach this office not later than May 11th, 1893, as otherwise, they will not appear in this year's report. The amount asked for by Synod for Theological Seminary Current Fund is needed. Will congregations which have not yet responded, please furnish their quota as soon as possible? Please make all checks payable to John T. Morton, treasurer, 708 Penn Building, room 606, Pittsburgh, Pa.

JOHN T. MORTON, *Treasurer.*

THE
Reformed Presbyterian and Covenanter.

VOL. XXXI.

APRIL, 1893.

No. 4.

ORIGINAL.

**WHY THE FRIENDS OF THE SABBATH SHOULD REFUSE
TO PATRONIZE PAPERS THAT ISSUE A
“SUNDAY” EDITION.**

The “Sunday” press is the most aggressive, unscrupulous and dangerous enemy of the Sabbath. The motive, the only motive, that actuates the publishers is greed. To increase their profits, they are willing to defiantly break the Sabbath law or any other that interferes with their object so long as they can do it with impunity. There ought to be no difference of opinion as to the attitude the friends of the Lord’s day should maintain with reference to so powerful an agent for evil as is this. Not only should they neither directly nor indirectly encourage it; they should in addition declare themselves to be its uncompromising enemy and in every lawful way, at all proper times, and in all proper places, unhesitatingly and consistently labor for its suppression. They should look upon it as a viper to be killed; as a death-destroying plague to be extirpated. Surely this does not require argument.

What should be the attitude of the friends of the Sabbath towards the week day issues of such papers? The question answers itself. It is the paper, not an edition, that is waging a war against the Sabbath. There is but the one management. The prosperity of the one edition is the prosperity of the other. The greater the patronage of the week day, the better able the proprietors are to make more attractive, and so to enlarge the circulation of the “Sunday,” and also to pay fines that may be inflicted for its sale. Should any believer in the Bible law of the Sabbath, patronize at all such papers, either by subscribing to or advertising in them? Can he consistently do it?

The plea of necessity cannot be urged here as in the case of the Sabbath-breaking railroads. If there were two parallel railway lines, equally well managed, the one of which has no “Sunday”

train and the other makes a specialty of providing for travel on the Sabbath, advertising superior accommodations and special attractions on that day, there could be no question as to duty. In every large city there are papers, good and reliable, that have no "Sunday" edition. To refuse to take those that have and patronize those that do not have, requires no sacrifice. The latter are as a rule much "cleaner" and better suited for the home, not depending on the depraved classes for support, as to an extent the others necessarily do. Surely here there can be no question as to duty. One is not shut up to the alternative of either doing without the news or subscribing for a paper that issues a "Sunday" edition.

Advertisers in these latter who would like to be the consistent friends of the Sabbath and who on no account would advertise in a "Sunday" edition, are sometimes placed in a strange predicament. Their advertisements in the week day edition are inserted for "padding" in the "Sunday" and thus the influence they have goes to the support of the latter. This may happen any time and frequently does, and the advertiser, never seeing the "Sunday" issue, be wholly ignorant of it. Should he use such a medium for advertising purposes, even if there was no other objection?

Ministers who send their notices to the Saturday editions of such papers, know they will appear in the "Sunday." Even if this were the only reason, is it not sufficient to cause them to withhold such notices?

There is only one consistent, safe course to be followed in this matter by those who wish to preserve our Sabbaths, viz., have nothing to do with any paper that issues a "Sunday" edition. Such a course will encourage the proprietors of those dailies which have no "Sunday" edition. In the newspaper business as in all others, there is lively competition. The management of the New York *Tribune* claims that it resisted the pressure to issue every day in the week as long as it could. To compete with its rivals, it had at last to make the change. All honor to those papers that continue to resist the pressure. It is not asking too much, surely, of Sabbath-keepers, that they withdraw support from the papers that have yielded and give it to those that stand firm. Could anything less be asked?

By so doing, they adopt the most effective method for suppressing the "Sunday" press. They attack it in the most vulnerable point. Gain is what the proprietors are after. Take away that and they will surrender at once. Let it be demonstrated that the continuing of the "Sunday" issue will greatly interfere with the profits of the week day and it will cease. The Christian people of any city have it in their power to seriously cripple, if not to entirely suppress the "Sunday" newspaper, by simply withholding their patronage from the week day edition. They should do it. 'Tis a shame and a sin they don't.

It is impossible to state the harm the week day issues of these papers do in the homes in which they are taken. On Friday and

Saturday are advertised the attractions of the "Sunday" edition. Every one is urged to get it. Great inducements are held out. Its claims are pressed on every occasion. The narrowness and bigotry of the Sabbatarians are denounced and ridiculed. Can a man take fire in his bosom and his clothes not be burned? Can a man take such a paper in his home six days of the week and prevent its introduction sooner or later on the seventh? What right has he to expect his children to escape temptation when he deliberately exposes them six days out of the seven to it? How can he reasonably expect them all the time to resist it? He is preparing the way for them to become reckless desecrators of the Sabbath, and he has only himself to blame, if this be the result.

The "Sunday" press forces upon us this question as to what we shall do with the week day issue. Safety, consistency, duty, all say: Have nothing to do with it.

J. W. SPROULL.

"L A L E O" A G A I N.

The author of "Doubtful Exegesis," proceeded on a principle of sound biblical interpretation, viz: To take the Greek word *laleo*, "to speak," used in the infinitive in the divine injunction, "Let your women keep silence in the church; for it is not permitted unto them *to speak*;" and find its meaning in the 291 other passages in which it is used. (See Englishman's Greek Concordance of the New Testament, page 383.) This he did, and in no case is it translated "chatter," nor could it be without so plainly burlesquing the sense that the superficial reader would reject it. The presumption, therefore, for the reading "to speak," as against "to chatter," is as 291 to 1. The evidence is therefore overwhelming that in the above passage the Spirit is not addressing an injunction to women as "chatterers," "disturbers" of the worship, whose offence is so great that they must be publicly reprimanded by the Holy Ghost; but is setting forth, "Let your women keep silence in the churches; for it is not permitted unto them *to speak*," this in the "church," not in the meeting for experience and prayer. They are not "sent" with the proclamation as heralds of the gospel.

As to whether it is *reasonable*, *expedient* or *necessary* for women to be heralds of the gospel is a field which can be safely left to higher critics, and those who, with them, set aside the Scriptures and exalt reason to the throne of the displaced word of God. There are some things which God wants more than the conversion of the world, and yet, which will hasten its conversion, viz: Reverence for his wisdom and commands.

F. M. FOSTER.

WOMAN'S PLACE TO TEACH.

In the March number of your magazine there is a piece titled "Difference of Opinion," in which the writer states that woman's place to teach is in the home and there to the young women; and that when young men are to be taught that is the work of the ministry. The fifth commandment is, "Honor thy father and thy mother, that thy days may be long on the land which the Lord thy God giveth thee." Prov. 6:20, "My son, keep thy father's commandment; and forsake not the law of thy mother." This is to young men that have come to years of understanding: Prov. 10:1, "A wise son maketh a glad father; but a foolish son is the heaviness of his mother." Prov. 15:20, "A wise son maketh a glad father; but a foolish man despiseth his mother." Prob. 23:22, "Hearken unto thy father that begat thee, and despise not thy mother when she is old." Also, Prov. 31:1, "The words of King Lemuel; the prophecy that his mother taught him." Verses third to ninth is the instruction she gave him suitable for a king.

And now in regard to women speaking to a mixed company, or multitude, we have Jesus' example in the gospel of John, 4:6, "Jesus saith unto her, Go, call thy husband and come hither." Verse 28, "The woman then left her waterpot, and went her way into the city, and saith to the men (29) Come, see a man, which told me all things that ever I did; is not this the Christ? Jesus says to his disciples in verse 35, "Behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." Verse 39, "And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did." Jesus recognized the multitude the woman had brought to him and commanded them that would reap and gather a harvest of souls to eternal life from them. And in the 28th chapter of the gospel of Matthew, the angel told the women to go and tell his disciples that he is risen from the dead, and gives them directions to tell them where they should go to see him, and in verse ninth of the same chapter is what Jesus commands them to tell them; Matt. 28:9, "And as they went to tell his disciples behold, Jesus met them saying: All hail, and they came and held him by the feet and worshipped him. (10.) Then said Jesus unto them, Be not afraid, go tell my brethren that they go into Galilee, and there shall they see me." Again in Mark, 16:7, the angels said unto the women, "But go your way, tell his disciples and Peter that he goeth before you into Galilee; there shall ye see him as he said unto you." Again, John 20:17, "Jesus saith unto her, Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and my God, and your God." Acts 18:26, "And he began to speak boldly in the synagogue; whom when Aquila and Priscilla had heard, they took him unto them; and expounded

unto him the way of God more perfectly." Romans 16:1,2, "I commend unto you Phebe, our sister, which is a servant of the church which is at Cenchrea. That ye receive her in the Lord, as becometh saints; and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also." Verse 3, Greet Priscilla and Aquila, my helpers, in Christ Jesus. Verse 6, "Greet Mary who bestowed much labor on us." This epistle was sent by Phebe, servant of the church which was at Cenchrea.

And now in regard to the prayer meeting. Acts 1:14, "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Acts 2:1-4, "And when the day of Pentecost was fully come they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance." This appears to have been in the prayer meeting. And when the multitude came Peter and the eleven stood up and began to explain to them what was the meaning of all this; he refers them to the prophet Joel, Acts 2: 17,18; "and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my hand-maidens I will pour out in those days of my Spirit; and they shall prophesy." 1 Corinthians 11: 3-6, "But I would have you know that the head of every man is Christ; and the head of Christ is God. Every man praying or prophesying, having his head covered, dishonoreth his head. But every woman that prayeth or prophesieth with her head uncovered dishonoreth her head; for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn; but if it be a shame for a woman to be shorn or shaven, let her be covered." There is no objection in this to praying, but the form of wearing the hair. I cannot see that the passage that the brother refers to in Titus has any reference to the prayer meeting; but is a direction to all for every day life. And in I. Timothy 2d chapter men are given the privilege to pray everywhere. This chapter seems to refer to public preaching of the gospel in the church, but not to the prayer meeting. I do not believe that the Scripture teaches that women should be ordained to the office of the ministry or eldership, but from these passages to which I have referred, it looks as if they are not debarred from the privilege of taking part in the prayer meeting. The Scriptures gives abundance of room for women to tell the truth to young and old, to sons and daughters as well, and to fellow-countrymen, and to eloquent ministers of the gospel. The Scrip-

tures has instances again and again of noble women both in public and private life, and they that turn many to righteousness shall shine as the stars forever and ever. M. JANE McFARLAND.

SELECTED.

THERE is a trace of English truth about the following American story. "An old colored preacher was asked the other day how his church was getting on, and his answer was 'mighty poor, mighty poor, brudder.' 'What is the trouble?' and he replied: 'De 'cieties, 'cieties. Dey is jist drawing all the fatness and marrow out'en de body an' bones ob de blessed Lord's body. We can't do nuffin' widout de 'ciety. Dar is de Lincum 'Ciety, wid Sister Jones an' Brudder Brown to run it; Sister Williams mus march in front ob de Daughters ob Rebecca. Den dare is de Dorcases, de Marthas, de Daughters ob Ham, and de Liberian Ladies.' 'Well, you have the brethren to help in the church,' we suggested. 'No sah, der am de Masons, de Odd Fellers, de Sons of Ham, and de Oklahoma Promise Land Pilgrims. Why, brudder, by de time de brudders and sisters pays all de dues, an' 'tends all de meetins, dere is nuffin' left for Mount Pisgah church but jist de cob; de corn has all been shelled off an' frowed to dese speckled chickens.'—*The Baptist*, (London.)

AND I may be thought an alarmist, but I must confess that I look with great disturbance of mind and with great disfavor on the growing spirit of ritualism and formalism which has found its way into our own city. During my preaching in the great Tabernacle in London, there were on one occasion some Primitive Methodists who held there an anniversary, and the Methodists, as you know, used to be known as among the strictest people of Great Britain in the matter of the simplicity of their worship. The presiding officer ventured to say, in the course of his remarks on that occasion, that the time seemed to have come when the bareness and baldness of public worship should be relieved by a little more of the artistic and the æsthetic, and he pleaded for what he called an advanced movement or a forward movement in the matter of public services.

"As I was on the platform and in a sense they were my guests, I was requested to make some remarks. I very reluctantly rose to reply; but God had already made me a text, and I said I was suspicious about any forward movement, and I was persuaded that any movement of the kind would be backward. And I affirmed that the continued gathering of those great assemblies in the Tabernacle, where for nearly forty years 6,000 people have assembled morning and evening to worship, and where there is no choir and

no organ; and where the gospel is simply presented without an attempt at any high art, presents a standing contradiction of the slander that the old gospel has lost one jot or one tittle of its ancient power, or that there is a necessity for any modern resort to those aesthetic standards in order to bring the common people to hear the same old gospel that they heard from the lips of Jesus Christ. And I say to-day, that whenever the Spirit of God disappears from the midst of a church you may in vain seek to bring him back by such display, or substitute something else for that Spirit in the way of attractions, of refined and cultivated music, eloquence, oratory, or anything of the kind. It is the devil's device to bring the spirit of hypocrisy into your place of worship; for nothing will atone for the absence of the Holy Ghost.'—Dr. Pierson.

THE INTERNATIONAL LESSONS.

I am not much given to criticise the overworked editors of our Sabbath School literature, but it seems to me that it would have been as well not to have joined in the general recognition of the Roman Catholic holiday of Christmas. And then it would have been well to have told us that the word "mass" means the celebration of the Lord's Supper in the Roman Catholic Church, and it would have also been well to inform us that the custom of decorating with evergreens at this season of the year runs back to the Druids, and had a reference to the belief that by bringing green twigs into the church the god of the woods was propitiated, and his presence was secured.

The fact that Jesus was born is important, but it seems strange to get away from the regular order of lessons to force this in because it is the 25th of December, and then in the same lesson tell us that we do not know even the year, much less the month or day of his birth. Consistency is a jewel, and I may as well confess that we will have the lesson taught, not because it is the 25th of December, but because it is given us in the regular order by those who prepare our helps for us. There is no necessity for them following the order of other churches. We will have an entertainment at the close of the year, too, for the children! But it is a question that we ought to consider just where this is going to stop. "Easter" is also to be observed, and I presume we will have a lesson specially appropriate for that day, too, and along with this we will be told we have fifty-two celebrations of the Lord's resurrection every year. Would it not be well to have something for the "Ash Wednesday," and something for the "Whitsunday?" And it will look strange to leave out "Good Friday!" There might be something selected for daily readings for those days that would be appropriate.

I have received a letter from one of the daily papers, asking my opinion about the proper proportion of religion and festivity that

would be fitting for Christmas this year. I answered that the law of the Christian Sabbath was God's, and the law of the Christmas festival was man's, and that whenever man's law set aside God's, the duty was to reject the former. Then I began thinking how the editor would reach out his long arm to give me a blow along side the head for fogyism and puritanism! And when my meditations carried me a little further, and I wondered if our brethren who use human composition in place of the divine, would not be condemned by my suggestions, and still further, if they in using both interchangeably, were not in the same position as those who would worship according to the law half the day, and revel according to the custom the other half. Then I wondered if the present defection in the Presbyterian Church could not be directly traced to the position on psalmody that our brethren have so long occupied.

To return to the Christmas celebrations again. May it not be that the Lord has purposely left us in ignorance of the exact day of the Saviour's birth, in order that we may have the joy in our souls every day of the year, and that he has not left us in doubt in regard to the precise first day of his resurrection, that at every call to public worship we should be reminded of the fact that we have a risen Saviour?

The close of the year, however, brings with it opportunities for us all to make new resolves, and to-morrow will give us—some, not all of us—the opportunity for making resolutions realities.—*Dr. Meloy.*

THE LOSS OF DENOMINATIONAL SPIRIT.

We hear from pastors constant complaint that the people of their churches have no particular zeal or love for their own denomination. The congregations are to a considerable extent made up of those who have come into church communion because they liked the pastor, or the music, or the social position of the church, or because it is easy of access, or their children go to Sunday School, or what not; but seldom do they say, "I am a Presbyterian, and go to this church because it is Presbyterian, or will stay by it in prosperity and adversity, because its doctrines, polity and history suit me better than any other."

The kind of decision which says, "I am a member of it not only because I am a Christian, but a Presbyterian," is based on rational and conscientious grounds, and is manly and womanly. There is character in it, as well as steadiness in life and spiritual growth and a manifestation of Christian individuality and honesty. It counteracts Christian flabbiness, if the word "Christian" can be used in such connection.

The causes of the loss of denominational spirit are, no doubt, mainly traceable to education. The pastor of the church may be in the denomination only because it offers an opportunity for doing good, and would as readily be in any other branch of the Christian Church if it would suit him as well. Many pastors have no knowledge of the

history of the church in which they labor, and no family ties binding them to it.

One of the most fruitful sources of this denominational "shilly shalliness" is the idea that it is disloyalty to the church catholic to care any thing about one's own. Indifference is baptized and glorified in the name of charity, as if the best way to have neighbors is to burn all the line fences and have a religious communism.

Another reason is that the religious papers of the denomination are crowded out by undenominational ones. This is supposed to be the perfection of religious charity, but is really the rejection of the members of one's own family and the spending the patrimony on outsiders, who have no interest in the family except to live on it. Undenominational papers are all well enough in their place, or after the papers representing the denominational life and its necessities have been provided for. There are not more than ten in one hundred in our church who read its papers, and how can they know anything of its work and spirit. The people who give to every benevolent cause are usually those who take their own church papers. In a long pastorate we are bound to say that we never had a man or woman in the church, benevolent toward its work and laboring for its progress, that did not read some paper of the church. It is a great mistake in pastors to neglect the circulation of their own church papers, or to introduce undenominational papers in their place, and to leave the young in ignorance of the spirit and work of their own church. It will not be strange if they leave the church on any shallow pretext. They have no family bonds, no interest growing of a knowledge of the history, the martyrdoms or the triumphs of the church in which God has given them a birthright.

What interest do undenominational papers take in our work of home and foreign missions? What instruction do they give to help them forward? What interest do they have in our colleges, hospitals and schools? When did any of them assist in the work peculiar to the life and progress of the church?

The Presbyterian Church has less, it is said, of the *esprit de corps*—so much the worse for her. When great crises come, threatening her peace and life, where are the undenominational papers? Generally they are with the extremists, driving the wedges of discontent wherever they can get them in, and ridiculing all conservatism. In time of danger half of the discontent arises from that ignorance which springs from the absence of a denominational paper or takes its cue from the irresponsible opinions of those who know nothing of the spirit of the church, or may be hostile to it.

Those denominations are the most compact and efficient, such as the Methodist, Baptists or Episcopals, which support first and last, their own institutions. In the families of these churches will be found their own papers, in which are the charts and information of their progress. They are to be commended for this. They are not a particle less charitable, because they provide for their own household; be-

fore they go out hunting up the interest of outsiders. They serve God and man better by their good organizations than by acting like a militia master without discipline or advancement.—*The Presbyterian.*

THE ROLL-CALL OF SLAVES AT BUNKER HILL.

Rev. J. W. Hamilton, D. D., of Boston, answering in *Our Day* the question: "What were the most salient points calling for comment in the late Ecumenical Council at Washington?" had the following in relation to time's avenges in the matter of slavery. He writes: "To most American delegates it seemed almost incredible that the recent slave-holders and their slaves could appear in the same Conference and adjust their relations as amicably as they did. Many incidents occurred to suggest the violence of revolution in their former relations.

"A single instance, which was recalled when a notable member of the Conference was met in one of the horse-cars on Pennsylvania avenue, will suffice to measure the march of events and to indicate one of the sweet revenges of American history. When the writer was the pastor of the First Methodist Episcopal church in Boston, which was only a little while after the close of the war, an unmistakable Southern negro, burly and big, came to his house in Temple street, bearing letters of introduction from various people of distinction in Georgia. He had been one of the many slaves of Robert Toombs. At the dinner table he intimated that he esteemed his former master very highly and had never cared to have any of his projects fail until he gave his attention and support to the civil war. He was glad, he said, since that had gone against him; but there was a prophecy which the old gentleman had made many years before in Washington—that he would yet call the roll of his slaves on Bunker Hill—and which he did not want wholly to fail. He added that he would like to bear witness to a shadow of its fulfillment, and if the writer would accompany him to Charlestown he would take his place at the foot of the monument and call the roll of the slaves of Mr. Toombs. The occasion was one which easily induced compliance with the black man's request. That roll-call will never be forgotten. It was evident the man was playing a role, and yet the awful history which made the fiction possible, stood up in the background. The sonorous amplitude of the freedman's voice would have betrayed his supposititious part in the drama on even slave territory. And yet the fact that he had been a slave, who was suddenly freed by the issue of the war, gave a pathetic interest to his fictitious performance, which seemed almost real, when, in running down the long roll, he reached his own name and wept aloud. Twenty years only had passed since the appearance of the freed slave in Boston, but he was present in this World's Conference of Methodists as an hon-

ored bishop of the African Methodist Episcopal Church, and was assigned, with his delegation, to a place in general Grant's pew, while the church of general Toombs was represented by men who sat far behind him, toward the rear, on the same side of the house. There was no prearrangement by which such relations were ordered. They came about simply in drawing for the seats." In view of all this we can only exclaim: How wonderful is the providence of God!

I M P O R T E D U N B E L I E F . .

A pastor of one of our German churches sends us the following: "I cannot forbear a word of comment on your editorial, 'Imported Unbelief,' published a few weeks ago. There is this difference between German theologians and American divines. The former constitute an esoteric school. Higher criticism and speculative doctrines are withheld from the people—a happy circumstance for the German nation. Not so with us, where all thought is common. Here a man preaches all he knows, and, alas, many a good deal that they don't know. The result is, and to judge from the signs of the times, promises to be still more, that rationalistic theology will do much more harm in the United States than it ever did in Germany. It is, therefore, evidently the imperative duty of orthodox theologians, ministers and teachers to show to the church at large the Bible's own doctrines and evidences of inspiration, a task that will certainly prove far more grateful than that of the negative school. God will overrule the present agitation for good; but let us not forget the means, and that in many an honest mind doubt has been provoked.—*The Presbyterian.*

MISSIONARY INTELLIGENCE.

F O R E I G N M I S S I O N .

LETTER FROM DR. DAVID METHENY.

MERSINE, ASIA MINOR, November 22, 1892.

*My dear son in the Lord.** We were much cheered by your letter telling us of your welfare and work. I am anxious, as I told you before, that you shall be engaged during vacation in mission work among the Israelites. My heart longs for them; I am sure the time of their ingathering must be near. God grant it.

Surely God has raised you for this purpose. Do not allow the silly, selfish words of any one to turn you away from this glorious and blessed work. It is the work of Christ; his holy heart is in it. His Spirit will help every one engaged in it; I only wish people opposing such a work would put themselves on record in black and

*Mr. Moses Greenberg.

white. What a derision they will be. God himself will mark them. I consider that any minister of any denomination whatever, is not worthy of a call to the ministry of the gospel while he opposes mission work to any class or kind of people. My convictions are strong and positive on this most important subject. I think it to be the most important matter a Christian can contemplate—the most important, high and noble calling on earth. May the Anointed One guide you in everything till he fit you for and place you in the field of action. Be assured, dear son, that God is not slack concerning his promises. . . . He keepeth covenant to a thousand generations. *He* will not fail in *his* part. "Oh that my people had me heard! Oh that Israel had chosen my ways!" Yes, Moses, he will gather them from all the countries whither he scattered them. . . . He will sprinkle them with clean water. . . . He will "make a new covenant with the house of Israel in those days."

How full the Book is of special specific promises to them. When they accept the Anointed as their Messiah, the promises will be fulfilled—yes, the very moment they believe it will have all come true. How the Jews can accept the *seven prophetic* predictions of Daniel as they all must, for they were fulfilled and must be *evident* to any one at all contemplating it, and yet deny the "cutting off" of the Messiah, can only be explained as their having been given up to judicial blindness, just as in the days of Jeremiah. Well, I am drawn to them and pray for them every day. Their time will soon come. I am stronger than last year. Mrs. Metheny and Miss Sterrett join in love to you and cheering words for you and your work. Remember me to your two brothers and your father.

Lovingly, your father in the Lord,

DAVID METHENY.

LETTER FROM REV. R. J. DODDS.

MERSINE, TURKEY, January 14, 1893.

My Dear Aunt:—With an almost imperceptible tread the new year of 1893 has stolen in upon us. Will we see its close? If we do, some of our friends and acquaintances will not. The circle cannot remain so long unbroken in the natural course of events. God grant that those who are called may be prepared, and that those spared may at least be much farther advanced in sanctification. I am sure I long to be more holy and to be more Christlike, if indeed I am at all so now. I am sure we have the same desire for ourselves and for our friends.

The other day I picked up a young Austrian who had come into the town and brought him home with me and gave him some clothes and some food. He inquired if I could let him have a place to sleep, and, though it was not very convenient, I could not bear the thought of losing my hold on him, till it proved either impossible

to retain it or he proved himself a hopeless case; I gave him a bed. His name is Philip; he is a Catholic. I gave him some Russian tracts that I had just received through the mail a day or two before from the British Tract Society. He reads and speaks and writes Russian. I thought it seemed an indicative providence, the tracts and the man to read them coming so close together. He was very glad of them, but afterwards told me they were not portions of the Testament, as they contained modern maps, and discussed them. I told him they were not portions of the Testament, but stories illustrating the teachings of Scripture. I saw that he was wanting the Bible to read, and was disappointed to find there were no portions of it among these tracts.

By another providence I was led to notice a small German Bible among the mission's books, when I was searching for other books. This German Bible I presented to him, and he is pouring over it constantly all his spare time. I am hoping that God will bless the reading of the book to his soul, as he has done in the case of so many others. God's word is quick and powerful and sharper than any two-edged sword. When the Holy Spirit's gracious influence accompanies it, it is an effective means for converting sinners' souls.

How many Germans I have seen since coming here. Young men, most of them vagabonds, begging their bread! My heart bleeds for them. Had they travelled westward from their native land they might have made something of themselves; but some luckless notion having induced them to travel eastward, all their opportunities to do anything or to become anything are lost. A poor man in Turkey, no matter how intelligent he may be, is as helpless as a chameleon in a tub of water.

Now, this Philip is intelligent, and understands five or six languages, and yet has to do hard manual labor, carrying mortar, etc. At what wages? from twenty to twenty-five cents a day, and even at that rate he cannot near always get work. What is to become of such a man? What star of hope is there in his sky to beckon him on?

You have spent a great many years in bed, and that is a hard trial. But I think you have reason to prefer your lot, with the light of loving faces about you and the care of affectionate children who never weary in doing what they can for your comfort, to that of many who do not know what the smile of affection is, nor what a home is, and what is far worse, do not know anything of that loving Saviour who said, "Come unto me all ye that are weary and heavy laden and I will give you rest."

With love to you all, in which Jennie joins me, and best wishes for the new year that we have entered, believe me your affectionate nephew,

R. J. DODDS.

EDITORIAL.

THE editorial notes in the last number were not inserted in proper order. As the result, the connection is not always, at first sight, apparent. The notes relating to the Sabbath convention should have followed one another, though in a little different order, and appeared first.

"ATTENDANCE at church," writes one of the laborers under the care of the Central Board, "I find depends largely on the state of the weather." Unfortunately that class of church members is not confined to new countries. "Dry weather Christians" are found in all congregations. Pastors soon know who they are. If some one would tell how "dry weather church-goers" could be converted into "all the year round church-goers," he would confer a great favor on many perplexed pastors, as well as help greatly many a struggling congregation.

J. W. S.

THE athletics of the American universities are fast approaching the danger-line. The funds are large enough to make a hazardous trust in young hands, and the "theatre-night" following up the day's contest in many quarters suggests perils from which parents will be glad to protect their sons, by denying them the advantages of such advanced "training." The Philadelphia *Ledger* says of the contest of last Thanksgiving: "The money receipts of the Yale-Princeton game amounted to \$55,000. The expenses were about \$12,600. The remainder will be divided between the two colleges."

WE are glad to note that a United States Judge, R. R. Nelson, of Minnesota, has decided that the Chinese Exclusion Act is unconstitutional. The *Chronicle Telegraph* of Pittsburgh, says:

The opinion of Judge Nelson, that the Chinese Exclusion Law, as it now stands on the statute books, is unconstitutional, coincides with the opinion of a great many lay minds who think that if an act of injustice is not unconstitutional, by a strict interpretation of the fundamental law, it ought to be. The law was amended at the demand of the Pacific Slope politicians, and without a proper enquiry into the equity of the matter, or a due consideration of the treaty rights of China. Some Californians will not like the turn public sentiment is taking in the Chinese matter, but that cannot be helped. The United States cannot afford to deal unjustly with any people, be they Chinese or strangers from other parts of the earth.

INSENSIBLY we are drifting into the church year. The International Bible Lesson series is doing the work in training up a generation of observers of seasons other than the Sabbath, which always has suffered in such company. Many of our Sabbath

Schools took up the Christmas lesson, last December 25th, and now there is set the Easter lesson for April 2d. On this account, we give among our selections the words of Dr. Meloy, in his Chicago letter to the *United Presbyterian* of December 29th.

A CONSUL of the United States has resigned his place, and has come back from the Orient, professing conversion to Mohammedanism, and backed by support from abroad proposes to proselyte Christians to a purer faith! He had better begin on a congregation such as is described in the extract below. This is from the Secret Society column of a Pittsburgh paper, where it appeared some time ago. They seem like his brethren, but if he would seek to mingle in their "sublime rites," he would soon find out his mistake. These Arabs wear a mask, and their services are evidently of a mixed order!

"The Ancient Arabic Order of the Nobles of the Mystic Shrine of New York city celebrated the beginning of the fourteenth century, and welcomed a Masonic Temple in true Arabic, the Mokarrum, or the first day of the first month of the year 1301 of the Hegira. The Mecca Temple was darkened for the occasion, and the Nobles dressed in the raiment of the far-away East moved about with solemn tread. Each Noble wore a mask. Before the Grand Potentate's throne lay an open coffin, while on the left was the table where the candidates are beheaded. Incense was burning in an open vessel on the right. Twenty candidates were obliged to undergo the coffin and beheading ordeal last evening. Among the 'Nobles of the Mystic Shrine' are some of the best known men in New York. Candidates for admission must be Knights Templar. The solemn ceremony of martyrdom of Hussein and Hassan was performed during the latter part of the evening, but only members 'tried and true' were present."

ROMANISM IN AMERICA.

The daily papers during the past winter have contained frequent dispatches from Rome on papal politics, and much relating to the papal church in this republic. Before that, we saw the prominence sought for that church in the Columbian celebrations. Mons. Satolli came from the Pope, as deputized to represent him. He remains, and as it turns out, is clothed with authority to hear and determine the existing differences between the bishops of the United States on the school question and to heal existing ruptures without appeal. The Baltimore Council showed that the American hierarchy were as a whole resolute Catholics in contending for parochial schools and for the temporal power of the Pope. The late Newark Conference was as radical; but the papal authorities have listened to the dissenting prelates who make known the strong Protestant opposition to such phases of catholicity. Not infallibility, but sagacity,

has been evoked, and Mons. Satolli decides against the ultra views as to parochial schools, and gives room for compromise with the public school system, and restores an insubordinate priest who has embraced agrarian theories. Not that there is unity of sentiment as to the policy best fitted to win success in America, but there is to be unity so far as any public conflict is concerned. The delegate has his quarters in the University at Washington, and if cajoling the American public was all that was necessary this delegate might take on the name of Papal Nuncio. But he must stop short of this. One result of all this advance is the stirring up of latent Protestantism. We see in many quarters a revival of the protests against the Roman power. One of the most noteworthy was uttered by the Protestant Episcopal Bishop Johnston, of Texas. The occasion was the laying of the corner-stone of the new Mission House in New York, October 3, 1892, when he boldly spoke against the foreign power of Rome—that is the Roman Vatican. This republic is keenly watched by papal emissaries, and so is also the French republic, and the Vatican so long the prop of the despotic thrones of Europe, comes out as the friend of republics, as if to outbid the Quirinal for the devotion of Italians, while the Dreibund is obnoxious to the Vatican in every way.

Far be it from us to belittle the danger from this great spiritual power, but yet we must say, that now that it has fully launched out on the sea of American as well as Old World politics, we feel that the Vatican is incapable of a policy that will achieve unity in its forces against the advance of Protestantism. It takes its place among the intriguing forces that darken the view of national progress, but it cannot conquer if met by a honest, faithful attitude on the great questions of morals and religion, an attitude based on the word of God. Let the light shine. Let the highest welfare of all the people be sought in the highest civilization—that is the civilization of Protestant, rather Biblical Christianity.

THE EXCLUSION OF THE CHINESE.

Nearly forty years ago the Republican party arose as an outgrowth of the convictions of men who believed slavery to be a sin, of men who did not take the Declaration of Independence to be a mass of "glittering generalities," but as stating the truth, when it declared that all men are created equal, and endowed by their Creator with certain unalienable rights, among which are life, liberty and the pursuit of happiness. This party gathered to itself the best elements of the country, while the Democratic party became the champion of slavery, and was covered with disgrace, when the south that had dominated it went into rebellion against the nation in 1861. From this blow, it has recovered, as it has gathered to itself new life from the generation that has risen up since the civil war. It must be said that to the Republican party the country is indebted for the

anti-polygamy bill, and the refusal to seat Cannon, the Utah delegate, on the ground of his being a polygamist. Strange to say, the Democratic party by the majority of its representatives opposed this action, linking itself to the surviving twin of the Relics of Barbarism—slavery and polygamy. That party does not now need Utah to aid in control of the senate and it may not be admitted to the Union, now that the party controls the government. It is now a question whether the Republican party has not served its end, in carrying the nation forward, and is now to crumble as the Whig party, to be followed by a new servant of the purposes of the Most High. It cannot divide the south in the sections whose material interests it would promote by its policy. There are other interests that keep the south solid for the Democracy. But in its desire to keep in power, the Republican party became untrue to its noble past. It found itself in a political stress. The Pacific States are so set against the Chinese, that they will vote with the party that will shut them out. Both parties promised action. So they have voted a rigid amended Chinese Exclusion bill, the Geary Act. This was signed by President Harrison, a professing Christian, a Presbyterian. By this Act, the Chinese in America are to be registered and photographed and any not able to prove ten years residence are to be held for deportation. The Chinese are shut out and intruders are to be hunted up as were the escaping slaves. Love of power and of place has risen superior to love of the principle that made the Republican party. Appeal to the conscience of the nation is abandoned. A bid was made for further extension of power. The bid it made has not held the Pacific States, and it is thus judged.

A more serious matter however is the fact that the act is now a national act, and God will judge for it. How or what judgment will be exacted is with him. We join with the religious press in disavowing any sympathy with the spirit of the act; and as witnesses for Christ and dissenters, we have no part or lot in the matter. Already the religious denominations are moving in the agitation against the law as the time for executing its harsh provisions draws near—the 6th of May. God is no respecter of persons and no nation can antagonize a race, as a race, without injury to itself, in the orderings of God.

CHANGE IN THE ADMINISTRATION.

On the 4th of March at noon, the power of the general government passed from the Republicans over to the Democracy. A unique event thus far in the history of the Chief Magistracy was the advent to power of an ex-President. Washington and others have served two terms in succession, but no one has had a second term after an interval. The President is stronger than his party. Men voted for him who did not approve some planks in the party

platform, and the President himself holds sound financial views in the face of his party. He is thus trusted to administer the government for the good of the people. The one thing that seems on the surface to have given him office is the high tariff policy of the Republican party. There are many minor reasons. President Cleveland has gathered about him a Cabinet, several of whom are new men in national affairs, while for Secretary of State he has chosen an ex-Republican, one of President Arthur's Cabinet. He has in an independent manner recognized an element that voted for him, and may succeed in strengthening his party, which is not very much united except in opposition to a high tariff.

What of the last administration? It might not only be considered as made up of Christian men, but even of Presbyterians. Its conduct of affairs was clean as this term is usually understood, but did it satisfy the rising conscience of the nation? Mr. Harrison by signing the Chinese Exclusion law, the Geary Act, with its unjust discriminations, forfeited the appreciation of thousands. He declined when formally asked to name his Saviour in his Thanksgiving proclamation. If it is said that he could not constitutionally do so, how could he constitutionally issue any such proclamation at all, or how could he take office under any restriction as to his faithfulness to Christ? During his administration there came up the question of the Exposition and the Sabbath. Christians everywhere were exercised over it. He sent message after message to congress on other matters, but was reticent as to this. He even among the last acts of his administration recommended the annexation of Hawaii, a very questionable proceeding for this Republic, and under its Constitution, but he did not speak to congress on this subject. He may yet wish a claim for him that he did exert influence for the Sabbath, for the Christian courage of the Governor of Pennsylvania is in bright contrast with his course. The Governor of Pennsylvania presided at a Sabbath convention in the State Capitol and defended the imperilled Sabbath laws. Thus much we must say in criticism of the official life of the ex-President.

He has passed through deep waters of affliction in his household and his official family. We know no other such case before him in his station. His reception in his return to Indianapolis, marks the good will of the people. He has shown versatility, taste and culture in his addresses to the people. No one therefore was surprised to hear of the offer to him from the Stanford University, and the lectureship on Constitutional Law accepted by him will give a direction to his studies most agreeable to him.

WE note with regret the death of Mrs. Sarah B. George, the wife of Rev. Dr. Henry H. George. She died of pneumonia, at Beaver Falls, Pa., on the 28th of February.

MARRIAGE OF NEAR OF KIN.

The following was addressed to a Pittsburgh daily paper, but was not published. We give it in the shape in which we first drew it up, as the subject is of importance, and the form is immaterial:

To the Editors of _____:—I have read with interest the able sermon on “Biblical Marriage, Polygamy and Divorce,” published in your issue of _____. I looked for some of your readers to comment unfavorably upon a part of its teaching. Seeing that nothing has as yet appeared, I am prompted by what I deem the interest of the public morals, as well as the honor of the Christian religion to traverse the following passage: “5. The prohibitions from entering into wedlock. (b.) What are the New Testament prohibitions? . . . Are the laws of the Old Testament still binding? No, for they are peculiar to Israel as the people of God. . . . If these regulations are to be followed, levirate marriage is still binding, and the punishment for violation must also be executed. . . . The New Testament leaves the question of relationship by blood or affinity to be governed by the common sense of mankind.” “*To be governed by the common sense of mankind!*” In general we might say of such a basis for legislation in matters of morals:

“Thus far and no farther, when addressed
To the wild wave or wilder human breast,
Implies authority that never can,
That never ought to be the lot of man.”

There must be a divine prohibition to reach the conscience, for this is a question of right or wrong, and the Psalmist asks, “Who can understand his errors?” and praises the law of God for giving him light, (Psalm xix.) But let us see what mankind have done of themselves. “In Egypt, the marriage of brothers and sisters was admitted without scruple; a Spartan might espouse the daughter of his father, an Athenian that of his mother; and the nuptials of an uncle with his niece were applauded at Athens as a happy union of the dearest relations.” (Gibbon’s Decline and Fall of the Roman Empire, vol. iv.) The Romans were stricter, yet under the Cæsars, Herod the Great married his half sister; Archelaus, his brother’s widow, who had children; and Herod Antipas, his brother’s wife. And this in Palestine! The Persians went the lowest of all, as a people. The common sense of mankind is a poor guide in morals and religion. (See Romans, 1 Chapter.)

But it is said, “If the Old Testament regulations are binding, then levirate marriage is binding and the punishment for violation must also be executed.” When we look at the law in Deut. 25, it appears however, that the penalty was reproach, and the law reads as in Deut. 25: 7. “If a man like not to take his brother’s wife,” and so the near kinsman who refused to marry Ruth excused himself, “Lest I mar mine own inheritance.” Beside, the levirate law is not among the laws as to marriage. It is in Deut. 25. They are in Lev. 18. The general law is in Lev. 18: 16. The exception, (the levirate

law,) is in Deut. 25 among laws of Jewish polity. The case was, "If brethren dwell together, and one of them die, *and have no child, etc.*" The design of the law was that the deceased brother's "name be not put out of Israel." This shows its municipal character. This then is not in the way that we should be led to say, that the Old Testament laws are not to be recognized. These laws bind as to their substance as moral from the lawgiver. The penalty is part of the judicial law in God's dealing with Israel, as a judge. Calvin on Lev. 18 says the reference is here to "those corruptions whereby the Gentiles had perverted the pure institution as to holy matrimony. The prohibition of incests here set forth is by no means of the number of these laws which are commonly abrogated according to the circumstances of time and place. Certainly God declares that the custom which had prevailed amongst the heathen was displeasing to him." Charles Hodge in his commentary on I. Corinthians 5:1 says: "We have here a clear recognition of the perpetual obligation of the Levitical law concerning marriage. The Scriptures are a perfect rule of duty; and, therefore, if they do not prohibit marriage between near relatives, such marriages are not sins in the sight of God. To deny, therefore, the permanency of the law recorded in Lev. 18 is not only to go contrary to the authority of the apostle, but also to teach that there is for Christians no such crime as incest." This makes Christianity poorer than Mohammedanism, for that system prohibits the marriage of near relatives. The Westminster Confession of Faith, the common standard of the Presbyterian family, says "Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word."

When we turn now to Lev. 18 and read the whole chapter, we see the obligation of the laws. The preface, the preamble, is "After the doings of the land of Egypt, shall ye not do. After the doings of the land of Canaan, shall ye not do. Ye shall therefore keep my statutes, and my judgments; which if a man do he shall live in them." And then, we have the conclusion, "Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you; for all these abominations have the men of the land done, which were before you, and the land is defiled; that the land spue not you out also, when ye defile it, as it spued out the nations that were before you." These reasons are strong enough. The sins of these nations *in these things* were among the heaviest counts of God's indictment against them. Now when we look at the New Testament, we find references to these laws, *where they apply*, and that is all that is needed. The Jews respected them. Herod's family did not, as we have already shown. Herod Antipas married his brother's wife. John the Baptist, said, it was not lawful to do so. To say, as the sermon does, that this case does not apply, but was "under the old law, and hence demands no notice," is to beg the question, for that is what is in dispute. Besides, Herod Antipas was

the son of an Idumean, Herod the Great, and his mother was a Samaritan. In the other case, in Corinth, Paul says the sin was such "as is not so much as named among the Gentiles." He would shame the offender by the morality of the Gentiles. But the Corinthian church had greater light. Where? In the laws God had given. Considering on which side the danger lies, we should be careful as to our teaching, and only yield to overwhelming arguments for the annulling of laws. In this case, their perpetuity is confirmed by the remains of the law written on the heart of man, by the laws of physical well being, by the vitality of the Jewish people, by their promoting what is best in our social life, as well as by an examination of the Bible. Rather should we say, as David in the 19th Psalm, "The commandment of the Lord is pure, enlightening the eyes."

D. O. BROWN, ruling elder in the New Alexandria congregation, died on Friday, March 3d, at his home in Saltsburg, Pa. Mr. Brown had been in Allegheny the early part of the week attending the Anti-Secrecy convention, and left for home on Thursday. His death was, therefore, a great surprise, though he had been in feeble health.

REV. ROBERT NEVIN, D. D., of Londonderry, Ireland, died on the 7th of February. Dr. Nevin has long occupied an important place in the ministry of the Irish church. He edited the *Covenanter* for over twenty years. Our readers will remember the recent issue from his pen of "Studies on Prophecy," a work that appeared in parts in the magazine he edited. His jubilee in the ministry was celebrated last year during the session of the Irish Synod. Geneva College gave him his well merited title.

THE financial question is disturbing the country. There are two elements in it, at least. The first is the continued purchase by the government of silver, under the Sherman law. This law was at the time of its enactment a breakwater against the tide of the silver movement. It has stood long enough to show to the people (except the silver mine parties) the folly of the government buying up silver beyond the need for it, as a subsidiary circulating medium. Yet the law standing, the credit of the nation is used to bolster up the price of silver that had better be in the mines. This purchase is a strain, as with the issue of silver certificates there is connected the disappearance of gold and gold certificates, the cheaper medium prevailing to the disturbance of values. There is, second, the extravagance of the people. The imports at New York in January, were the largest in any month, except March, 1892, since 1879, (when gold payments were re-established). The balance of trade is largely now against the United States.

The first of these two evils is seen in the advance of prices and

in the steady outflow of gold. In January and February over \$25,000,000 were exported. To issue government bonds is no cure of the evil. It must lie in the repeal of the Sherman law, and in the use of economy by the people. This country is rich, but it cannot defy economic laws with impunity.

PHILLIP BROOKS, the Protestant Episcopal bishop of Massachusetts, who died January 23, was ordained a bishop in October 1891, and had been rector of Trinity Church, Boston, for 22 years. He was in Philadelphia from 1859 to 1862. He had graduated at the Episcopal Seminary near Alexandria, Virginia, in 1859. Yet he forgot not his New England training, (he was born at Boston in 1835,) and uttered frankly and fearlessly anti-slavery views in his early ministry in Philadelphia.

JAMES G. BLAINE, who died January 27, will hold a high rank in the history of the country as an able man. He was born near Pittsburgh, in 1830. For nearly a generation he stood in the front as a public man and wielded great power over men. There were elements in his character, however, that injured him, great as he was. Had he sought less the people's favor, and devoted himself unselfishly to the advocacy of the right and the true, his fame would have been as great and his name more glorious. He was harmed before the public by the men who stood forth as his friends and who had their own ends to serve under the magic of his name. History will note but little of this.

THE local directory at Chicago, managing the Columbian Exposition, has earned for itself already an unenviable name. It has acted so badly as to the government appropriation of \$2,500,000, in souvenir coins netting double the amount of the appropriation, in its relation to the Sabbath closing of the Exposition, that one may well look for unfavorable developments. These men are so greedy of gain, that no motive appeals to them but dollars and cents. To them Sabbath closing is an enormous loss of patronage. The Columbian Exposition would be a very low affair, if all their plans were carried out.

AMONG the many projected congresses in connection with the World's Fair is a parliament of religions. It is remarkable how many Christian men have been found ready to fall in with such a scheme. Yet there have been protests. A missionary invited to take part in it wrote back most forcibly in condemnation of such a parliament. The General Assembly of the Presbyterian Church has disapproved of it. We can well understand how any in the ministry (and there are not a few) who are identified with Free Masonry, can favor such a parliament, for they are in such a parliament now. Nay, more, they are below the platform of such a

parliament, for at least free speech for Christ will be permitted there: but we doubt the benefit of such a gathering as projected by Christians, to the souls of the devotees of false religions.

THE Presbytery of New York of the Presbyterian Church, having acquitted Dr. Briggs of the charges of heresy brought against him, strong efforts were made to have the prosecuting committee forego its right of appeal. The committee nobly withheld these attempts. They have appealed directly to the General Assembly which convenes in May. The grounds of the appeal are as follows:

First—Irregularity in the proceedings of said presbytery of New York (section 95, book of discipline.) Under this appeal are twelve specifications.

Second—Receiving improper testimony. Three specifications.

Third—Declining to receive important testimony. Two specifications.

Fourth—Manifestation of prejudice in the conduct of the case. Six specifications, including extracts from the speeches of Drs. George Alexander, Henry M. Field, Thomas S. Hastings, Henry Vandyke and the Rev. Antonio Areeghi.

Fifth—Mistake or injustice in the decision.

A paper is in circulation through the Presbyterian Church intended to secure a stay of procedure, in the interests of peace. All these things seem very familiar events. So the country had, early in 1861, the "Peace Convention" to give the nation quiet, to save the Union, by voiding the results of the fall election and letting the South have its way! W.

J T E M S.

THE new Khedive of Egypt lately appointed a cabinet, unfavorable to the English. The British minister interfered, and the hold of England has been tightened now that the disposition of the new ruler appears.

REV. JOHN M. LITTLEJOHN has received a call to the congregation of Penpont, in Scotland. Rev. Torrens Boyd, lately of Liverpool, was installed in Knockbracken, Ireland, on the 11th of January.

DR. WEBSTER sent out as a missionary to Palestine by the Canada Presbyterian Church, had to submit to an examination in Constantinople before he was permitted to practice medicine in the Turkish Empire.

IN addition to the names of ministers of our church who were present at the Harrisburg convention as published in our last issue should be given that of Revs. W. J. Sproull, pastor of Conococheague congregation; J. C. McFeeeters and Dr. Stevenson, of Philadelphia.

IT is testified by American Presbyterian missionaries in Syria, that the Jesuits are taking special pains to destroy the Protestant schools in that region. They dog the steps of the missionaries as the Jews dogged Paul. They even conspire with the Turks and Kurds to destroy the schools.—*The Presbyterian.*

THE report of the Director of the United States Mint estimates the output of the silver mines in 1892 as 58,000,000 ounces. The government bought in the same time, 54,129,727 fine ounces, at an average price of 87½ cents per fine ounce, and coined in 1892 6,382,-245 silver dollars. It is easily seen why the silver States oppose sound finance. The government is their best customer.

THE operation of the new constitution of Mississippi (which by the way went into force without being submitted to the popular vote,) has set aside many voters by forbidding illiterate persons to register, and imposing a heavy poll tax. The first registration under the new law reduced the voters from 250,000 to 76,000. Only 8,000 colored men were registered, not illiteracy, but the tax setting the most aside.

THE case of the killing of A. M. Fitfoote, of the Antioch, Syria, church, has been re-opened. One of the murderers absconded and was convicted in his absence. He has returned and demanded a new trial, which has been granted. The presiding judge is not the one who tried the case before. Dr. Martin has to give close attention to the trial. The missionaries in Antioch earnestly desire a re-inforcement from home.

A SERIES of four books, the American History series, comes out from the press of Charles Scribner's Sons, New York, The Colonial War, The French War and the Revolution, The Adoption of the Constitution and National Consolidation, From the Conclusion of Peace in 1815 to the End of Reconstruction. The second volume of this series, The French War and the Revolution, is by Prof. William M. Sloane, the son of Dr. J. R. W. Sloane, and is a well prepared work of 409 pages.

WE noted last month the choice of elder John T. Morton by Synod's Board of Trustees as treasurer, to succeed the late lamented James R. McKee. Mr. McKee had been in feeble health, and contemplated resigning last fall, but an arrangement was made then by the Board with his brother, H. W. McKee, to attend to the necessary work until Synod, and thus to relieve his brother, and it would be seen then what would be further necessary. His departure was unexpected, and the Board has chosen Mr. Morton as treasurer; and at his request the arrangement made with his brother-in-law, H. W. McKee, was left as previously arranged—to continue till Synod.

PRESBYTERIES should elect delegates to Mission Conference, to meet the day before Synod.

BIBLE LESSONS.

SECOND QUARTER, 1893.

LESSON I.—April 2.

THE AFFLICTIONS OF JOB.—Job 2: 1-10.

Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.

2. And the Lord said unto Satan, From whence comest thou? And Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it.

3. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause.

4. And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life.

The Golden Text is, *The Lord gave and the Lord hath taken away; blessed be the name of the Lord.*—Job 1: 21.

This is the earliest of the books of the Bible. Genesis goes back to the beginning of man upon the earth, and closes with the death of Joseph, and so events in it are earlier than what is recorded in Job. Moses composed the book of Genesis, writing it as a connected book relating to the origin of the peoples of the earth, but especially concerned with the line of God's chosen people, the line of the Redeemer of men. The contents of Job show that it antedates the Mosaic economy, and belongs to the period of the patriarchal worship. The account of the Jews in that Moses gave it to Israel. Thus as a book it is the earliest of the Scriptural books. It owes its position to its being poetic, and comes in after the group of the historical books, being placed in company with the Psalms and the writings of Solomon. The book of Job deals with the sovereign dominion of God and his holy providence.

I. The Heavenly Permission, Vs. 1-6. We have here an account such as is not unusual in the Bible. First, there is the record in Genesis, of the Garden of Eden; God, the holy angels, and Satan are there. So also far down in Israel's history, we have the account of God and the holy angels, and of Satan appearing. (See Zechariah 3.) So Christ came into conflict with Satan, as in Matthew 4th chapter, and an angel afterwards strengthened him. The conflict is a real, a constant conflict. Here the angels are before God, when Satan appears and is called to account. God testifies to the integrity of Job, his servant, but Satan doubts it still. He had lost his property and his children, and yet had bowed to God's will. Read chapter 1st. Will he bow when he himself is touched? God permits the trial of Job, but limits Satan—Job must live.

What a view is this of spiritual things! God knows his servants. Satan seeks to break their relation with God, and God does allow trial that will result in bringing forth their righteousness as the light. Is not this what is given in Matthew 4th, in the life of Christ, also in the life of the children of God, begotten anew in Christ Jesus?

II. The Earthly Suffering, Vs. 7-10. Job now became afflicted in body, with grievous boils. His dwelling was on the border of the desert that stretches down east of the Jordan far to the south, the Arabian desert. Religion had not perished in the east. Melchisedec appears in these times afearer of God,

5. But put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face.

6. And the Lord said unto Satan, Behold, he is in thine hand; but save his life.

7. So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown.

8. And he took him a potsherd to scrape himself withal; and he sat down among the ashes.

9. Then said his wife unto him, Dost thou still retain thine integrity? curse God, and die.

10. But he said unto her, Thou speakest as one of the foolish women speaketh. What? shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

as Job. Job in his pain and disease, sat in the ashes, in deep distress, uncomplaining. Then his wife urged him to curse God, in his death. Our Saviour was tempted by Peter, (Matt. 16,) and Jesus said to him, "Get thee behind me, Satan." Now the wife of Job is used to tempt him. Our companions, our kindred, may be thus used against us. We must be on our guard. Job was not moved. He rebuked his wife, as imitating the godless. "Shall we receive good at the hand of God and shall we not receive evil?" This evil was from God, and he believed God and bowed to him. So ought we look upon our sorrows as trials, in which God is concerned, who will, if we trust in him, bring us off conquerors.

PSALMS 116 : 5-8 ; 118 : 17-21.

SHORTER CATECHISM.

Ques. 40. What did God at first reveal to man for the rule of his obedience?

Ans. The rule which God at first revealed to man for his obedience, was the moral law.

LESSON II.—April 9.

AFFLICTIONS SANCTIFIED.—Job 5: 17-27.

17. Behold happy is the man whom God correcteth : therefore despise not thou the chastening of the Almighty :

18. For he maketh sore, and bindeth up : he woundeth, and his hands make whole.

19. He shall deliver thee in six troubles : yea, in seven there shall no evil touch thee.

20. In famine he shall redeem thee from death : and in war from the power of the sword.

21. Thou shalt be hid from the scourge of the tongue : neither shalt thou be afraid of destruction when it cometh.

22. At destruction and famine thou shalt laugh : neither shalt thou be afraid of the beasts of the earth.

23. For thou shalt be in league with the stones of the field : and the beasts of the field shall be at peace with thee.

24. And thou shalt know that thy tabernacle shall be in peace ; and thou shalt visit thy habitation, and shalt not sin.

25. Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth.

26. Thou shalt come to thy grave in full age, like as a shock of corn cometh in his season.

27. Lo this, we have searched it, so it is ; hear it, and know thou it for thy good.

The Golden Text is, *For whom the Lord loveth he chasteneth*.—Heb. 12 : 6.

The trials of Job had become known, and three friends—Eliphaz, Bildad and Zophar—came to him. They were wonderfully affected by his troubles and reasoned with him in their wisdom. Eliphaz speaks to him here of the benefits flowing from affliction. The Lord sanctifies afflictions to his people.

I. The Lord comforts under afflictions. They are the work of God and he is to be magnified.

II. The Lord delivers from afflictions. God is the healer. Jehovah-Rophi is Jehovah my healer.

God is the Redeemer. He will save from trouble. He will deliver. Here follow references to various forms of trials, as famine, war, slander, etc. It is well to take each sentence here and dwell upon it till its force is seen.

III. The Lord blesses the afflicted. He keeps them back from sin. He blesses them in their families. They are gathered as sheaves into the garner.

A careful study of this passage in connection with the Psalms will show how the thoughts of it were in the mind of David. Compare this short passage with Psalms 31, 37 and 91. Thus they became in his use of them the matter of praise for the church of God.

Thence the thoughts flowed down through the church of God, and in Hebrew 12 we read the exhortation not to despise the chastisement of God. The golden stalks of wheat on the coffin lid at many a Christian burial testifies to the inworking of this ancient counsel: "Lo this, we have searched it, so it is ; hear it and know thou it, for thy good."

PSALMS 91 : 1-4 ; 31 : 19-21.

SHORTER CATECHISM.

Ques. 41. Where is the moral law summarily comprehended?

Ans. The moral law is summarily comprehended in the ten commandments.

LESSON III.—April 16.**JOB'S APPEAL TO GOD.—Job 23: 1-10.**

- Then Job answered and said,
2. Even to day is my complaint bitter : my stroke is heavier than my groaning.
 3. Oh that I knew where I might find him ! that I might come even to his seat !
 4. I would order my cause before him, and fill my mouth with arguments.
 5. I would know the words which he would answer me, and understand what he would say unto me.
 6. Will he plead against me with his great power ? No ; but he would put strength in me.
7. There the righteous might dispute with him ; so should I be delivered forever from my judge.
8. Behold, I go forward, but he is not there ; and backward, but I cannot perceive him :
 9. On the left hand, where he doth work, but I cannot behold him : he hideth himself on the right hand, that I cannot see him :
 10. But he knoweth the way that I take : when he hath tried me, I shall come forth as gold.

The Golden Text is, *What I do thou knowest not now, but shalt know hereafter.*—John 13: 7.

The friends of Job talked with him, uttering words of censure, especially Eliphaz, as in chapter 22d. From his judgment Job appeals to God.

I. As to the severity of his trial. He was adjudged a rebel (see Revised Version), but he had not complained to the measure of his suffering, Vs. 1, 2.

II. In an eager desire to reach God and to plead before him, in confidence of vindication, Vs. 8-10. God was smiting him. God was hiding his face from him. He earnestly desired to plead with God ; he knew God was great, and what was he in his hand ? But he also believed in God as the Holy and Just One ; and could he plead with him, he knew God would vindicate him from the charges of man. He strove after God ; he sought to reach him. He knew that his way was before God, and that the issue would be that he should "come forth as gold."

It can be said that in all this Job charged not God foolishly. He was carried away by his trials into the use of words spoken unadvisedly, but in the passage in this Lesson he holds fast his confidence in God as the just judge of all. So must we keep hold on God. There are many dark providences about us ; many are the strokes that have fallen of late, but in all we can reach God in Christ and plead with him, for it is written : "We have not a High Priest that cannot be touched with the feeling of our infirmities ; but was tempted in all points like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need," Hebrews 4: 15, 16.

PSALMS 180: 5-8 ; 143: 10-12.

SHORTER CATECHISM.

Ques. 42. What is the sum of the ten commandments?

Ans. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind ; and our neighbor as ourselves.

LESSON IV.—April 23.**JOB'S CONFESSION AND RESTORATION.—Job 42: 1-10.**

1. Then Job answered the Lord, and said,
2. I know that thou canst do every thing, and that no thought can be withholden from thee.
3. Who is he that hideth counsel without knowledge ? therefore have I uttered that I understood not ; things too wonderful for me, which I knew not.
4. Hear, I beseech thee, and I will speak : I will demand of thee, and declare thou unto me.
5. I have heard of thee by the hearing of the ear ; but now mine eye seeth thee :
6. Wherefore I abhor myself, and repent in dust and ashes.
7. And it was so, that after the Lord had spoken these words unto Job, the Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and

against thy two friends: for ye have not spoken of me the thing that is right, as my servant Job hath.

8. Therefore take unto you now seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt offering; and my servant Job shall pray for you: for him will I accept: lest I deal with you after your folly, in that ye have not

The Golden Text is, *Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful and of tender mercy.*—James 5:11.

How appropriate is the Golden Text. It brings together the patience of Job and the grace of God; and in this lesson we study the issue of God's dealings.

I. The obedience of Job, Vs. 1-6. God had spoken, as we read in chapter 38 and onward, and Job hearkened with reverence and humility. He bows, 1, In acknowledgment of the power and wisdom of God, Vs. 1-3. "No purpose of thine can be restrained," (Revised Version). What is man against God; who can challenge him? Every purpose of his shall be established! What man can discuss God's ways so as fully to interpret them? Can he reason out the counsels of God? No. It becomes man to listen, seeking wisdom from God. 2. In confession of an experience that had taught him self-abasement. He had learned of God by the trial, he had been taught not by hearing but by personal experience, and was humbled at the view of himself. He saw he was sinful and he repented before God. This is the result of a true view of God, when the life of man is seen in the light of the attributes of God.

II. The blessedness of Job, Vs. 7-10. 1. As an intercessor for his friends, Vs. 7-9. Eliphaz, Bildad and Zophar were warned of God that their words were not right in their application to Job. They had not vindicated God. Job, in his affliction had more righteously spoken. They must bring a sacrifice, and Job shall intercede for them, and their sin in this matter will not be regarded. This they did. God was generous to Job and to them by his prayer, "Forgive us our debts, as we forgive our debtors." 2. As restored to more than his former prosperity, V. 10. His soul prospered and God gave him temporal blessings, as he did to Abraham. His family was blessed. "His captivity" was turned.

We are taught here to submit to God, and then we have knowledge. It is well with the righteous. Eternal life is his, and often much of temporal good, but in all cases, peace of soul, joy in God.

PSALMS 65 : 1-4 ; 69 : 33-36.

SHORTER CATECHISM.

Ques. 43. What is the preface to the ten commandments?

Ans. The preface to the ten commandments is in these words, I am the Lord thy God which have brought thee out of the land of Egypt, out of the house of bondage.

LESSON V.—April 30.

WISDOM'S WARNING—Proverbs 1: 20-33.

20. Wisdom crieth without; she uttereth her voice in the streets:

21. She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying,

22. How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?

23. Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

24. Because I have called, and ye re-

fused; I have stretched out my hand, and no man regarded;

25. But ye have set at nought all my counsel, and would none of my reproof:

26. I also will laugh at your calamity; I will mock when your fear cometh;

27. When your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

28. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me:

29. For that they hated knowledge,

and did not choose the fear of the Lord:

30. They would none of my counsel:
they despised all my reproof.

31. Therefore shall they eat of the fruit of their own way, and be filled with their own devices.

32. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.

33. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

The Golden Text is, *See that ye refuse not him that speaketh.*—Heb. 12:25.

These are the Proverbs of Solomon, the son of David. God granted him wisdom, and he is known as the wisest of men. But there is one greater than Solomon. Solomon was led astray by heathen women in his family life, and spoke from an instructed and disciplined heart, even later in his life. Here we have his proverbs when the light of God shone into his heart. This wisdom personified is seen in the Lord Jesus Christ, and we must study this lesson with him in our thoughts.

I. The call of wisdom, Vs. 20-23. Read here Isaiah 55th chapter throughout. The call is public, an open summons. Christ said, "Go ye into all the world and preach the gospel to every creature." The call expostulates with sinners, reasons with them. It is accompanied with exceeding great and precious promises. Christ says, "I will pour out my Spirit unto you." He declares that the things of Christ shall be revealed to those that believe.

II. The call rejected, Vs. 24-33. This call is rejected, rejected by many. Capernaum was called Christ's own city, for he was much there, but Capernaum came under his woe. There is a judgment day for despised opportunities. Of some he said, he would say, I never knew you, depart from me. Read Rev. 6:16, 17. Terrible as this passage is, it yet closes with a gracious assurance to the attentive. They shall dwell safely, they shall be quiet from the fear of evil. May we be wise.

PSALMS 119:1-6; 19:11-14.

SHORTER CATECHISM.

Ques. 44. What doth the preface to the ten commandments teach us?

Ans. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.

MARRIAGES.

By Rev. J. Dodds, on February 14, 1893, in Eskridge, Kansas, EUGENE J. MARTIN and Miss ANNA E. WYLIE, all of Eskridge, Kansas.

OBITUARIES.

In the notice of Mrs. Quinn, in the March number, the date of death should be September 10th. In the notice of Mrs. Thursby, the word *grand aunt* should read simply *aunt*.

ANDREW PATTERSON, passed from earth to his reward October 8, 1892. He was born April 14, 1812. He had long been a consistent member of the Covenanter church and of the New Alexandria congregation. He was present at the sessions of presbytery when Dr. Thomas Sproull and Rev. John Crozier were ordained. By faith he lived and in faith he died. This is the victory that overcometh the world, even our faith.

JAMES R. CHISHOLM, of Seattle, died November 12, 1892, at the age of 52 years. He was born in Leith, Scotland, where he united with the Presbyterian Church at the age of fifteen years. When eighteen, he came to America and settled in Ontario, Canada. He was an elder in the Presbyterian Church at Underwood, Ontario, for fifteen years. He united with the Covenanter Church in Seattle at its first organization. His illness was long and painful. For five years his disease baffled the physicians. He suffered much, getting little or no relief until the summons came, and with it the release from all pain. A post

mortem revealed a cancer in the stomach. Through all his suffering he maintained a firm faith in his Redeemer, in whom alone he rested his hope for salvation. Patient in suffering, his affliction has worked out for him "a far more exceeding and eternal weight of glory." He leaves a widow, who was his second wife, and a grown and scattered family by his first wife, to mourn his loss.

P. J. McDONALD.

MRS. JANE JACK, died September 28, 1892, in her sixty-second year. She came from Ireland with her parents in 1832, and settled in the bounds of the New Alexandria congregation, where she has since resided. She was married in 1861 to Samuel Jack, who died some years ago. Three sons and one daughter mourn the departed mother. With her death a beautiful Christian passed from the church below to the church above.

THE citizens of our city were startled this morning by the intelligence that MR. WILLIAM WRIGHT, residing just on the northern border of our city, and one of our most estimable and well-to-do citizens, was dead. The news was the more startling from the fact that he was not known to be out of health, and in fact was seen in the city Saturday, and yesterday at church, seeming in the best of health. The particulars of this sad event are these: Mr. Wright, as we have stated, was in usual health and yesterday attended service at the Reformed Presbyterian church, both morning and evening. Coming to the evening service he brought Mrs. Wright into town to remain with their son, Robert and family, over night. Returning home, after family worship and bidding his children good night he retired to bed, taking his baby girl Blanche, aged about three years, with him. This morning Mr. Wright not rising as usual, his daughter, Miss Eva, went to his room and called him, but receiving no reply she ran to the bed, called again and then looking was horrified to find her father cold in death, little Blanche asleep with her arms about his neck. The cause of his death was heart trouble of which he had complained at times for some years past. Mr. Wright had been a resident of this city and vicinity for about ten years past, coming here from Iowa. He was a successful farmer, an honorable citizen, an excellent neighbor and a consistent and worthy member of the Reformed Presbyterian church, and had served his country faithfully as a member of the 4th Iowa infantry. He was aged forty-nine years and leaves a wife and six children, to mourn an irreparable loss.—*Superior (Neb.) Journal*, Dec. 19, 1892.

MRS. HELEN M. BAILEY fell asleep Sabbath morning February 26th, 1893. She was the daughter of Rev. Samuel M. Willson. She was born at Galway, Saratoga county, New York, January 26th, 1823. Her father was pastor of Galway Reformed Presbyterian congregation from October, 1821, to May, 1827. For five years subsequent he taught in Coldenham and Albany. He was installed pastor of the congregation of Craftsbury, Vt., May, 1833, and resigned this charge May, 1845. His daughter Helen was married to Mr. Bailey of E. Cambridge, Mass., February 26th, 1843. There were only a few Covenanters in Boston at that time. Rev. James R. Willson, D. D., visited the city and called upon William Lloyd Garrison and Wendell Phillips, "who were in hearty sympathy with the principles of the Covenanter church, especially in its relation and attitude towards the sin of slavery." He found a few Covenanters; Rev. A. M. Stavely found others. The First Reformed Presbyterian Church was organized in July 1854. Mrs. Bailey was one of the original members. In November 1871, the First church swarmed and the Second was organized. Mrs. Bailey was connected with this from the first. She was a thorough Covenanter. Her sympathies were entirely with the conservatives during the recent Liberal controversies. She had four sons, two of whom survive her. She was deeply pious, and regular in attendance upon the ordinances. It was a heavy cross to her that bodily infirmity made it impossible for her to wait upon God in his house for the past three years. One year ago a parylytic stroke greatly impaired her physical strength. A second stroke six weeks ago proved too much for her waning strength. During this journey to the grave her faith never failed her. She delighted in repeating the 23d Psalm and seemed literally to live upon the promises. On that bright Sabbath morning just at the hour for divine service her spirit entered the rest that remains for the people of God. It was the 43d anniversary of her marriage when she was called to join her glorious head and husband in the city of God.

J. M. FOSTER.

WORD has been received of the death of Rev. William Milroy, pastor of the Penpont, Free Church of Scotland. He studied in Allegheny and was licensed by Pittsburgh Presbytery, April 3, 1861.

A DISPATCH from Boston tells of the death of Rev. William Graham, pastor of the First Boston congregation. He was at a temperance meeting, the evening of March 15, and had spoken but a few words when he fell dead. He had not been well, but had attended the meeting from a sense of duty. He was in his 67th year.

THE session of Church Hill congregation reports the following program for conference at the meeting of the Illinois Presbytery to be held at Coultersville, Ill., April 11, 1893. I. Is a political party on the basis of the principles of the National Reform Association advisable; and could Covenanters vote with such a party? Elder from Bloomington and Rev. R. C. Reid to open. II. Why should Christians absent themselves from the Columbian Exposition if the gates are open on Sabbath or intoxicants are sold on the ground? Elder from Princeton and Rev. D. S. Faris to open. III. Should the Sabbath School interfere with the preaching of the word on any part of the Sabbath? Elder from Oakdale and Rev. J. R. Wylie to open.

J. R. WYLIE, *Moderator.*

R. K. WISELY, *Clerk.*

PROGRAMME of the eighth annual meeting of the Woman's Missionary Society, of Pittsburgh Presbytery, to be held in the Allegheny Church, April 27 and 28. *Thursday afternoon*, 1:30, Devotions; Mrs. J. R. Wylie, New Galilee. 2:00, Roll call, reading of executive minutes. 2:30, Corresponding secretary and treasurers reports; appointment of committees. 3:00, Children's hour with reports. 3:30, Address by Miss Joseph, of our foreign mission. 4:0, Unfinished business; Election of officers. The delegates will be asked to act on the following amendments to the Constitution. I. That the presidents of local societies be made members of the executive committee. II. An amendment providing for the payment of officers' expenses. Also, that local societies be requested to empower their delegates at the next annual meeting to dispose of any surplus funds remaining in presbyterial treasury for additional work in the Indian mission; or any other line of work the convention in its wisdom may deem proper to appropriate it to. *Thursday evening*, 7:30, Devotional exercises by president. 8:00, Conference, "What constitutes a Thank-offering" to be opened with paper by Mrs. W. J. Coleman. 8:45, Thank-offering service. *Friday forenoon*, 9:00, Devotions; Mrs. L. M. Henry, Central Allegheny. 9:30, Reports of local societies. 10:00, New business. 10:30, Report of committees.

Walter T. Miller, treasurer, Cotton Exchange Building, New York City, acknowledges the following receipts for the Foreign Mission Fund:

1892.	FOREIGN MISSION FUND.	Dec.	
Dec.			
27,	Manchester Br., M. & B.cong.	\$10 00	29, 2d Phila. cong..... 128 94
27,	L. S. M., Brookland & Manchester cong.....	25 00	29, Two Ladies, per Rev. R. M. Sommerville, D. D..... 100 00
27,	Olathe cong.....	79 18	29, East End, Pittsburgh cong. 11 00
27,	Eskridge cong.....	9 00	29, Lake Reno cong..... 11 50
27,	Elkhorn cong.....	42 95	30, Vernon cong..... 97 28
27,	W. M. S., Barnesville cong..	13 00	31, A Friend of Mission, per
27,	" La Junta, cong..	35 00	Rev. R. M. Sommerville. 100 00
27,	Rebecca Law, New Concord, Ohio.....	2 00	Jan.
27,	Wm. McCoy, Bellaire.....	5 00	8, Mrs. Emily D. Taggart, Bradford, Vt..... 9 00
27,	James Boyd, Albia, Ia.....	250 00	8, A Young Man, 2d N.Y.cong., fourth semi-annual paym't
27,	S. S., Rehoboth cong.....	15 00	specially for Suadea, per
27,	S. S., Hickory Grove cong..	10 61	Rev. Sommerville..... 52 00
28,	Little Beaver cong.....	73 62	3, S. S., Old Bethel cong..... 26 70
28,	L. M. S., Little Beaver cong.	20 00	

Jan.	Foreign Mission.—Cont'd.	Jan.	
3,	Utica, Ohio, cong.....\$100 00	20,	McKeesport cong.....\$ 3 50
3,	S. S., Sylvania cong..... 7 44	20,	A Friend in McKeesport.... 1 00
3,	J. R. Matthews, specially for Cyprus..... 5 00	21,	S. S., Tabor cong..... 17 00
5,	Union cong..... 46 41	21,	Hugh Luckey, Walton, N.Y. 10 00
5,	1st Boston cong..... 76 80	21,	L. M. S., Winchester cong., semi-annual payment for native teacher, Syria, per Miss Ella M. Logan..... 50 00
5,	L. M. S., Allegheny cong., specially for support of teacher, Latakiyeh..... 50 00	21,	Clarinda cong..... 27 70
5,	Ethel and Maud Fulton, of Ray, Ind..... 5 00	21,	Hebron cong., add'l..... 10 00
5,	M. S., Cedar Lake cong..... 50 00	21,	Mansfield cong..... 43 70
5,	Penny collection, S. S. Class of Mrs. B. B. Dripps, Staunton, Ill..... 1 00	23,	A Friend of Missions, per L. M. Samson..... 25 00
5,	James McElhenry, Boston..... 5 00	25,	Topeka cong..... 17 00
7,	Kortright cong, add'l..... 4 25	25,	New Alexandria cong..... 123 44
7,	S. S., "..... 11 20	26,	Geo, S. Carlisle, Wahoo, Neb. 10 00
7,	Lind Grove cong..... 23 90	31,	Hugh O'Neill specially for Tarsus,..... 1900 00
9,	Y. P. M. B., Central Allegheny cong., specially for support of M. Fahoum, teacher in Syria..... 50 00	Feb.	
9,	L. M. S., New Alexandria cong..... 50 00	1,	Rev. W. W. Carithers, specially for Tarsus..... 2 42
9,	Lisbon cong..... 43 00	1,	Rev. W. W. Carithers, specially for Cyprus..... 2 75
10,	Sharon cong., add'l..... 5 50	1,	Rev. W. W. Carithers..... 4 83
10,	S. S., Sharon cong..... 16 92	2,	4th N. Y. cong..... 1026 70
10,	Cornwallis cong..... 20 00	4,	John S. Taylor, Barre, Vt.. 2 00
11,	Southfield cong..... 49 00	4,	Bethel cong..... 45 75
11,	L. M. S., "..... 25 00	6,	United Miami cong..... 21 00
11,	Clarksburg cong..... 23 40	7,	Miller's Run cong..... 37 20
11,	Allegheny cong..... 139 40	7,	S. S., 3d N. Y. cong..... 183 00
13,	Walter Ross, Boston, per R. M. Sommerville..... 5 00	9,	New Concord cong..... 37 25
13,	Reboboth, Ia., cong..... 78 00	9,	Mrs. Eliza Thompson, New Concord, cong..... 40 00
13,	Fair Grove cong..... 15 20	12,	Mahoning Br., of B. R. & M. cong..... 30 00
13,	L. M. S. "..... 5 00	12,	L. M. S., Rochester cong... 8 00
14,	" Utica cong..... 40 12	12,	Y. P. S. C. E., Olathe cong.. 9 75
16,	" New Castle cong.. 20 00	12,	W. M. S., Walton cong., specially for support of teacher in Metn..... 25 00
16,	Thank offering collection or contribution of thirty or more members, New Castle cong., per Wm. Allen, treas..... 50 00	14,	Jas. L. & Maria J. Kerr, of Idaho, Kansas..... 30 00
16,	J. L. & L. M. Wylye, Drayton, N. Dacotah..... 50 00	16,	Wahoo cong..... 4 30
16,	Cash, Pittsburgh, no signature..... 4 95	16,	S. of C. E., Wahoo cong.... 2 60
17,	Mrs. Edwin Chace's S. S. class of boys, Nova Scotia, per R. M. Sommerville... 7 10	16,	S. S. class of Miss Minnie Manners, Wahoo cong... 5 40
17,	Sarah M. Stevenson, per R. M. Sommerville..... 2 00	16,	Miss Grace Beebe..... 2 00
17,	W. M. Dill, Winchester.... 3 00	16,	G. S. Carlisle..... 3 00
17,	Syracuse cong..... 14 00	16,	Miss Minnie Manners..... 3 00
17,	S. S., "..... 7 60	16,	Ieboboth, Iowa, cong.... 50 00
17,	St. John, N. B., cong..... 27 00	16,	Long Branch cong., add'l... 5 00
17,	S. S., "..... 20 25	16,	S. S., Bovina cong..... 24 84
17,	W. M. S., "..... 13 75	16,	3d Phila. cong..... 67 56
17,	Cincinnati cong..... 33 00	18,	Cedar Lake cong..... 38 58
17,	S. S., "..... 21 11	20,	2d N. Y. cong..... 1987 02
20,	Church Hill cong..... 35 95	20,	Parnassus cong..... 50 00
20,	Hopkinton cong .. ....160 29	Mar.	
		2,	Bovina cong..... 72 00
		2,	M. M. Henry, Brooklyn.... 10 00
		2,	Mrs. M. M. Henry, "..... 5 00
		2,	Mrs. Johnston, N. Y. cong.. 5 00
		2,	Henry Carmichael, per M. M. Henry..... 1 00
		2,	John W. and Mrs. Pritchard, per M. M. Henry..... 1 00
		3,	Miss or Mrs. Nancy E. Faris 15 00

OCT 23 39

COMBINED SERIES, - VOL. XXXI, NO. 5.

THE

**Reformed Presbyterian
and
Congregationalist.**

MAY, - - - - - 1893.

J. W. SPROULL, **D. B. WILLSON,**
EDITORS AND PROPRIETORS.

EDITORS' ADDRESS - - - ALLEGHENY, PA.

"Wherunto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 3: 16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."
Jude 3.

PUBLISHED MONTHLY.

3 per annum in the U. S. and Canada.
per annum in Great Britain.

PITTSBURGH:

PRINTED BY MYERS, SHINKLE & CO., 523 WOOD STREET.



Entered at Pittsburgh Post Office as Second Class Matter.

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CONTRIBUTIONS are still needed for the Indian Mission Chapel.

REV. S. M. STEVENSON will be in Hopkinton congregation on the 3d Sabbath of April.

REV. JAMES PATTON was installed pastor of Evans, Colorado, congregation, on March 21st.

REV. C. D. TRUMBULL D. D., assists at Utica on the 3d Sabbath of May and at Mansfield on the 4th.

AT the communion held in Morning Sun, Iowa, on the 2d of April, there was an accession of nine. Rev. B. M. Sharp assisted.

THE extract, Legislative Business, shows what symptoms there are of disease in the body politic. Godless politics and corrupt politics are one.

CHARLES A. BRIGGS has written to the *Commercial Advertiser* of New York in words favorable to the Sunday press. Well has it been said, "Higher criticism and lower morality."

By appointment of the Central Board Rev. J. W. SPROULL, D. D., will be present at the communion in Kansas City on the first Sabbath in May, and at Topeka, the second Sabbath.

AFTER a stay in the United Presbyterian Church of Pittsburgh, Dr. B. Milligan asked of Monongahela Presbytery on May 1st, if he could be received into their church. He was received into the First Presbyterian Church. The East End suit is still in session.

REV. W. J. SPROULL, more than six years a member of the First Presbyterian Church of Pittsburgh, Pa., has recently applied to the Presbytery of Conococheague at its late meeting, for a certificate of standing. The Presbytery has granted his request.

THE Misses McConnell, referred to in the letter from Dr. B. Milligan, will doubtless soon take up Sabbath School work. They have a high standard raised in that section, and will have if necessary, the services of all our brethren and aim to keep up social worship.

THE MEETING OF SYNOD. The Synod of the Reformed Presbyterian Church will meet in the Reformed Presbyterian church in New Castle, Pa., on Wednesday, May 31st, at 10:00 A. M. The hearing of the Moderator's sermon is the order of the day for the evening session. C. D. TRUMBULL, Clerk.

THE

Reformed Presbyterian and Covenanter.

VOL. XXXI.

MAY, 1893.

No. 5.

ORIGINAL.

TREASURING UP WRATH.

God does not usually visit sin with immediate and full punishment. As a rule, it is true, that sentence against an evil work is not executed speedily. Yet by no means is punishment foregone by reason of delay. God keeps a strict account, and even in this present life and after a long lapse of time, in a wonderful way so connects the offender and the offence, that men say of him: "Verily he is a God that judgeth in the earth."

All this appears most plainly in the case of nations, which have their judgment in this present world. The history of the world herein is a mirror of the divine character, of the character of him who will by no means clear the guilty. In the spirit of one of the Hebrew prophets, Abraham Lincoln said in his second inaugural: "The Almighty has his own purposes. 'Woe unto the world because of offences; for it must needs be that offences come, but woe to that man by whom the offence cometh.' If we should suppose that American slavery is one of these offences, which, in the providence of God must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war as the woe due to those by whom the offence came, shall we discern therein any departure from those divine attributes which the believers in a living God always ascribe to him?" He then refers to the possible continuance of the war till the nation's debt to justice should be fully paid in blood and treasure.

What is this nation doing now but treasuring up wrath against itself? It is filling up the cup of its infidelity to be handed down to another generation to drink it, even its bitter dregs. The Civil War was acknowledged to be a divine judgment clearly connected with the sin of oppression—the oppression of the poor and needy. But how much of this oppression has there been since? We indicate now only two forms of great oppression: The first is, the treatment of the negro race. The act of enfranchising them entailed upon us all the curse of God, and it will be a long time before we can hope to get rid of it.

upon them the hatred of their former oppressors, and to a great extent, they have been permitted to wreak their vengeance on them. The general government never held the South to a respect for their rights. Legislation was too often conducted in a political spirit. When the Republican party, which led the nation in the war, could have shaped legislation on the high plain of duty to the poor oppressed, it did not; and when it would, it could not. Now the opportunity is gone. The States have the matter now with themselves, and ever and again some awful crime adds its voice to the cry that has long gone up to God to avenge the unpunished wrongs done to the negro race—and he will judge.

We might speak of the wrongs done to the Indians, but we refer now to the wrongs done to the Chinese, as the second instance of oppression: As with the negro in the Southern States, especially the Gulf States, there have been many unpunished wrongs, so on the Pacific coast, with the Chinamen. They have been maltreated, murdered, and no redress was given. All this wrong, one might say, did not involve the nation, but the nation has now become involved, and men of whom better things might have been expected, have consented to the present iniquitous state of affairs. This month unless the courts intervene, the government, through the treasury department, will enforce the Geary Act. Of this matter Justice Brewer, of the United States Supreme Court, has spoken in the Congregational Club at Washington, D. C.:

"The general subject under discussion was: 'Shall we have restricted immigration?' and the specific question upon which Justice Brewer spoke was: 'Is the nation just in its relative attitude toward the Chinese and other foreigners?' His remarks were brief, but strong and pointed, beginning with an argument maintaining that it was an injustice for Congress to pass laws discriminating against and ostracising the Chinese. 'Chinese laborers,' said the justice emphatically, 'are not more dangerous as a class than others. I know they do not assimilate with our institutions, neither do others.' He said that in Chicago were miles of streets inhabited by people with no conception of American institutions, American customs, American schools, American churches or American aims, whose only idea of a government was a despotism; and he failed to see the justice of ~~excluding~~ the Chinese and letting such as these come in."—*Washington, D. C., Correspondence of Christian Friends*, p. 100.

The behavior of the Chinese laborers, he said, filled him with alarm. He deplored the discrimination, and insisted that a distinction should be made between the Chinese and the Negroes. This discrimination is supported by the opulence and nobility of the Chinese. Complaints against this people from the West were general, with an abrogation of civil immunities that make just effort to teach them right and ignorance, and their services fully deserved. The Chinese are to be pitied, with their own people. This land is treasuring up wrath, and by what means

God will execute his judgments none can tell. It will no doubt be in the future as in the past, in such a way that men will be made to see the sin in its punishment. God's people should fear less the wrath of man than the wrath of God, and should call on the nation to "break off its sin by righteousness, and its iniquities by showing mercy to the poor; if it may be a lengthening of its tranquility." (Daniel 4: 27.)

W.

S A B B A T H R E S T .

The country is startled again and again by the sudden death of public men. Communities are noting the sharp summons to many in their smaller circles. It is not the dropping down of aged men that surprises us, but of men in the midst of their years and in the prime of life. "The silver cord is loosed, the golden bowl is broken, the pitcher is broken at the fountain, and the wheel at the cistern."

What a boon this enlightened nation is losing in the loss of the Sabbath rest. The railways are used by professing Christians of every denomination, on the Lord's Day, without censure. A well known lecturer, a defender of the Christian faith, attended church in Allegheny in the morning and then left for the train so as to lecture in an Eastern city on Monday night. An Eastern railroad president made the address at the anniversary of the Pittsburgh Young Men's Christian Association on a Sabbath evening and was driven from the church to the train. We only mention these cases as they are conspicuous, as conspicuous as the Sabbath travel of the statesmen who are now and then singled out by the religious press for their criticism. Judgment will yet begin and it must begin at the house of God, to call Christians back to duty. God has said, "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates." The Sabbath is a day of *rest* and provided by God for the good of man. This good they cast away, who profane the Sabbath. The day is given over by many to the rush and activity that characterize the week. The "Sunday press" thrust in on the mind the whirl and stir of the day before. Toil and care are not dismissed and the days and years go swiftly by till the strength is broken and life itself is taken away. Each one throws fuel into the furnace of the engine that crushes him in its revolutions. Each one doubts whether its movements can be stopped. Many now are seriously asking themselves whether the "demands of the age" have not rendered it impossible to rest one day in seven, whether one of the commandments of the decalogue is not obsolete!

Remember the Sabbath day, to keep it holy.

W.

**WHY COVENANTERS DO NOT VOTE OR HOLD OFFICE
UNDER THE GOVERNMENT OF THE UNITED STATES.***

WHY? *Not* because Covenanters are opposed to civil government. We believe that government is divine in its origin. We have no sympathy with anarchists in their hopes and views.

Nor because of anything objectionable in the form of government. That of the United States is, in our opinion, more in accordance with the teachings of God's word and the spirit of Christianity, better calculated to promote the welfare of its subjects, than any other in existence. We gladly acknowledge and fully appreciate its many excellencies.

Nor because of a few imperfections which Christian people admit and hope to see soon removed. There never has been, there is not now, nor is it likely there soon will be a government whose constitution is perfect and administration faultless. We do not expect this in ours. The constitution of a government might be very defective, its administration very corrupt and yet Covenanters could consistently exercise the right of suffrage under it.

Nor because of anything wrong in the plan adopted for election to office. The people ought to be permitted to decide for themselves who shall be their rulers. We rejoice that large liberty is allowed in this respect in this land.

Nor because the exercise of the right of suffrage is a matter of minor importance. *It is not.* No one entitled to vote should ever neglect or refuse to do so unless for a sufficient reason. We do not belong to that class of citizens who stay away from the polls simply because of *lack of interest*. Their conduct is indefensible.

Nor because of indifference to the welfare of our country. No people are more patriotic than are Covenanters. We are not subjects of any foreign government. We love our country as we love no other; pray for and labor to promote its welfare and rejoice in its prosperity. It is in part because of our love to it, our desire to avert if possible threatened judgments, and secure the divine favor, that we occupy the position and make the sacrifice we do.

Why, then, do Covenanters refuse to vote or hold office under the government of the United States?

WHY?

Because no one can bear true allegiance at the same time to two governments, the one of which is in active rebellion against the other.

At the time of the Revolution, that man was not a loyal subject of Great Britain who had sworn allegiance to and was active in the

* At the close of a public meeting lately held in Carnegie Hall, Allegheny, a lady of intelligence, well acquainted with many of our ministers and a warm friend of National Reform, charged the writer with inconsistency because he had spoken in favor of woman suffrage. It was very evident that our friend, notwithstanding her opportunities, did not understand the reason why Covenanters do not vote or hold office under the United States government. This article is an attempt, by answering her objection, to present in a clear light our position.

cause of the struggling colonies. During the great Rebellion in this land the man who voluntary swore allegiance to the Southern Confederacy and took part in the making or enforcing of its laws, was not a loyal citizen of the United States, no difference what he claimed. He was a rebel. That man is not a loyal subject of King Jesus, be his claims what they may, who swears to support and assist, himself or through others, in the administration of a government that is in active rebellion against him. "No man can serve two masters, . . . ye cannot serve God and mammon."

But is the government of the United States in rebellion against the Lord Jesus Christ?

It is not necessary to prove that Jesus is a King and that nations are his subjects! Nor is it necessary to prove that he is a *real* King, actually ruling and bringing this world into subjection to himself; not king in a kind of Pickwickian sense. *He*, "the Prince of the earth," "the blessed and only Potentate, the King of kings and Lord of lords;" to whom "was given a kingdom that all people, nations and languages should serve him;" "whose dominion is an everlasting dominion which shall not pass away and his kingdom that which shall not be destroyed;" whom "kings and judges" are commanded to "serve with fear" and "kiss lest he be angry and they perish from the way, when his anger is kindled but a little," who is even now on his way "conquering and to conquer," "smiting with his sword the nations and ruling them with a rod of iron," and the completion of whose glorious conquests will be proclaimed by "the great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever":—*He* not a real King, *not* actually exercising authority!

Now what relation does the United States government sustain to this King? Is it a loyal subject, bearing true allegiance, or is it in rebellion against him? One of the two it must be. There is no middle course. "He that is not with me is against me."

In the Constitution there is not the most remote reference to the Lord Jesus Christ, his authority or his law. In all official documents, even Thanksgiving proclamations, in the rulings of the departments, in the legislation he is as completely ignored as though he did not exist. A man in private life may be, often is, a devoted follower of the Saviour, but just so soon as he is clothed with official power he is made to realize that his new relation requires him to be silent as the grave with reference to that Saviour's claims. As the result, he does in his official capacity things which he knows are dishonoring and displeasing to his Lord and King, and which as a private citizen he would never do. He dare not take the Higher Law to be his guide in his official life. He could not do so and be true to his oath.

In entire harmony with the Constitution this government in many ways violates and compels its servants to violate the divine law.

But little respect is paid to the Sabbath. Congress holds its sessions on that day whenever it is deemed expedient. The mails are carried, post offices are opened, and thousands of employes are compelled to work on it as on other days. In case of refusal they are discharged. The supreme authority of the government is successfully invoked to render futile the efforts of States to enforce laws intended to preserve the sanctity of the Sabbath. In all the discussions connected with the question as to the opening of the World's Fair on the Lord's day, no one ever urged the plea that to do so would be unconstitutional or out of harmony with the general policy of the government.

The divine law with reference to the question of divorce is most shamefully disregarded. There is no uniformity. Each State is allowed to make such provision as it deems expedient. In some, a divorce can be obtained on the most trifling pretext and in an almost incredible short time.

The government countenances and does all in its power to make the liquor business respectable. It is the chief partner in it, deriving therefrom a large revenue.

The dealing of this government with the defenceless and oppressed is a black page in its history. For nineteen years after the adoption of the Constitution the right to import slaves into this land was guaranteed and thus protection was given to the slave trade. The cursed system of slavery flourished here until, as President Lincoln said, the choice had to be made between its abolition and the overthrow of the government. To save the latter, and only for that purpose, was slavery abolished. This same spirit of opposition exists and finds expression in our legislation. Our treatment of the Indian has been and still is most disgraceful. There have been such constant, systematic cheating and deception on our part, such breaking of treaties, such cruel transports, that the red man has lost all confidence in the word and honor of the white man. No terms too severe can be applied to the anti-Chinese legislation. It would be difficult to find in this nineteenth century in the legislation of any nation, claiming to be civilized, a law more regardless of the rights of individuals and of solemn treaties than that relating to the Chinese in this land, which goes into effect on the 6th of this month. The lowest and most depraved classes achieved a signal victory in its enactment and hope to secure one still more signal in its enforcement.

No person will claim that the qualifications necessary to occupy official position are those of the Bible, "able men, such as fear God, men of truth, hating covetousness." So far as moral character is concerned the basest are eligible to the highest position. A murderer has sat in the Presidential chair; a polygamist was for years a member of the House of Representatives. A notorious prize fighter and a no less notorious gambler served their terms as representatives. "The brainiest man in the United States," one

occupying high official position, a prominent candidate for nomination for the presidency by one of the great parties three years from now, has been proven by a New York paper to be a moral leper. There is no necessity to adduce additional illustrations. All know and must admit that good moral character is no requisite to occupying official position, under this government.

In view of these facts, the positive ignoring of Jesus Christ in the Constitution of the nation and official documents; the rulings of departments, and legislation, frequently so hostile to the requirements of his law and subversive of his authority, can any other answer be given to the question "is this government in rebellion against Christ" than, It is?

If it is not, then, what constitutes rebellion? Great Britain regarded the colonies as in rebellion long before they had dared to treat its authority as the United States treats Christ's. The South was not half as guilty when this government brought all its power to bear to bring it into subjection. Let any petty province act to-day towards the government that is over it as does the United States towards him who is King of heaven and earth, and only one interpretation will be put on its course. Not for an hour will the mother country listen to an explanation intended to show that such actions are entirely consistent with loyalty. There is only one way by which that province can prevent its territory being invaded by a hostile army—submission immediate and complete. There is no good reason why a different standard should be applied to acts relating to Jesus as King. God is a jealous God. He regards governments guilty of doing such dishonor to his Son as is ours, as in rebellion. Only one course he declares will save them from destruction. "Kiss the Son" is his language "lest ye perish from the way."

In reply to what has been written a number of objections are urged two of which we notice.

1st. "Christ is *really* if not formally acknowledged in the Constitution." The non-mention of the divine name "is a matter of less than the utmost importance so long as Christianity is recognized as a life-giving function of the State. There is a bond a thousand fold stronger than any parchment writ, by which the States of our Union are bound together in a common history, a common welfare and a common hope; that is the gratitude which abides in the heart of a thoughtful people for the manifest blessings of heaven." "The testimony of a life is better than that of the lips. There is no necessity that the name of the Creator be written across the sun. The Constitution is pervaded by the spirit of Christ and in every section honors him."

The Lord Jesus does not thus regard confession of him as a matter of minor importance. "Whosoever," he declares "shall be ashamed of me and of my words of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's

and of his holy angels." Paul says: "With the mouth confession is made unto salvation." If in the case of the individual the public acknowledgment of the Lord Jesus Christ be a matter of such importance, of how much greater importance is it that Christian people when they adopt a constitution of government take care that they be not ashamed of the great King, but give him full honor? "Kiss the Son," is the command.

It must be also remembered that the omission of all reference to the Lord Jesus Christ in the Constitution was not an accident. It would have been an impossibility to have had his name inserted by the convention that framed that document.

And then, besides, secularists base their demands for the complete secularization of this government on the omission. There is scarcely a doubt that unless it is supplied, they will accomplish their purpose. The Christian features, as we have seen, are fast disappearing. Thoughtful Christian people are beginning to realize the greatness of the danger.

2d. "In interpreting the Constitution we must take into consideration the early history of the nation and its character at the time of the adoption of the Constitution. Thus interpreted Christianity receives in it full recognition. If not thus interpreted, great injustice is done the document and the men who framed it."

A writer in a late number of *The Independent* says of his own church: "The only way a man can get out of it is to die. No lapse of faith or morals is likely to cut him off." It would seem from much that is written that in the opinion of a goodly number, the same is true of the nation. To know its character we must go to its origin. That origin determines forever its character. The only way it can cease to be Christian, if such it ever was, is to die.

The study of the history of this nation from its earliest beginning is most valuable, as showing how much it is indebted to Christianity, as shedding light on many questions of great importance connected with the establishment of the government, and containing an exceedingly strong argument why the government should in its Constitution acknowledge Christ as King. But it is the written Constitution, the character of the legislation, etc., alone by which we are to decide what is the character of the government. A careful study of these, as we have seen, justifies only one conclusion. Notwithstanding the early history of this nation, notwithstanding the many excellent features of the Constitution, notwithstanding our many Christian institutions, notwithstanding the fact that the great majority of the people are nominally Christian, the government of the United States is in rebellion against the Lord Jesus Christ.

Because of this Covenanters refuse to take any part in it that will interfere with their bearing true, loyal, consistent allegiance to him as King, and hence they refuse to vote or hold office.

J. W. SPRÖULL.

SOUTHERN CALIFORNIA.

BY REV. J. L. MC'CARTNEY.

Once again Southern California is hopeful. Los Angeles, Pasadena, Riverside, Redlands, and some other places are very lively, because full of visitors from the east. The published lists of the Overland passengers include names from nearly every northern and western State. Young men are here by the score, pushing out into the world for themselves. I cannot say that the field is inviting for them. Plenty of young women are here too, many of them in search of health. The hotels and restaurants are full of them as waiters. It is a hopeless life for a pure young woman. They are beset with temptations on every hand. School teachers do well. Lady teachers get nearly double the wages they get in the east.

The churches have in them an unusual proportion of aged people. There are two reasons for this: the genial climate has attracted the gray-headed, while the young men as a rule cut loose from all church connection when they come out here. The devil, the world and the flesh get, by far, the biggest half of humanity in this country. In a few places where a large number of religious families have come in from the east, religion is making headway. But in most places, I fear, the tide is against her. I would be in error, perhaps, if I said few churches are self-supporting, and yet the fact remains that a very large number are supported by the various boards. Out of certain centres the congregations are small and the people poor. The United Presbyterians have but one self-supporting church. The Presbyterians have many small churches and make a heavy draft on the mission board. There are scores of places where none of the denominations have entered. Out on the desert, on the Santa Fe road, I preached in Hesperia, Victor and Daggett. Some of these places have not had preaching for years; none of them for months. Oro Grande, Barstow, Mojave and other places in that quarter have had the same experience. The result is the few Christians who have gone to these places are drifting with the worldly tide and the Sabbath is forgotten. Card playing and dancing are the chief amusements. Dances are held in the school-houses and card parties in Christian (?) homes on Saturday night. The church seems utterly unable to cope with the growing tide of ungodliness in this country. With no "Sunday laws" the tide will always be against her.

I preached once for the Reformed Presbyterians (N. S.) in Los Angeles. There are a few excellent people among them. I had among my hearers Revs. Messrs. Webster and McKee, of the United Presbyterian Church, and Rev. Mr. Chambers, of the Presbyterian Church, who usually preached for them. The Misses McConnell, of McKeesport, worship with them. They have purchased a home in Los Angeles and mean to stay. The McKees, from Pittsburgh,

now in Duarte, seem to be anchored too. They have a delightful home at the foot hills.

Yesterday morning when I looked out the sun was shining on the mountains to the north, east and west, all covered with spotless snow. The scene was beautiful. These mountains are less than twenty miles away. All around by the foot hills and over the valley are orange orchards laden with beautiful golden fruit. The crop is very heavy this year; and it is said that fifty carloads a day must go from this place.

Two large flocks of geese came from the south to-day. Each paused over the spot where I am now writing. They wheeled in many circles and in great disorder; rising higher as they circled, some one with a loud cry would strike out as a leader, and immediately they moved away on rapid wing, in wedge-shape, but one wing much shorter than the other, and a score or more lagging behind, turning back and refusing to follow. Presently the whole band returned and wheeling about with much noise seemed to be discussing the question of going on. The great mountains of snow seemed to terrify some. The start was made a number of times, but always with the same result, a portion refusing to follow. It was only after circling higher and higher till they caught sight of the green and sunny plains away northward, beyond the mountains, that all responded to the commanding call of the leader, and held on their course for their northern home a thousand miles away, where on sound and lake and river they will spend a happy summer; but not without peril from the ruthless huntsman.

Now out of this incident come a whole host of morals. The sudden surprise, the alarm at the mountain of snow, the readiness to turn back, the prolonged counsels, the divided sentiment, the majority determined to go but finding some unwilling returning and renewing the discussion, meantime all getting a sight of the green fields beyond, and in the end all of one mind and pursuing their journey an unbroken band. I leave each reader to frame the morals for himself.

Riverside, Cal., March 12, 1893.

W O M A N A N D T E A C H I N G .

Messrs. Editors:—I have read with the greatest interest certain contributions which have appeared in your numbers for January, February and March signed respectively F. M. Foster, Rosamond R. Johnston and a Covenanter elder. Of the contributions of F. M. Foster and R. R. Johnston, I have little to say as they deal largely with Greek and so are beyond my depth, but I cannot pass over in silence that signed “A Covenanter Elder.” He asks for two or three direct texts from our English Bible to prove woman’s right to speak in any mixed religious meeting met for God’s worship. What does he mean by “direct texts?” Does he want one

which should read—"Thou shalt speak in the church, O woman." How utterly inconsistent this is with his own argument when he accuses our ministers of not teaching in accordance with the "divine line." This is rather a serious charge to make, but let us see what the "divine line" is according to a Covenanter elder. It is "That woman must confine herself to the home." Will Covenanter elder quote us some "direct texts" in support of his version of the divine line?

Again, arguing from Titus 2: 1-7 inclusive, he shows that Titus was to teach the older and younger men and the older women, while these latter were alone to teach the younger women. Let us quote from his own words. "But when the younger women are to be taught, it is the aged *women* who are to do it. Not in the pulpit, not on the platform, not in the prayer-meeting, but at *home* teaching them their home duties." (The italics are his.) Now will Covenanter elder quote a single direct text from Titus 2: 1-7 inclusive which will support or even tend to support his explanation? Where does he get it, that the aged women are not to occupy the pulpit, etc., but are to teach at home? Where is home mentioned?

Adopting the logic of Covenanter elder, all I can get out of this passage is, that ordained ministers (who of course are to obey Paul's precepts to Titus who was one of themselves,) are not to give any instructions to young women, who moreover are not to go to prayer-meeting nor to church, but are to stay at home and be instructed by the older members of their own sex. Acts 28: 26. We learn when Apollos joined Aquila and Priscilla, that *they* took him and (*they*) expounded unto him the way of God more perfectly. Now will Covenanter elder explain how it is that Priscilla, a woman, assisted in instructing a man when women could teach women only?

Will Covenanter elder explain Acts 21: 9? What about these four daughters of Philip which did prophesy? Will Covenanter elder explain why it is that Paul, I. Cor. chapter 11 gives directions as to how women shall wear their hair when prophesying or praying, if they were not allowed to take any part at all in religious meetings?

Will Covenanter elder explain how he expects that prophecy of Joel to be fulfilled which says—"I will pour out of my Spirit upon all flesh and your sons and *daughters* shall prophesy."

And finally will F. M. Foster draw the distinguishing line between the "Society" and the "Church." What are the peculiar attributes of each? And if, as he admits, men and women are equal in the "Society," how is it that in the church men are so much superior? What course would F. M. Foster and Covenanter elder have us follow in a city where there were none but female Christians?

I should also like to allude to Huldah, and Anna, and Phoebe,

and other women of the Bible, but I feel Mr. Editor, that I have already taken up too much of your valuable space so will conclude by subscribing myself A COVENANTER ELDER'S WIFE.

SELECTED.

LEGISLATIVE BUSINESS.

The record of legislative business in the several States this winter has not been very creditable. The assemblages are mostly either very dull or corrupt, not to say brutal. Our own legislature is fortunately in the former category. Nearly two hundred of the elect men of the State have been assembled since New Year's, and the outcome of their labors is pathetically meagre indeed. Not less than eleven State legislatures are enumerated, the record of which is positively discreditable. Every newspaper reader knows about the squabble between the two houses of the Kansas legislature, and the narrow escape the State had from an armed conflict between the Republicans and the Populists. The confessions of bribery by members of the same legislature have also been given to the public. The fights in the Idaho senate, made picturesque by the slinging of mucilage bottles around the chamber, the election of a bank embezzler to the United States senate by the North Dakota legislature at the close of a session made disreputable by open bargains and corruption, the request from the governor of Idaho to a sheriff to begin suit for bribery against members of the legislature, and the proceedings of the Wyoming and Montana legislatures, almost as disgraceful, have been spread almost daily before the American people.

An excuse is sought in the fact that these are new States; still in the heat and fervors of adolescence, and that these proceedings could be paralleled with examples of the history of every older State, if we went back far enough.

The former excuse, however, hardly applies to such States as Nebraska, Minnesota, Illinois, and New Jersey. The last named State is one of the original thirteen States, and the plea of newness cannot be made in its favor. And yet the record its legislature made is one of the most disgraceful of any State. Illinois is also an old enough settled community to have a respectable legislature, but the present body is so bad that a Chicago newspaper speaks of "the thieves who represent us in Springfield," and adds: "The blackguards are so thick in our legislative halls that one can almost say with truth that the better a law is the worse it is, because of the opportunities it affords for blackmail."

What is known as the "boodle crowd" in the Nebraska legislature was so enraged over the exposure of its doings by an Omaha newspaper, that it persuaded a member of the house to "pummel"

the editor on the steps of the capitol building. The "boodle crowd" then raised a purse and presented a cane to the "bully" legislator. In California the motive for passing a constitutional amendment moving the capital from Sacramento to San Jose, is said to have been the desire of the legislature to get revenge on a newspaper published in the former place, which gave an account of the scandalous carousals and debaucheries of the members.

The various remedies or preventive measures to make, or keep the legislative body in accord with the ten commandments as far as might be, are interesting. Removal of the capitals to small interior towns, biennial sessions, home rule in local affairs, have all been tried, and the full force of some of these means has not had time to show itself yet. To sight for "a better class of men," as the Philadelphia *Press* does, while speaking of this topic, is vain and futile. It is apprehended that the "better" class would be bored to death, if they attempted to attend the ordinary routine of the average State legislature for a few days only.—*Pittsburgh Chronicle-Telegraph*, March 27, 1893.

MEMORIAL OF THE R. P. CHURCH OF SCOTLAND TO
PARLIAMENT.

The Memorial of the undersigned, the Reformed •

Presbyterian Church of Scotland, humbly sheweth :

I. That your memorialists, while deeming it the duty of all citizens to take deep interest in public affairs, feel themselves compelled, by scriptural and conscientious reasons, to decline to vote for members of parliament, to seek offices of State or membership of parliament, and otherwise to use their full privileges as members of the State; and that this attitude of practical dissent has been maintained by them for the last two hundred years.

II. That your memorialists deplore the evils that have existed and do still exist in the constitution and administration of this empire, such as: the rejection of the word of God as the standard of national action and legislation; the invasion of Christ's headship of the church by the investiture of the sovereign with the headship of the Church of England; the establishment and endowment of episcopacy; the endowment of Roman Catholicism; and the elevation of the enemies of the true religion to places of power and trust in the State—by all which the supremacy of Christ is violated, and the civil and religious liberties of the empire imperilled.

III. That your memorialists refuse, by the exercise of these rights and privileges, to identify themselves with the electoral body, or national organization, which, by the civil compact, is responsible for the existence and continuance of these iniquities; and they feel bound to stand aloof from it out of regard to the claims of Christ as King of the church and King of nations, and in loyalty to the best interests of the nation at large.

IV. That your memorialists cannot, without incurring guilt, take the oath of allegiance required of members of parliament, or, by voting for members of parliament, commission others to take that oath, as the said oath, according to the express provision of the Parliamentary Oaths Act, (see Parliamentary Oaths Act, 1866), commits the swearer to the recognition of the ecclesiastical supremacy of the sovereign, and so involves him in an act of dishonor to the Lord Jesus Christ.

V. That your memorialists respectfully but earnestly represent to the houses of parliament and nation, that the following changes and reforms are imperatively demanded in loyalty to Him who is Governor among the nations, and they entreat the legislators and people to carry them forward without delay, that the wrath of the Lord may be averted and His great name glorified:

The abolition of the ecclesiastical supremacy of the crown. The withdrawal of national endowments from all unscriptural systems. The exclusion of atheists, Roman Catholics, and other enemies of the truth from political offices. The repeal of the "Acts Rescissory" (1661) which condemn the acts and attainments of the Covenanted Reformation. The restoration of the nation's covenants with God to their rightful place. The acknowledgment of the authority of God, and the universal supremacy of Jesus Christ; and the acceptance of the word of God as the standard of national legislation and administration.

VI. That your memorialists are further persuaded that the introduction of these reforms would arrest those policies and influences which are injurious to the order and liberty of the State; would deliver the nation and its representatives from their guilt in the continuance of the evils specified; would secure and extend the peace and prosperity of the empire; would bring down the blessing of Him by whom kings reign and nations are established in righteousness, and would, through Britain's power and influence, be signally helpful in promoting Christianity and civilization throughout the world.

. And your memorialists will ever pray, etc.

J. P. STRUTHERS, *Moderator.*

ROBERT DUNLOP, *Clerk.*

THE EVENING SERVICE.

If one of our own ministers of the last generation had written the following, it would hardly be read in these days, or if read, would be setdown to the "old fogy" spirit, which of course would seal its condemnation. It was however some time ago the leading editorial of one of the most able of the religious papers—the *Presbyterian*. We ask those who favor "night preaching" as an ordinary means of gathering an audience and thus a good, and who are not satisfied to let the responsibility for the young rest on the family for any

part of the Sabbath day, to study these results recorded below, among those who have tried the plan and with whom the novelty of it has ceased to operate in its favor.

W.

"The music of the evening service, in many of the churches—is arranged with more special reference to attractiveness than in the morning. Nor are we saying more than the truth, when we declare that the full average strength of the pulpit is reserved for the second service, and many, perhaps a majority of the pastors give their strength in preparation for this second service. It is true that when themes of unusual interest are discussed by men of marked ability large congregations are collected, but the question may be profitably asked if they are not taken from weaker churches, or from the ministry not less faithful or intellectually inferior, but less gifted in this particular line of treatment and presentation; and if it is true that these large congregations, gathered by this means to the second service, are not from other churches, still it shows an unhealthy and abnormal condition, and can only keep both pastor and people on a dangerous strain.

We could multiply evidence of departure from former custom in this respect, which indicates that a growing indifference is manifest to a second service, alarming, if such service be necessary to the life and progress of the church. We are left to seek for the cause of this strange change in the current of public opinion and practice. It cannot be disputed that European notions of the Sabbath and its observance are making inroads on the early customs of this country. The notions of many of those called most orthodox have been insensibly changed, and former convictions and practices have been modified by this imponderable agency, diffused in foreign breath, and sweeping over the sanctities of our Sabbath and its once hallowed observances. Church in the morning is all that is thought of on the Continent, and in many places in England the same views and habits prevail. A second service, unless immediately following the morning, would be in many congregations regarded as a dangerous *invasion*.

On the Continent the rest of the day is given up to enjoyment, rational, proper it may be, but in some instances irrational, and animal in many. This conception is making progress among multitudes of professing Christians in our churches. And this is seen in elegant turn-outs whirling through Sabbath sunshine to the park, social visiting, walks of pleasure, and visits to sacred concerts, and other like, if not worse, means of mere amusement. But from England, Ireland, and Scotland come also the better custom of devoting the last hours of the Sabbath to family instruction, praise, and prayer. Such families will be traditionally, if not constitutionally, possessed of a right sense. Were it not for our doubts respecting the fitness of this family instruction and culture to impress parents more of an erroneous, lighter conception of parental responsibility than to turn their children over to the

Sabbath School, and in the other fact that this new agency has such strong foothold in superseding parental duty, we would say, by all means return to the afternoon for the second service. We only fear that this order has so faded from the minds of our people, and its obligations are so far gone into oblivion, that we might lose even more than we suffer now in the change.

Could the members of the families who have learned to run about with no higher purpose than to be entertained, or to amuse themselves, be turned back to religious household services, and reverent obedience to the old-time order of the house and its instructions, we would say, by all means go back to the second service in the afternoon.

But we may be asked, Why not abolish the second service altogether? This is the point to which the subject is practically drifting at present. Certain preachers are advocating it whether from the relief it might give from the overburden of outside city drudgery, always encroaching on a minister's time and strength, or because the people demand it, not perhaps in words, but in action speaking *louder*, by their conspicuous absence from the church, we cannot tell.

One thing is very certain: our present Sabbath School management, as it appears in many of our churches, is not helpful to the second service. The largest part of a minister's congregation has been taken out of it in large cities almost entirely. It is a fact worthy of serious thought that the Sabbath-school is no longer under the ministrations of the preached word in the large cities. We are aware somebody will squirm under this statement, but it is the truth. We would ask when and where the Sabbath School is preached to now? When the morning session existed in some churches the school was taken in the church and heard the morning sermon, but morning sessions are among the dead things of the past.

The children are left at home in many families in the morning because the time is insufficient to array them for service. The Sabbath School meets in the afternoon, and the preaching is at night, and it is not convenient for them to go at night, so they are practically handed over to the Sabbath School. And this is deemed altogether sufficient, and the tid-bits of Scripture in the uniform lessons snatched up and down the Bible, read oftener than studied, from Lesson Leaves, Golden Texts, Catechisms, perhaps read in the same manner, and if the teacher is unusually good, there is added a good practical exhortation, if not vacant-yawning, or the scholars left to their own conversation or amusements—this, whether intended or not, has too much and too wide truth in it to be easily pooh-poohed away. Our Sabbath Schools are not preached to, and the children are not being educated as they ought from the pulpit; nor are they from habit learning to love the house and ordained ordinances of God. Both two sessions have given away to the plea of ent of two terrible trials from of their vindictive and ignorant

overworked teachers, many of them seem to have become still more feeble, and they cannot attend the second service, and so we have their example against the second service.

This, of itself, is a reason why we ought to return either to the morning session of the Sabbath School, or to the afternoon for the second service. We will lose this present congregation of youth ten years hence altogether, if we do not consider the facts and act speedily. Another reason for this decline is that in the more central parts of the city we have too many churches. Nobody is to blame for this, but somebody will be if it is not soon changed. Old fragments are held together, taxing the church's life, until the church can work nowhere else. Ministers are drawn away and kept away from more hopeful fields, and ground under the slow processes of torture in seeing the church, with all their efforts, growing less, and enduring the lash of the slaves of Pharaoh's brick-kiln, because they cannot make the wonted tales of brick without straw.

These surplus places ought to be consolidated or removed to better locations, or shut up, and whatever vigor there is in them given to more hopeful fields, and then we might make a compromise by which a part could be open in the afternoon, and the rest at night. We have not written this as a reproach of any laborers, not to excite controversy, but to call forth others' thoughts on a subject of vital importance.

J T E M S.

WE are laboring on in the Lord's work here. I have been very busy this winter in divorce reform work. I argued for a bill on January 28th before the judiciary committee of the senate. They had reported unfavorably on the bill, but reconsidered their action. The bill will be put forward to third reading to-day. The senator sent to me yesterday for statistics. We have had almost April weather since Christmas. Our church building is being pushed; twelve to fourteen men at work every day. Our funds will be exhausted by the middle of March, *i. e.*, what we have on hands. I have an invitation to address the students in the M. E. University on Political Science. Strength and time and brains is all I need to do a good deal of work.

J. M. WYLIE.

Denver, Colorado.

THE veteran missionaries in Japan, Dr. and Mrs. J. C. Hepburn, have finally left the field of labor where they have labored so long and so faithfully, and are at present sojourning in California. It is thirty-three years since they landed on the soil of Japan, as the first missionaries of the Presbyterian Church. After having acquired the language, Dr. Hepburn began the huge work of compiling a Japanese-English Dictionary, of which four editions have been published. Then, with two other men, like-minded missionaries, he en-

tered upon the toilsome task of translating the Holy Scriptures into the language of Japan, which was finally completed in the year 1887.

SUNDAY LAWS is a book of 338 pages, by George E. Harris of the Washington D. C. bar, and is published by the Lawyer's Co-operative Publishing Company of Rochester, New York. It contains quite a full account of the history and observance of the Sabbath from the earliest times, both ecclesiastical and civil, and then enters on the legal questions connected with the day. Cases are given quite fully in connection with principles. The author in some of the Law and Order cases of Pennsylvania colors his report as in Section 303, but for the most part the cases are recited in a legal way, the words of the court being frequently reported. It is a book for the legal profession, but is of interest to us all, as the struggle for the Sabbath is a war from which there is no discharge.

ECCLESIASTICAL.

CLOSING EXERCISES OF THE THEOLOGICAL SEMINARY.

The Board of Superintendents of the Theological Seminary met in Seminary Hall, Tuesday, March 21st, 9 A. M.

All the members were present except Messrs. D. Boyd and John Hunter, both of whom sent letters of regret that they could not attend.

The following ministers were present during some of the sessions—Messrs. Coleman, Easson, Martin and J. R. Wylie.

J. W. Sproull was elected secretary.

Sessions were held on Tuesday and Wednesday from 9 to 12 M; 2 to 5; and 7:30 to 9:30 P. M. The examinations in Biblical Introduction and Pastoral Theology were oral. Written examinations in the other studies had been held by the professors the previous week. The papers were submitted for review. The examinations were all sustained.

Discourses were delivered by the students of the third, second and first years, which were criticised and heartily sustained. In connection with the presentation of certificates to the students of the third year, and diplomas to those who had completed their course, earnest words of counsel and encouragement were spoken by the members of the Board and professors.

The reports of the professors were read and approved. Containing as they do a full account of the work done, they are published for the information of the church.

The treasurer forwarded his report containing statement of the current expense fund and list of the congregations that have, and of those that have not as yet contributed to it the present Synodical year. Those congregations that have failed to do so are urged to attend to this at once, and to forward amount of collection

to the treasurer in time for him to embody in his report to Synod.

Since the last meeting of the Board Dr. Sproull, who had been connected with the Seminary as professor almost continuously since 1838, elder J. A. McKee, for many years an active and devoted member of the Board, and elder J. R. McKee, its efficient treasurer, have entered into rest.

Elder W. T. Miller and Dr. Sommerville were appointed a committee to prepare a minute on the death of Prof. Sproull; and Dr. McAllister and J. W. Sproull on the death of elders J. A. and J. R. McKee. The reports of the committees will be engrossed in the minutes of the Board, and are published as tributes to the memory of men who loved the church, earnestly sought her prosperity, and ever manifested a deep interest in the Seminary.

Feeling reference was made to elder David Gregg, a warm friend and liberal supporter of the Seminary, who was present at some of the closing exercises a year ago, but since then has entered upon his reward. To the bereaved wives and children of these dear friends the Board extends its deepest sympathy.

At the close of the preaching on Wednesday afternoon, Dr. Paton, missionary to the New Hebrides Islands, by request of the Board addressed the students. His remarks were listened to with deep attention.

A very interesting service was held in the audience room of the Allegheny church on Tuesday evening March 21st. Mr. John Tibby, of Pittsburgh congregation, had expressed his intention to give to the Seminary a crayon portrait of the late Professor Sproull. This evening was set apart for the presentation. After devotional exercises, conducted by the chairman, Dr. Stevenson, and participated in by Revs. W. J. Coleman and J. R. Wylie, Dr. McAllister, on behalf of Mr. Tibby, made the presentation address. Dr. Stevenson responded for the Board, J. W. Sproull for the family, Professor Willson for the faculty, Chancellor Holland for the Western University, at which institution Dr. Sproull graduated, and from which he received his title of LL. D., and W. T. Miller for the eldership. A letter from Rev. Jas. A. Black was read, containing a feeling tribute to the memory of his old pastor and professor. The death of Dr. Sproull took place on the 21st of March, 1892.

Walter T. Miller and Dr. Sommerville were appointed a committee to prepare a suitable minute of the proceedings, and to draft a copy of a letter to Mr. Tibby appreciative of his thoughtful kindness, to be signed by the chairman and secretary of the Board and forwarded. The minute as reported by the committee is as follows :

The Board of Superintendents of the Theological Seminary records its high appreciation of the thoughtfulness and liberality of Mr. John Tibby, in presenting a portrait of the late Rev. Thos. Sproull, D. D., LL. D., to the Seminary, and directs that it be hung with the portraits of other professors, who, having served their generation by the will of God, have fallen asleep. **WALTER T. MILLER,** } Committee.
R. M. SOMMERVILLE, } Committee.

The items of business that came before the Board were only routine, requiring but little time for their consideration, and not of general interest. The sessions came to an end on Wednesday evening and were closed with prayer. J. W. SPROULL, Sec.

In recording the death of Rev. Thomas Sproull, D. D., LL. D., who was called to his rest and reward on the twenty-first of March, 1892, we bear testimony to his piety, unassuming manner, and devoted attachment to Christ and his church. Dr. Sproull was elected professor of theology in 1838, and, though actively engaged at that time and for thirty years afterwards in pastoral work, he prosecuted the labors demanded by the responsible position which he had been chosen to fill, with singular diligence. In 1868 he resigned the pastorate, giving his whole time to the work of the Seminary. Even after he had passed the productive period of life, where men usually retire from active service, he continued his lectures to the Seminary. In the removal of this esteemed father in the ministry at the advanced age of eighty-nine years, the church has lost an efficient teacher, a wise counsellor, and a loyal friend. Being dead, he yet speaketh, and will, through his life and writings, exert an influence for good on generations yet unborn.

WALTER T. MILLER, } Committee.
R. M. SOMMERVILLE. }

While the faculty of the Theological Seminary have suffered the loss of their oldest member, the Rev. Dr. Thos. Sproull, since the last meeting of the Board of Superintendents, the Board itself has, within the same period, been called to mourn the death of both its oldest and its youngest member. These two members, the father and son, associated for many years in the public work of the church as well as in the more private charities and benefactions of their daily life, were not long separated in their death. The former, elder John A. McKee, departed this life, in his 80th year, on the 12th day of June, 1892. But little more than seven months later, on January 27th, 1893, the son, elder James R. McKee, was taken from a large circle of kindred and friends while yet in the prime of life, having only entered his 45th year. It is seldom that father and son share together so many responsibilities in the labors of church Boards. On Synod's Board of Trustees, the Board of Trustees of Geneva College, the Central Board of Missions, and this Board of Superintendents of the Theological Seminary, of all of which James R. McKee was the Treasurer, the aged man and the young man for many years sat side by side.

It is appropriate in this particular Board to place on record the testimony of co-laborers to the deep interest taken by these departed members in the work of educating a ministry for the church. Appreciating fully, as they did, the demands of this country and of our towns for faithful witnesses in the pulpit, and for their thorough equipment for their high position and responsible duties, they made the Seminary, where our ministers are trained, the object of their special regard and most prayerful interest. They rejoiced in its prosperity, and followed its graduates into their respective fields of labor at home and abroad with heartiest sympathy and most generous support. And to none of all the loyal lovers of our covenanted Zion did the zeal and courage and fidelity to principle of the students and ministers going forth from this institution give greater satisfaction than to these members of this Board who have now joined the triumphant company about the throne.

To the bereaved wives and children we tender the prayerful sympathy of this Board, commanding them to the tender covenant mercies of our Lord.

DAVID MCALLISTER, } Committee.
J. W. SPROULL. }

PROFESSORS' JOINT REPORT.

To the Board of Superintendents of the Theological Seminary :

The following joint report of the work of the session of 1892-3 is respectfully submitted:

The session opened September 21, 1892, with a lecture by Prof. George on "The Essential Greatness of the Gospel Ministry." Fourteen students have been in attendance during the term. Their names and grades are as follows:

FOURTH YEAR.

Edwin Hanson Buck,	John Steele Duncan,	James Sankey Martin,
Isaac Thomas Elmer McBurney,		Samuel McNaugher, Jr.

THIRD YEAR.

George Alexander Edgar,	Andrew Irvin Robb.	Henry George Foster,
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SECOND YEAR.

John Brown McIsaac,		James Gray Reed.
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FIRST YEAR.

Robert Morrison Blackwood,	John Blair Gilmore,	Moses Greenberg,
	Andrew James McFarland.	

All the students were present on the opening day except J. S. Duncan, R. M. Blackwood, and J. S. Martin. J. S. Duncan entered September 27th; R. M. Blackwood is pursuing studies in the Senior class at Geneva College, and entered the Seminary by recommendation of Ohio Presbytery October 18th; and J. S. Martin resigned his professorship in Geneva College, where he had been employed for upward of two years, and entered the Seminary November 28th.

The record of attendance of each student is herewith submitted; we note with pleasure that it is exceptionally good.

R. J. McIsaac, of the Fourth Year Class, did not return this year, having accepted an appointment from the Central Board of Missions to labor in the south. It is to be regretted that different Boards of the church have deemed it necessary to employ, during Seminary months, students who are pursuing a regular course with a view to the ministry, as it disarranges their work, and unless they remain away for four years they do not find their proper studies when they return, and they seldom do return to complete their course.

The usual routine of studies has been maintained with scarcely any interruption during the session. Each of the students except J. S. Martin preached two sermons. Mr. Martin entered too late for the first series, and preached but once. These sermons were prepared with much care, and ample time was devoted to their review, in which the students themselves bore an efficient part. The progress made both in the composition and delivery of sermons was very marked.

The hour from 2 o'clock to 3 of each Wednesday was devoted to the prayer-meeting, and these hours were made precious by signal tokens of the divine blessing. A series of well chosen subjects selected by the students, beginning with "Prayer for the Holy Spirit," and for the "Sending forth of Laborers," and closing with the great commission, "Go Ye into all the World," brought us into intimate fellowship with the Father and with his Son Jesus Christ. We received a request from the faculty of Park Institute, which occupies a portion of our building, to conduct religious services with them and their students on the Day of Prayer for Colleges. The meeting was in charge of Prof. Willson, and was of so peculiarly pleasant and profitable a character as to be worthy of mention in this report.

The students, while busily engaged with their studies, have not failed of due interest in public affairs. Regular meetings of their Missionary Association have been held. The annual sermon before the Association was preached by Dr. McAllister from the words: "The testimony of Jesus is the spirit of prophecy"—Rev. 19:10. They prepared and addressed a memorial letter to Senators and representatives in the Congress of the United States in regard to the opening of the Columbian Exposition on the Sabbath, to which they received a courteous reply. They also aided in the circulation of petitions to the legislature at Harrisburg, against any weakening of the Sabbath laws of the State; and two of their number attended the Sabbath Convention at Harrisburg as delegates.

In co-operation with Synod's Committee on Testimony Bearing, they provided the means and performed the clerical work necessary to send 4,000 tracts to 2,000 ministers. It is not too much to say that although reduced in numbers as compared with former years, there has been no spirit of discouragement among us; and that in harmony and good will, in diligent attendance upon study and recitation, in lively interest in the church and devotion to her testimony, and in spiritual uplift, the session now closing has never been surpassed.

In closing our report we desire to make humble and thoughtful mention of the dealings of our heavenly Father. Our senior professor, Dr. Thomas Sproull, LL. D., entered into his rest March 21, 1892, thus closing a long life of eminent and faithful services on earth. Mr. John Tibby, of Pittsburgh, has procured a portrait of Professor Sproull, to be placed with those of Professor J. R. Willson, Professor J. M. Willson and Professor J. R. W. Sloane, that already adorn the walls of the Seminary.

Elder David Gregg, who for many years manifested deep interest in our work by regular attendance upon the preaching of the students during the session and at its close, and who made large provision for the support of the Seminary, departed this life April 4, 1892.

Elder John A. McKee, who always manifested like interest in our work and was for many years a member of your Board, after years of unwonted suffering, fell peacefully asleep June 12, 1892.

And our beloved treasurer, Mr. James R. McKee, to whose zeal and faithfulness the Seminary and every other interest of the church was so much indebted, was on January 27, 1893, removed from the companionship of earth to the more exalted fellowship of heaven.

It is our desire to express to you the deep sense of loss which we feel in being called to part in a single year with such a company of noble men, who during all their lives held the interests of the Seminary in such high regard, and whose memories we shall seek to cherish in this institution.

Notwithstanding our afflictions it becomes us to make grateful acknowledgment of the unfailing kindness of our Covenant God, whose tender mercies are over all his works.

The program for closing exercises is herewith presented.

Respectfully submitted,

D. B. WILLSON, } Professors.
R. J. GEORGE.

March 21, 1893.

REPORT OF PROFESSOR WILLSON.

To the Board of Superintendents of the Theological Seminary:

I would respectfully report: Our work this session has been as follows:

I. There have been two classes in HEBREW. Three of the first year students were in the Hebrew Junior Class. We have used Dr. W. R. Harper's two books—the Introductory Method & Manual, and the Elements of Hebrew. The exercises have been written out, and afterwards corrected in the class. The Hebrew Senior class has recited in Green's Grammar in Etymology. They have read in Numbers and in Micah. They have read all of Micah, and the examination papers are on that book.

II. We have used in BIBLICAL INTRODUCTION, the Introduction to the Pauline Epistles by Dr. Gloag, of Scotland, a book of 480 pages, which we have finished. It is clearly written, and presents not at undue length, the questions relating to each Epistle. The examination on this subject will be oral.

III. We have read in NEW TESTAMENT GREEK, the Epistle to the Galatians, and have used in connection with it, the well known critical commentary of Ellicott.

IV. CHURCH GOVERNMENT, which is taken up every fourth year, was studied this session, in course. In connection with the Book of Discipline, we used the work on Church Government by the late Dr. McGill, of Princeton, as a development of the argument for presbytery. We concluded this work, a book of 560 pages, keen in argument, and strongly adverse to prelacy and ritualism as well as popery—a *desideratum* in these days.

We had written examinations on Monday, Wednesday and Friday of last week; and the students have written with care, papers in the Greek, the Hebrew, and the Church Government studies, which, as examined by me, are here-with submitted for the inspection of the Board.

The students have shown great interest in their work, and notwithstanding the severity of the winter, we have been enabled to go on without interruption through the favor of the Lord. Respectfully submitted,

Allegheny, Pa., March 21, 1893.

D. B. WILLSON.

REPORT OF PROFESSOR R. J. GEORGE.

To the Board of Superintendents:

I would respectfully present the following report of the work in my department:

I. THEOLOGY. In Hodge's Systematic Theology, we began at Vol. I., page 483, and closed at Vol. II., page 378, having gone through 550 pages. We devoted five recitations to a general review embracing the principal topics studied. The subjects included were the Divinity of Christ; The Holy Spirit; The Decrees of God; Creation; Providence; Miracles; Angels; Origin of Man; Nature of Man; Origin of the Soul; Unity of the Human Race; Original State of Man; The Covenant of Works; The Fall; Sin; Free Agency; Plan of Salvation; and The Covenant of Grace. Our principal reference books were the Confession of Faith and the Testimony, Dick's Theology, Shedd's Dogmatic Theology and Shedd's History of Doctrine. The class recited twice a week in Theology.

II. CHURCH HISTORY. In this department we used as the text book The History of the Christian Church, by Professor George P. Fisher. In connection with this I gave extended notes, with references to the Ecclesiastical Histories of Smith, Kurtz and Schaff, and in the History of Doctrine, to Shedd and Dorner.

Various subjects were assigned to the students to be treated historically, and with special inquiry as to the practice of the Apostolic Church in the matters referred to. Among the subjects thus treated were the following: The Community of Goods; Marriage and Celibacy; Relations to Civil Government; Slavery; Secret Orders; Change of the Sabbath from the Seventh to the First Day of the Week; Church Festivals, such as Easter and Christmas; The Liturgy; The Matter of Praise or Psalmody; The Mode of Baptism; The Baptism of Infants; The Second Coming of Christ; The Deaconess. I did not ask for *theses* on these subjects but for historical essays, and these not exhaustive, but confined to the period of our studies. Many of them showed careful research and were helpful to the writers and profitable to the class. Our studies embraced the first eight centuries known as the "Ancient Era of the Christian Church." In this we had two recitations each week.

III. HOMILETICS. I introduced and have used with much satisfaction Shedd's Homiletics. We completed the study of the book and reviewed it. In connection with this we had practical exercises in Explanation of the Psalms, and in outlining lectures and skeletonizing sermons: about one-third of the time being devoted to each. We had one recitation each week. This department was greatly supplemented by the interest taken in the preparation and criticism of sermons.

IV. PASTORAL THEOLOGY. This study is taught by lectures and conversations. I gave twelve lectures during the term. After an introductory lecture on "Habits of Study," I took up the Pastor's Relation to the Activities of the Church. The subjects treated were Organizing for Work; Setting the People at Work; The Prayer-meeting—Its Importance and How to Conduct it; Hindrances to the Prayer-meeting; The Relation of the Sabbath School to the Church; The Relation of the Pastor to the Sabbath School; Teaching the Normal Class; Teaching the Teachers' Meeting; The Organization and Management of the Sabbath School; Young Peoples' Societies; and Attention to Strangers. In this department the students have been encouraged to use freedom in asking questions, and I have found much pleasure in conversations with the young men as to pastoral life. I have held written examinations in Theology, History and Homiletics, and the papers have been reviewed and marked, and are herewith transmitted to the Board. In Pastoral Theology the examination will be oral. The students have been respectful and attentive, and by their gentlemanly deportment have made my work comfortable and the memories of the session's association are very pleasant indeed.

Respectfully submitted,

R. J. GEORGE.

Allegheny, Pa., March 21, 1898.

BIBLE LESSONS.

SECOND QUARTER, 1893.

LESSON VI.—May 7.

THE VALUE OF WISDOM.—Proverbs 3: 11-24.

11. My son, despise not the chastening of the Lord ; neither be weary of his correction:
12. For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.
13. Happy is the man that findeth wisdom, and the man that getteth understanding :
14. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold.
15. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her.
16. Length of days is in her right hand; and in her left hand riches and honour.
17. Her ways are ways of pleasantness, and all her paths are peace.
18. She is a tree of life to them that lay hold upon her : and happy is every one that retaineth her.
19. The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.
20. By his knowledge the depths are broken up, and the clouds drop down the dew.
21. My son, let not them depart from thine eyes : keep sound wisdom and discretion :
22. So shall they be life until thy soul, and grace to thy neck.
23. Then shalt thou walk in thy way safely, and thy foot shall not stumble.
24. When thou liest down, thou shalt not be afraid : yea, thou shalt lie down, and thy sleep shall be sweet.

The Golden Text is: *Trust in the Lord with all thine heart, and lean not unto thine own understanding.*—Prov. 3: 5.

This lesson bears a close resemblance to the words in Job 5th and 28th chapters. Eliphaz had said: "Behold happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty," (see Lesson II.) Job had said of wisdom: "It cannot be gotten for gold. The price of wisdom is above rubies. The fear of the Lord, that is wisdom." Here we have Solomon using these words and enlarging.

I. The blessing of divine discipline, verses 11, 12. The Epistle to the Hebrews, chapter 12th, develops these words. We are not to despise or to chafe under our trials. There is a blessing in them, to the sanctifying of the soul. Solomon tells us, God is a father, dealing with the son whom he loves. He is our heavenly Father.

II. The value of wisdom, verses 13-20. This wisdom is defined in Job, also here in Proverbs, as it had been in the Psalms, (see 111: 10) and is also in Ecclesiastes 12: 11-13. It is religion, the worship and service of God. Christ is the fountain of this wisdom. He is called Wisdom. All grace, mercy and truth are from God in him to us, and his dwelling in the heart makes wise. Christ told a parable, the Pearl of Great Price (relating to this wisdom). Nothing of earthly things can be compared to wisdom. A man might have millions, and yet he could not purchase wisdom. Great blessings are bestowed by her—length of days, a happy life, peace of soul. Wisdom is with God. Verses 19 and 20 are further enlarged in the 8th chapter, verses 22-31. When we turn to the

New Testament we have the full revelation in Christ, as in Hebrews 1 : 2, where the Son is named "by whom also he made the worlds."

III. An earnest exhortation to gain wisdom, verses 21-24. "My son" neglect not wisdom and discretion. Jesus said: Seek first the kingdom of God. What it is to be in Christ! What it is to fear God! What it is to lead a godly life! How comely, how safe, how peaceful such a life, and what a blessed end!

PSALMS 111: 7-10; 90: 11, 12.

SHORTER CATECHISM.

Ques. 45. Which is the first commandment?

Ans. The first commandment is, Thou shalt have no other Gods before me.

LESSON VII.—May 14.

FRUITS OF WISDOM.—Proverbs 12: 1-15.

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| <p>1. Whoso loveth instruction loveth knowledge: but he that hateth reproof is brutish.</p> <p>2. A good man obtaineth favour of the Lord: but a man of wicked devices will he condemn.</p> <p>3. A man shall not be established by wickedness: but the root of the righteous shall not be moved.</p> <p>4. A virtuous woman is a crown to her husband: but she that maketh ashamed is as rottenness in his bones.</p> <p>5. The thoughts of the righteous are right: but the counsels of the wicked are deceit.</p> <p>6. The words of the wicked are to lie in wait for blood: but the mouth of the upright shall deliver them.</p> <p>7. The wicked are overthrown, and are not: but the house of the righteous shall stand.</p> <p>8. A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.</p> | <p>9. He that is despised, and hath a servant, is better than he that honoureth himself, and lacketh bread.</p> <p>10. A righteous man regardeth the life of his beast: but the tender mercies of the wicked are cruel.</p> <p>11. He that tilleth his land shall be satisfied with bread: but he that followeth vain persons is void of understanding.</p> <p>12. The wicked desireth the net of evil men: but the root of the righteous yieldeth fruit.</p> <p>13. The wicked is snared by the transgression of his lips: but the just shall come out of trouble.</p> <p>14. A man shall be satisfied with good by the fruit of his mouth: and the recompense of a man's hands shall be rendered unto him.</p> <p>15. The way of a fool is right in his own eyes: but he that hearkeneth unto counsel is wise.</p> |
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The Golden Text is: *The fruit of the righteous is a tree of life; and he that winneth souls is wise.*—Prov. 11: 30.

These proverbs are a mine of wisdom, and happy is he who searches into them. Obedience to their counsel is life to the soul. The verses give us antithetic parallels—contrast. The godly and the righteous are compared, much as in the 1st Psalm. These proverbs may be grouped for study into the thoughts that regard the heart, the speech and the behavior; also, as to the person, the family and the community. All along is the contrast drawn between the righteous and the wicked. The character is shown, verses 1, 5 and 15; the speech, verses 6 and 13. But the verses are so arranged that each is a study. At no time is this study more needed than now. There is a greed for wealth, a pursuit of pleasure that are consuming. The Local Directory at Chicago would make the great Exposition now

opened to the world, but a Vanity Fair in their disregard of God. We should be thankful for any restraint upon them in their rebellious greed. The 9th verse needs exposition. It means that a person not of rank, who is self-supporting, even an employer, is better than one who has position, is proud, and yet cannot support himself. We see this in our day when men come here from foreign lands with titles, and are really adventurers, and are not to be compared to one who has no title and is industrious, employing others who are ready to work. This value of a man is connected with his fear of God, and is not meant simply of the worldly estimate of men. True prosperity is connected with the fear of God.

PSALMS 1 : 1-4 ; 112 : 1-3.

SHORTER CATECHISM.

Ques. 46. What is required in the first commandment?

Ans. The first commandment requireth us to know and acknowledge God to be the only true God, and our God ; and to worship and glorify him accordingly.

LESSON VIII.—May 21.

AGAINST INTEMPERANCE.—Prov. 23 : 29-35.

29. Who hath woe ? who hath sorrow ? who hath contentions ? who hath babbling ? who hath wounds without cause ? who hath redness of eyes ?

30. They that tarry long at the wine ; they that go to seek mixed wine.

31. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright.

32. At the last it biteth like a serpent, and stingeth like an adder.

33. Thine eyes shall behold strange women, and thine heart shall utter perverse things.

34. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast.

35. They have stricken me, shalt thou say, and I was not sick ; they have beaten me, and I felt it not : when shall I awake ? I will seek it yet again.

The Golden Text is : *Wine is a mocker, strong drink is raging ; and whosoever is deceived thereby is not wise.*—Prov. 20 : 1.

This is a most instructive warning against intoxicating drink. If the wine of Solomon's day made the wise man give this counsel, what must be the force of these words in these days of distilled and drugged intoxicants ? The picture is drawn much as we see it to-day.

I. The drunkard, verses 29, 30. The description is given by question and answer. The miserable, quarrelsome, drivelling sot with his battered face and blood-shot eyes, was before the mind of the writer. "Who hath ?" Well may this be asked. The bloated babbler will tell you : he is no drunkard, he only takes a little now and then for digestion, he knows how to use a good article in moderation. And so he talks even if you pick him up out of the gutter. The user of intoxicants becomes a slave. He only is free who is a total abstainer ; and so reads the warning :

II. The warning, verses 31-35. Look not on the sparkling wine. It is bright and ruddy, but its beauty must not be admired for it is a mask. This is the first step—to look on the wine. The end is to

be bitten as by a serpent. The path of sin is entered on. Strange women beset the way of the drinking man. The evil in the heart comes forth. How beast-like is the drunken man! The staggering of the drunkard is noted in verse 34. He rocks as a sailor on the mast at sea. Then follows his awakening from his insensibility and stupor, and his craving anew the destroying cup.

The word of God! the word of the wise! With what tones of thunder should this lesson roll over the land, this favored land! The courts of justice sit to license the sale of strong drink, able-bodied men, and even women make their living by dealing it out, and receive in return the hard-earned wages of the laboring men, every cent of which is needed by their families for bread, and clothing, rent and education. Liquor fills the alms-houses, the work-houses, the asylums, the jails of the country. The millions spent on liquor surpass all other charges, a profitless, accursed drain. The means squandered on liquor and tobacco, if turned from idolatry to God, would suffice to plant Christian missions and schools in all the world. May the dear children who study this lesson vow to God never to use liquor or tobacco.

PSALMS 10: 13-15 ; 141: 8-10.

SHORTER CATECHISM.

Ques. 47. What is forbidden in the first commandment?

Ans. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God, as God, and our God; and the giving of that worship and glory to any other, which is due to him alone.

LESSON IX.—May 28.

THE EXCELLENT WOMAN.—Proverbs 31: 10-31.

- 10. Who can find a virtuous woman? for her price is far above rubies.
- 11. The heart of her husband doth safely trust in her, so that he shall have no need of spoil.
- 12. She will do him good and not evil all the days of her life.
- 13. She seeketh wool, and flax, and worketh willingly with her hands.
- 14. She is like the merchants' ships; she bringeth her food from afar.
- 15. She riseth also while it is yet night, and giveth meat to her household, and a portion to her maidens.
- 16. She considereth a field, and buyeth it: with the fruit of her hands she planteth a vineyard.
- 17. She girdeth her loins with strength and strengtheneth her arms.
- 18. She perceiveth that her merchandise is good: her candle goeth not out by night.
- 19. She layeth her hands to the spindle, and her hands hold the distaff.
- 20. She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy.
- 21. She is not afraid of the snow for her household: for all her household are clothed with scarlet.
- 22. She maketh herself coverings of tapestry; her clothing is silk and purple.
- 23. Her husband is known in the gates, when he sitteth among the elders of the land.
- 24. She maketh fine linen, and selleth it; and delivereth girdles unto the merchant.
- 25. Strength and honour are her clothing; and she shall rejoice in time to come.
- 26. She openeth her mouth with wisdom; and in her tongue is the law of kindness.
- 27. She looketh well to the ways of her household, and eateth not the bread of idleness.

28. Her children arise up, and call her blessed; her husband also, and he praiseth her.

29. Many daughters have done virtuously, but thou excelest them all.

30. Favour is deceitful, and beauty

is vain : but a woman that feareth the Lord, she shall be praised.

31. Give her of the fruit of her hands; and let her own works praise her in the gates.

The Golden Text is: *Favor is deceitful, and beauty is vain ; but a woman that feareth the Lord she shall be praised.*—Prov. 31: 30.

The Golden Text shows us that this excellent woman is a religious woman. With all her acquirements she has sought first the kingdom of God. This lesson may be part of the chapters of Proverbs which were added to it by the men of Hezekiah, king of Judah, from the writings of Solomon, (see 25: 1.) Strange then, that we owe to Solomon, the man whom outlandish women caused to sin, a description of the excellent wife. Surely his fall was overruled that “out of the eater came forth meat.” This is the description of a husband and wife in the union that Christ speaks of, when God made man upon the earth, when they twain became one flesh. A virtuous woman is here described, not only in the special sense of to-day, a pure woman, but a woman of integrity, of moral strength. Her character is described. She is a precious gift, worthy of confidence ; a true help-meet, industrious, provident, charitable, skillful, gentle, beloved by husband and children. Her qualities are excellent. A pretty face often covers a vain heart, and is more of a snare than a blessing in this sinful world. The pretty child is often the spoiled child in early life, and soon becomes vain. Gazed upon and sought after in youth, she has dangers to overcome in the street and in society, to which her plainer sister is a stranger. Look at the description here of what is a wife’s excellence. Let no one scorn to excel as here set forth.

We by no means share the fears of some as to the enlarged sphere of woman. It is right in the line of this passage. The woman of the east has not the marks here noted, else no such cautions would be needed as are given in the Epistles to the Corinthians and to Timothy. What a change has taken place within a generation, as the qualifications of women for employment have been enlarged, and they are becoming less and less a dependent class. The temptation for them now is as for man in his youth, to spend their means on vanity and show—perilous to all a woman should hold dear. But with the advantages of this age and with the fear of God in her heart, a woman of to-day has a high place. When she marries, it ought to be in a free, sober choice. Then her gifts and graces expand in the home. “Her children arise up and call her blessed ; her husband also, and he praiseth her.” “Let her own work praise her in the gates.” That is, her name will be known in the community. The perils to-day are fearful in the lax divorce laws, and in the temptations to women as to men, to engage in work profaning the Sabbath. Where the law of God is broken down, woman is the sufferer. The noble efforts making to-day by able, God-fearing women in the great lines of

charity and reform shed much light upon this passage of The Excellent Woman.

PSALMS 27; 128.

SHORTER CATECHISM.

Ques. 48. What are we specially taught by these words [before me] in the first commandment?

Ans. These words [before me] in the first commandment, teach us, That God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

REGISTER OF BAPTISMS.

NAME.	PARENTS.	WHEN BORN.	WHEN BAPTIZED.	CONGREGA-TION.	MINISTER.
Ethel Moyle.....	Edward and Mary.....	.....	Jan. 13, 1893	Hick'y Grove	G. R. McBurney....
Thomas Stewart Allen.	Andrew J. & Eliza Jane	.....	"	"	"

OBITUARIES.

MRS. ELIZABETH (Irwin) KILPATRICK was born March, 1829, in County Armagh, Ireland, and joined the Seceder Church at an early age. She was married to Samuel Kilpatrick, March, 1853. They came to this country and located in Muskingum county, Ohio, in July, and joined the Covenanter Church, under the pastoral charge of Rev. H. P. McClurkin, in the fall of the same year. The family moved to Wisconsin in July, 1854, where they remained thirteen years, part of which time they lived in the bounds of Vernon congregation. They cast in their lot with this congregation, at that time under the care of Rev. Robert Johnson. The family made another change : this time they located near Albia, Monroe county, Iowa, in November, 1868. Not long afterward the subject of this sketch united with the Hickory Grove congregation, of which Father Love was then pastor, and here she remained a member until the relation was sundered by death. She died at her home, January 23, 1893, after an illness of two weeks.

Mrs. Kilpatrick was a Christian ; a woman of strong convictions ; ever ready to defend what she believed to be right. For many years she had been wedded to the principles of the Covenanted Reformation, and being well read in its history and knowing the source of the persecution in those days, she bore marked hatred toward Roman Catholicism, of the workings of which she had personal knowledge also, in her early life in Ireland. She was well informed in all the doctrines of the church of her choice, and was faithful in teaching the same to her children. She was always a hard worker, and of late years a great sufferer, but bore her pains with fortitude. Her last illness turned to typhoid fever. A husband and ten children mourn the death of a devoted wife and loving mother. But she left behind a blessing, a solace for their grief—the record of a beautiful Christian life on the memories of her intimate friends that goes far to remove all doubts concerning her present gain. After a spiritual conflict a number of years ago, the still, small voice spoke to her and from that moment she found rest for her soul. "Blessed are the dead that die in the Lord." G. R. McB.

THE Central Board of Missions has once more come under the chastening rod of the Lord, in the death, on January 27th, 1893, of one of its youngest members, following closely upon the death of three of its most aged members. Dr. Thos. Sproull, elder David Gregg, and elder John A. McKee, all advanced in years, were gathered home like shocks of corn fully ripe. James R. McKee, the son of the last named honored father, John A. McKee, was taken in the mid-time of his years, while yet the promise of a long career of usefulness seemed to lie bright before him. Soon after completing his 44th year, his earthly service of his Lord and of the church was brought to a close.

This Board would put upon record its high appreciation of the rare purity, courtesy and unbending integrity of the character of Mr. McKee. As the treasurer of the Board his services were most systematic, prompt, and thorough. His judgment in all the extended and often difficult financial interests of the Board was sound and trustworthy. Nor was his interest less deep, or his judgment less reliable in the spiritual interests coming under the care of the Board in the various fields of mission work. The days of trial, through which the church has been passing, and which have pressed most heavily on the work among weakened mission stations and small congregations reduced to still smaller numbers, only brought out in stronger relief his faith and courage, and his generosity and devotion to the principles of the church he had served so well.

Recognizing the hand of the Head of the church in making vacant by Mr. McKee's death to many influential and important positions which it will be exceedingly difficult to fill, and rejoicing in the glorious reward of still higher and nobler service to which the departed brother has been called, we would heed the admonition which comes to us to be diligent and faithful in our responsible work, and commend his bereaved wife and children to the covenant mercies of the same Saviour whom the husband and father, living and dying, trusted and loved.

DAVID MCALLISTER,
A. C. COULTER, } Committee.
SAMUEL MCNAUGHER.

ROBERT C. MCKEE, a member of the Wilkinsburg congregation, died suddenly, of neuralgia of the heart, Thursday December 29th, 1892, in the 72d year of his age. Mr. McKee was born in the county of Monaghan, Ireland, in the year 1821. The family emigrated to America in 1828, and settled near Freeport, Westmoreland county, Pa., and attended church at Brookland and North Washington. Mr. McKee has been a devoted member of the Reformed Presbyterian Church since early manhood. He has resided successively in Pittsburgh, Londonderry, Ohio, Elizabeth, Beaver Falls, Allegheny and Wilkinsburg. While a member of the Londonderry congregation, he was chosen to the office of ruling elder. He was thoroughly devoted to the principles of the Covenanter Church, and was able also to give a reason for his faith. He had a clear and comprehensive view of the fundamental and saving truths of the Bible. He was unusually well qualified as a teacher in the Sabbath School. As a worker in the congregation he was always characterized by a business-like promptness and activity. He never wearied in well doing. He was a liberal supporter of the ordinances and of the schemes of the church. He was a living epistle, known and read of all men. His personal assurance of grace and salvation was strong and well founded. Mr. McKee was twice married, first to Miss Rachel Jane Henry, of the Allegheny congregation, and second to Miss Mattie McKnight, of Pittsburgh, who survives him. May the "God of all comfort, who comforteth us in all our tribulations," minister consolation to the bereaved widow, and all sorrowing friends.

The Trustees of the Wilkinsburg Reformed Presbyterian congregation at their meeting February 8th, 1893, adopted the following minutes on the death of R. C. McKee.

"We record with sorrow the death of R. C. McKee which occurred after a very brief illness at his home in Wilkinsburg December 29th, 1892. At the time of his death Mr. McKee was serving his ninth year as a member of this board. He was its president for six years. To his earnest efforts is due in great measure the present advanced stage of the work on our new church building. By his wise counsel, extended knowledge, great fidelity to principle, deep interest in the welfare of everything pertaining to the best interests of the church and congregation, he commanded the respect and esteem of all with whom he was associated. Feeling deeply the loss we have sustained, we tender our sympathies to his widow and members of his family in this their hour of sorrow."

* A. N. HASLETT, President.
OLIVER WYLIE, Secretary.

EAST END CONGREGATION.		SOLICITED BY DR. R. J. GEORGE.	
Mrs. Rev. W. Slater.....	\$ 5 00	Thos. E. Greacen, 2d New York	
Mrs. William Blair.....	5 00	cong.....	\$100 00
Rev. J. J. McClurkin.....	15 00	Andrew Alexander, 2d New	
D. S. Gailey, Clarksburg, Pa....	5 00	York cong.....	100 00

Walter T. Miller, treasurer, Cotton Exchange Building, New York City, acknowledges the following receipts for the Foreign Mission Fund:

1833.	FOREIGN MISSION FUND.	Mar.	
Mar.	S. Turner Foster.....	\$ 2 00	14, John Roney, Elvilla, Pa.... \$12 00
6,	Emma Foster.....	50	14, Urbana, Ills., without signa-
6,	Edith Foster.....	50	ture, per J. T. Morton.... 10 00
7,	A member of 2d N. Y. cong., specially for Mtn. schools, 500 00		16, White Lake cong..... 10 23
7,	S. S., 2d Phila. cong.....	495 00	17, Beulah cong..... 5 00
8,	West Hebron cong.....	25 00	17, W. J. Crawford, of Beulah
8,	S. S., Utica cong.....	24 38	cong..... 10 00
8,	J. S. Adams' class in same..	9 00	20, L. M. S., Morning Sun cong., specially for Cyprus..... 5 00
8,	Pine Creek cong.....	15 00	21, North Cedar cong..... 39 00
9,	2d Boston cong.....	32 00	24, Lochiel cong..... 18 00
9,	Y. P. S. C. E., 2d Boston cong.	5 00	24, W. M. S., Lochiel cong.... 9 00
11,	Tabor cong.....	12 00	25, S. S., 3d Phila. cong..... 9 60
			27, Washington, Ia., cong..... 40 00
			27, A Friend..... 11 00

John T. Morton, treasurer, 708 Penn avenue, Pittsburgh, acknowledges the following receipts :

Feb.	DOMESTIC MISSION.	Mar.	
9,	Parnassus cong.....	\$50 00	6, Mary J. Finney, McKinley, Ind..... \$ 50
9,	L. M. S., Cedar Lake cong..	20 00	6, 1st Newburgh cong..... 34 61
9,	New Concord cong.....	17 00	9, West Hebron cong..... 11 00
9,	Ryegate cong.....	10 00	9, L. M. S., Sharon cong..... 5 00
9,	Nancy E. Faris, Bloomington, Ind.....	5 00	10, Tabor cong..... 5 75
9,	Tomica cong.....	75	13, John Roney, Elvilla, Pa.... 9 50
9,	Wm. M. Robison and wife, Dresden, O.....	3 50	15, L. M. S., Lake Reno cong.. 8 00
19,	S. S., Olathie cong.....	9 59	17, J. M. Adams, Boswick, Neb 5 00
19,	Long Branch cong.....	4 99	17, W. J. Crawford..... 10 00
19,	Wahoo cong.....	21 80	23, Washington cong..... 30 00
18,	Walton cong.....	7 00	25, Lochiel cong..... 12 00
25,	Craftsbury cong.....	10 00	25, Mrs. Anna Patton, Linton, Iowa..... 3 50
27,	Mrs. Margaret McFarland, Medaryville, Ind.....	5 00	25, Beaver Falls cong..... 4 00
			28, Nancy E. Faris, Bloomington, Ind..... 7 00

REV. M. A. GAULT was chosen pastor of Bloomington, Indiana, congregation, on the 22d of March; Rev. W. J. Coleman, of Beaver Falls congregation, on the 23d of March; Dr. McAllister, of Geneva congregation, on the 29th of March; James S. Martin, of New Castle, Pa., congregation, on the 31st of March.

NOTICE TO CLERKS OF PRESBYTERIES AND OF SESSIONS. The attention of clerks of presbyteries and of sessions is called to the following extracts from the "Rules for directing the organization and proceedings of Synod." "4. . . It shall be the duty of clerks of presbyteries ordaining or receiving ministers since the last meeting of Synod, to certify the names of such ministers to the clerk of Synod, that he may enter them upon the roll." "5. . . When any new congregation is organized, the clerk of presbytery shall certify the fact to the clerk of Synod, that its name may be entered upon his roll." "6. . . It shall be the duty of sessions to send the names of delegates to the clerk of Synod at least one week before the meeting of the judicatory that he may complete the roll."

C. D. TRUMBULL, Clerk of Synod.

Morning Sun, Iowa.

APPOINTMENTS—PITTSBURGH PRESBYTERY.

Beaver Falls—April, 3d Sab., McKnight; 5th, Foster; May, 2d Sab., McPunner; 4th, Easson. *Geneva*—April, 3d Sab., —; 5th, McBurney; May, 2d Sab., Foster; 4th, Baird. *New Castle*—April, 4th Sab., McKnight; May, 1st Sab., Baird; 3d, Edgar. *McKeesport*—April, 3d Sab., Foster; 5th, Edgar; May, 2d Sab., McElwain; 4th, McClurkin. *Middletown*—April, 5th Sab., Baird; May, 3d Sab., Easson. *Monongahela*—April, 4th Sab., McClurkin; May, 3d Sab., Baird. *Oil City*—April, 5th and May, 1st Sabs., Allen. *Oil Creek*—May, 1st Sab., McElwain; 2d, Allen; 4th, McKnight. *Salem*—May, 1st Sab., Foster; 4th, McElwain. *Clarksburgh*—April, 5th Sab., McKnight; May, 3d and 4th Sab., Allen. *Mercer*—April, 4th Sab., McElwain; May, 3d Sab., McKnight; 4th, Foster. *Centreville*—May, 1st Sab., McKnight; 4th, McBurney. *Brookland*—April, 4th Sab., Foster; May, 1st Sab., Edgar; 3d, McBurney. *Manchester*—April, 3d Sab., McElwain; May, 1st Sab., McBurney; 4th, —.

Beaver Falls—R. J. George to moderate in call and session; W. P. Johnston, alternate. Session to arrange for communion. *Geneva*—Same arrangement as Beaver Falls. *Clarksburgh*—T. J. Allen to dispense communion on the 4th Sabbath of May. *Manchester*—S. G. Conner to dispense the Lord's Supper, May, 3d Sab., and moderate in call. *Springfield*—J. R. Wylie to moderate in call. Session to arrange for communion. *Oil City*—T. J. Allen to visit congregation and report as to its condition and church property. *Oil Creek*—T. J. Allen to dispense the Lord's Supper on May, 4 Sabbath. *Youngstown*—G. A. Edgar to be stated supply till Synod. Session to arrange for communion. The congregation to be recommended to Synod's Conference Committee to be placed under the care of the Central Board of Missions. *North Union*—D. C. Martin to be continued stated supply another year. *Presbytery's representative at Conference Committee*, A. Kilpatrick. *Special Committee* to devise plan for rendering needed assistance to weak congregations—the Committee on Supplies, with the addition of Revs. J. R. Wylie and A. Kilpatrick, and elders A. C. Coulter and S. McNaugher. *Special meeting* of presbytery to ordain and install J. S. Duncan, to meet at Parnassus, Tuesday, May 23d, 10.30 A. M. “D. McAllister to preside and preach the sermon; D. C. Martin to make the ordination prayer and address the pastor; R. C. Wylie to address the congregation; J. W. Sproull to examine in Theology, D. B. Willson in Hebrew, W. J. Coleman in Greek, J. R. Wylie in Church History, and A. Kilpatrick in Church Government; A. B. Copeland to read edict.”

Vacancies and appointees will please examine this list as some changes have been made on account of appointment of Mr. Edgar to Youngstown.

J. W. SPROULL,
R. C. WYLIE,
A. B. COPELAND, } Committee.

PITTSBURGH PRESBYTERY met at 2 P. M., April 11, 1893, in the Pittsburgh church. George A. Edgar and Henry G. Foster received license to preach the gospel. The presbytery decided not to present the call from Beaver Falls congregation to Rev. W. J. Coleman; nor the call from Geneva congregation to Dr. McAllister. J. S. Duncan, licentiate, accepted the call from Parnassus congregation. J. G. Reed, student of theology, was transferred to Lakes Presbytery, at his own request. John T. Morton was chosen treasurer of Pittsburgh Presbytery, in place of James R. McKee, deceased. A special meeting of presbytery will be held at Parnassus, Tuesday, May 23d, at 10.30 A. M., for the settlement of John S. Duncan, as pastor.

We note the death, in his 71st year, of elder John Sterrett, of Olathe, Kan., February 2, 1893. (A wife and ten children, all within the pale of the church, survive him; also of William Milligan, of Sharon, Iowa, congregation, March 16, 1893, in his 75th year); also of Thomas J. Speer, student of theology, at Denver, Colorado, April 2, 1893, a son of elder Robert Speer, of New Castle, Pa., congregation; also of Mrs. Eleanor Johnston, of Northwood, O., wife of Samuel P. Johnston, in April.

MINISTERS and elders who will attend Synod at New Castle, will please notify Dr. T. J. Blackwood, 60 Pittsburgh street, New Castle, Pa., as soon as possible. The hotel rates are from \$1.00 to \$1.25 a day.

THE committee to devise a plan to assist weak congregations will meet in Parnassus church, on May 23d.

OCT 23 39L

COMBINED SERIES, - VOL. XXXI, No. 6.

T H E

Reformed Presbyterian Congregationalist.

JUNE, - - - - - 1893.

J. W. SPROULL, D. B. WILLSON,
EDITORS AND PROPRIETORS.

EDITORS' ADDRESS - - - ALLEGHENY, PA.

"Whereunto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 3: 16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."
Jude 3.

PUBLISHED MONTHLY.

TERMS: { \$1.00 per annum in the U. S. and Canada.
\$1.13 per annum in Great Britain.

PITTSBURGH:

PRINTED BY MYERS, SHINKLE & CO., 523 WOOD STREET.

Entered at Pittsburgh Post Office as Second Class Matter.

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The thank offering of the Pittsburgh Presbyterial Ladies' Missionary Society amounted to \$863.22.

THE meeting of the delegates of the various presbyteries, and the members of the Central Board of Missions, was fixed for 4 P. M., May 30, 1893, at New Castle, Pa., the day before Synod, which convenes at New Castle at 10 A. M., May 31st.

COMMUNIONS.—April, 4th Sabbath, Central Allegheny, T. P. Stevenson. May, 2d Sabbath, Pittsburgh, W. J. Coleman May, 3d Sabbath, North Union, Rev. J. A. Black. New Alexandria, Rev. T. P. Robb, May, 4th Sabbath, Union, Rev. S. J. Crowe and Rev. T. C. Sproull.

A NUMBER of copies of Dr. Dick's lecture on the Authority of Christ have been sent us for distribution among our ministers. If more are desired we will supply them free of cost. They are published by the Irish committee on Covenant Renovation and National Reform.

W. J. COLEMAN.

50 Boyle street, Allegheny, Pa.

MINISTERS attending Synod would do well to apply personally to general ticket agents in large cities for trip orders at clerical rates, or in lieu of these they and elders also can purchase 1,000 mile tickets on the B. & O. system, or Pennsylvania Co. Lines, from *distant places*, which are issued at two cents a mile. The committee will send certificates if rates are secured.

INFORMATION DESIRED.—To the Synod of 1812, Messrs. Thomas McClure and George Kirk were among the delegates; also at the Synod of 1819, Mr. James Young was a delegate from the old Northern Presbytery. Can any one tell me the congregations these elders represented? Their names have been omitted from the lists sent in.

W. M. GLASGOW.

1414 Forest ave., Kansas City, Mo.

TOPEKA congregation had an accession at the late communion of nine. The membership is now fifty-eight. For some time services have been held in a hall on Sixth street. A small church building on Topeka avenue, near the business part of the city, has been rented and will be occupied in July. The congregation hopes to purchase this church or to buy a lot and erect one. A subscription paper has been circulated among the members, and liberally signed. Mr. Dill has done good work. Both he and the congregation are encouraged.

THE United States court on May 15th affirmed the constitutionality of the anti-Chinese law, by a division of five to three. Judge Gray gave the decision. Chief Justice Fuller, and Justices Field and Brewer dissented. This law probably marks the culmination of the caste legislation, as the opinion sustains neither its wisdom nor its justice. No party can gain anything in the long run from oppression and the present Democratic administration loses nothing in

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ORIGINAL.

INAUGURATION DAY.

After a very severe winter, the month of March came in with the breath of spring, and for three days the weather was genial. But a great change followed, and on Saturday, the 4th of March, the middle States were swept by a blinding snow storm. Thousands had gathered in Washington for the parade at the inauguration of Mr. Cleveland. Owing to the inclemency of the day, many gave up the march along Pennsylvania avenue, but the most persevered, and after the inauguration paraded past the White House for the review by the new President. He had just returned from giving his inaugural from the portico of the Capitol, where he stood with bared head for twenty-five minutes in the storm.

Ex-President Harrison, left Washington, that same afternoon for Indianapolis, stopping in Pittsburgh, over Sabbath. In an interview at Pittsburgh, he said: "The 4th of March, is an unfortunate date for the inauguration of a President. It should be changed to a season, when if we have rain, it will be warm rain. I often look at a crowd circumstanced as that was on Saturday, and think to myself, 'How many of these people are going home to die?'"

In the Senate of the United States, the same week, Hon. John Sherman, of Ohio, proposed an Amendment to the Constitution to be submitted to the States, to change the day of inauguration to the 30th of April, the Senators and Representatives whose terms expire March 4th, to hold over till the 30th of April. This amendment will likely commend itself to the country. The subject has been spoken of for years, and the experience of last March, may urge on the change.

All this we refer to because the attention of the country, now called by Senator Sherman's amendment to a physical evil from the season of the year, ought also to be directed to a moral evil attending the inauguration when the 4th of March falls either on Saturday, Sabbath or Monday. This year's committee in charge of the celebration in Washington had not only arranged for a Saturday evening ball in the Patent Office building area, but also

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for a Sunday concert, on the 5th of March. Opposition to this latter feature developed and it was not allowed. The incoming President condemned it in a telegram to the Secretary of the Interior, who had given orders prohibiting it. But every one knows this veto depends on the will of the officials and that the godless elements in our social life are ever ready to measure strength with the advocates of morality and religion. Washington City is orderly in its usual life, but the inauguration draws to it from all over the land a crowd which sweeps through its streets as a deluge. There is always much drinking and disorder. This year, the Sabbath following the inauguration witnessed scenes to which on other Sabbaths the city is a stranger. Four years ago the inauguration day was Monday, and the scenes on Sabbath were worse than this year, as the crowd gathered for the exercises of the following day, packing the hotels, surging in the bar-rooms and little suggesting preparation for the solemn scene of the inauguration of a ruler of a great nation. There must also be taken into account the hurrying to and fro of the heavy trains along the main lines of travel on the Lord's day. There is no barrier against all this, as the 4th of March moves on its course in the Dominican cycle.

We have written to Senator Sherman, urging on these grounds, that if the day named in the Constitution is to be changed, that it be changed not only for the sake of the season to April, but also in the interests of morality, to a fixed day of the week, so that the inauguration may not fall on Saturday, Sabbath or Monday. We ventured to name the last Wednesday of April. The Constitution which names the 4th of March, for the Presidential term, directs that Congress begin on the first Wednesday, in December. We trust our brethren of the religious press will see the importance of moving in this matter, and that if the change of season is made (the legislature of Ohio has moved in the matter,) they will urge the change to a certain week day for the interests of this country through future years, when the growing secularism of our politics might need this Constitutional check to prevent a high revel in Washington on some future Sabbath, celebrated as inauguration day.

W.

WHY COVENANTERS DO NOT VOTE OR HOLD OFFICE UNDER THE GOVERNMENT OF THE UNITED STATES.

This position, which we as a Church occupy, harmonizes exactly with the teachings of God's word. There is not in the Bible from beginning to end a single text or incident which, properly explained, justifies our ever doing evil or continuing in a wrong course for any purpose whatever, not even in order to accomplish good. While on the other hand, everywhere is inculcated the duty of refusing under all circumstances to do anything that is sinful or is calculated to encourage sinners in their course. God would have his people in this respect to "be followers of him." We give a few passages :

"Shall the throne of iniquity" asks the writer of the 94th Psalm, "have fellowship, (*i. e.* be joined) with thee; which frameth mischief by a law?" The question answers itself. *No.* Should God's redeemed people who are permitted to enjoy close fellowship with him have fellowship (be joined) with any government that answers such a description? Only one answer can be given. *No.* The direction of Paul and it is of universal application is "have no fellowship (*i. e.* be joint partaker with) the unfruitful works of darkness." "Be ye not unequally yoked with unbelievers."

Paul writes to the Corinthians, "Come out from among them and be ye separate, with the Lord and touch not the unclean thing." If this is the duty of Christ's followers with reference to the society and pollutions of idolaters, how much more imperative is it their duty to act in the same way with reference to Christ-dishonoring governments?

"Abstain from all appearance (every form, in revised version) of evil," is another divine injunction. Are our civil relations to be made an exception or are we to carry out the spirit of this precept into all our relations? Certainly the latter.

"Let us do evil that good may come," Paul says was no principle of his. He would have nothing to do with it or with those who adopted and acted in accordance with it, "whose damnation is just." "Should we continue in sin that grace may abound" he asks in surprise? "God forbid." Shall we, Christ's followers, deliberately swear to support any government, however excellent, that is in rebellion against him or continue to support it, in order to bring it into subjection to him or ask others to do so? "God forbid." The gospel of Jesus does not encourage a sinful act or a sinful life. "How shall we that are dead to sin live any longer therein?"

When Peter and John were commanded "not to speak at all nor to teach in the name of Jesus," they replied, "whether it be right in the sight of God to hearken unto you more than unto God, judge ye." Loyalty to their God they regard as of paramount importance and no consideration, they believed, justified their doing anything that in the least compromised it. They little cared whether the ecclesiastical or civil authorities approved of their course. God did and that was enough. Their example is for our imitation. With us the first question, the one question that must always determine conduct, should be, if our hearts are right, will be, what does loyalty to our King require? "Is it right in the sight of God?" Satisfied that it is, we need not and should not worry as to anything else.

But why multiply passages or illustrations? The teaching of Scripture is explicit. It seems strange there should be any difference of opinion as to its meaning. The only fair inference that can be drawn from the word of God is this: Nothing, no threatened danger to us individually or collectively, or harm to the cause of truth, no great good to be accomplished or evil to be averted; *nothing* can justify a follower of the Lord Jesus Christ deviating in the least from the path

of duty as revealed. Christ's life is an illustration of perfect conformity to the divine law. He regarded any one, even though that one was a loved and trusted follower, and the motive prompting was good, as an agent of Satan who endeavored to tempt in the least from the path God had marked out. "Get thee behind me Satan," he said to Peter on one occasion; "Thou art an offence unto me, for thou savourest not the things that be of God but those that be of men," Christ was no Jesuit, nor should his followers be.

Now what according to Scripture is the duty of those who, accepting the royal claims of Jesus Christ, live under a government that is in rebellion against him, or rather what is our duty living under this government, which as we have seen, is in rebellion against him? May we exercise the right of suffrage? May we hold office? To do the former, if a foreign citizen, we must swear to support the constitution of the United States, i. e. the government as set up. So must every office-holder. To vote for another to hold office is to require him in case of election to swear such an oath, which is the same as to swear it ourselves. In the light of the teachings of God's word, may we place ourselves in such a position, may we sustain such a relation to this government? Is there any process of reasoning that can harmonize such conduct with the teachings of the Bible. Can any emergency arise which would justify our so doing? Swear to support a government that is in rebellion against our King? With our views of Christ's kingly office, only one answer can be given. The teachings of Scripture require us to stand aloof from this government, neither to vote nor hold office under it, until, it recognizes the authority and submits to the rule of the Lord Jesus Christ.

J. W. SPROULL.

TO THE SONS OF THE CHURCH.

BY DR. R. J. GEORGE.

It is an interesting period in a young man's life, when he stands at "the parting of the ways," deliberating and deciding upon the life work. At such a moment, the interest for immortal souls for two worlds may tremble in the balance. With this thought in mind, I am moved to address a few words to the young men of our church who are now in the "valley of decision," and to entreat them to consider the claims upon them of the office of the holy ministry.

First. Consider the superior excellence of the work itse'f. This is an age of opportunity. The paths of honor, of happiness and of usefulness lie open on every hand. Yet I do not hesitate to affirm, that to the young man to whom God has given the necessary endowments, the very highest, the noblest and the best is to be attained in the *gospel ministry*.

Speaking of this Dr. Sloane said: "That the work of the ministry has its own trials we are fully aware, and readily admit. Nevertheless, it keeps us all our life long in the green pastures, and

by the still waters, beneath the open sky, surrounded by the refreshing breath of heaven. It keeps us at the same time separated from much of the meanness and wickedness of the world, with which others are necessarily conversant, and which must bring pain and distress to a pious and sensitive mind. . . Here is an object worthy of an angel. Nay, did not the arch-angel himself, the Son of God, come down to this world to seek and to save that which was lost."

Few men had better opportunity to judge of the office of the ministry, as compared with other noble callings, than the late Bishop Brooks. In his lectures before the divinity school, of Yale College, he says: "There is no career that can compare with it for a moment, in the rich and satisfying relations into which it brings a man with his fellow-men, in the deep and intesting insight which it gives him into human nature, and in the chance for the best culture for his own character. Its delight never grows old; its interest never wanes; its stimulus is never exhausted. It is different to a man at each period of life, but if he is the minister he ought to be, there is no age, from the earliest years when he is his people's brother, to the late years when he is like a father to the children on whom he looks down from the pulpit, in which the ministry has not some fresh charm, and chance of usefulness, to offer to the man whose heart is in it. Let us never think of it in any other way than this. Let us rejoice with one another, that in a world where there are a great many good and happy things for man to do, *God has given us the best and the happiest, and made us preachers of his truth.*"

Dear young friends—As I write these words, I feel my eyes grow moist, as memory recalls the pure delights of pastoral life that were mine for more than a score of years. They were precious to me then, and now that I am removed from them, they are embalmed in my inmost soul. Yes, this is a true saying. "If a man desire the office of a bishop, he desireth a good work." I. Tim. 3: 1.

Second. Consider the claims upon you of a perishing world. Listen to the words of Paul as recorded in Rom. 1: 14. "I am a debtor," he says, "both to the Greeks and to the barbarians; both to the wise and to the unwise, so as much as in me is I am ready to preach the gospel." "A debtor" to whom? The ground of this indebtedness was not in what Jew or Gentile had done for him, but in what he had personally received from the Lord Jesus Christ. If a man has a sum of money deposited in the bank, and he issues his check to another for any portion of that sum, the bank then becomes a debtor, not to the one depositing the money, but to the holder of the check. Now God has made his church the depository of the "unsearchable riches of Christ," and has given to the perishing world a check upon his church for the *word of life*, and every saved man is a debtor to every unsaved man. Oh, the tremendous weight of this indebtedness! Under the sense of it Paul cries out: "Woe is me if I preach not the gospel."

Dr. Harris, in a prize essay on the sin of covetousness—and referring to the gospel as a system of benevolence opposed to selfishness, makes this powerful appeal: “It is the glory of the gospel that it was calculated and arranged on the principle of restoring to the world the lost spirit of benevolence. To realize this enterprise of boundless mercy, Jehovah resolved on presenting to mankind an unparalleled exhibition of grace; an exhibition which, if it failed to rekindle the extinguished love of man, should at least have the effect of converting his angels into seraphs; and his seraphs into flames of fire. The ocean of the divine love was stirred to its utmost depths. The entire Godhead was—if with profoundest reverence it may be said—*put into activity*. The three glorious subsistences in the divine essence, *moved towards our earth*. Every attribute and distinction of the divine nature was displayed. The Father, the Son, and the Holy Spirit, embarked their infinite treasures in the cause of human happiness: “God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life.” He could not give us more, and the vast propensions of his grace could not be satisfied by bestowing less. He would not leave it possible to be said that he could give us more. He resolved to pour out the whole treasury of heaven, to give us all at once. Herein is love; love defying all computation, the very mention of which should surcharge our hearts with gratitude, give us an idea of infinity, and replace our selfishness with a sentiment of generous and *diffusive* benevolence.”

Can we claim to be the children of such a father, while refusing to become his ambassadors to the perishing world? “We do not well; this day is a day of good tidings and we hold our peace.” (II. Kings 7: 9.) “How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation.” (Isa. 52: 7.)

Third. Consider the claims upon you of the church of Christ. There are no more sacred obligations known among men than those of a son to his mother. The heart is hard indeed and lost to virtue that makes no response in gratitude and devotion to the unselfish, self-sacrificing love of a true mother. Now the church is “*the mother of us all*.” Oh, child of the church, what do you owe to her; nay rather what do you not owe? She gave you Christian parentage, threw around your early years the sweet influence of family religion; led you in the way of the ordinances, brought heaven into your life by holy Sabbaths, and by her holy sacraments bound you in the bundle of life with Christ. Take out of your life all that the church of Christ has brought into it and what will you have left?

Now the church needs your service. Her congregations are disintegrating for want of pastoral care. Her missionary efforts are hindered for want of laborers. Her testimony for her glorious

King is pleading for voices to proclaim it. I cannot think her noble sons will refuse to respond to her call for help. If they do they will cease to be noble.

Finally. I entreat you to consider the claims upon you of the Lord Jesus Christ. How much owest thou to my Lord? You are a Christian, as such you have surrendered yourself wholly to the Lord. You have said, "The life I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me."

The answer to one question must settle for you your life work. It is this,—Lord what wilt thou have me to do? To assist you in reaching the answer to this question, I submit to you the following proposition and ask for it your thoughtful, conscientious and prayerful consideration. It is this—*In view of the supreme importance of the office of the ministry, and of the present crying need for ministers; no one who has surrendered his life to Christ has the right to consider any other life work as open to him, until he has first considered and decided, on some reasonable and sufficient ground, that he is not called to the office of the holy ministry.* I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. (Rom. 12:1.)

EXEGESIS AND APPLICATION OF I. COR. 16: 2.*

BY REV. ISAIAH FARIS.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." I. Cor. 16: 2.

From the beginning there had been, for various reasons, many Christians in Jerusalem dependent on the charity of their brethren. Paul was exhorted by the leaders of the church at Jerusalem, and was himself forward (Gal. 2:10,) to relieve this distress. It was his purpose to make throughout the regions of Galatia, Macedonia and Achaia, (I. Cor. 16:1, Rom. 15:26,) if not universally, a general “collection” (*logia* verse 1,) that the Gentiles who had been spiritually profited by the gospel originally sent from Jerusalem might make some return to “the saints” there for the benefit received. (Rom. 15:27.) This general collection was to be made up of many individual “gatherings,” (*logiai* in the latter part of the verse.) In the text the Apostle suggests a plan for carrying out the purpose in view.

As “to everything there is a season and a time for every purpose under heaven,” he names as the most suitable time for this purpose “the first day of the week,” the day mentioned by each of the four Evangelists as that of Christ’s resurrection, and which for that reason was, at least as early as the days of the Apostle John, known as “the Lord’s day,” (*Kuriake hemera*, Rev. 1:10.) That this ex-

* Written by direction, and published at request of Iowa Presbytery.

pression refers to the day of the week and not (as seventh-day advocates are anxious to show,) to something else, is evident not only for its frequent use in that sense in the early Greek fathers, (examples of which are found in all discussions of the change of the Sabbath,) but from the fact that the same word has been uninterruptedly continued in that use down to the present day in Greece. I have in my possession specimen copies of two papers published in Athens, one of which describes itself as "a daily journal," but the other specifies that it "is published on every (day) except the Lord's (days)," [*plen ton Kuriakon.*]

The same adjective is used to define the Lord's supper. (I. Cor. 11: 20 *Kuriakon.*) From Acts 20: 7, "And upon the first day of the week when the disciples came together to break bread," it is evident that the Lord's day was regarded as a peculiarly fit time to celebrate the Lord's supper. So our text implies that there was a peculiar propriety in making provision on the Lord's day for the supply of "the saints," or the Lord's people, for in the New Testament the word "saints" means believers in the Lord Jesus. I believe that no other probable reason can be suggested for naming this day except that it was set apart for the observance of distinctly Christian worship. The authority by which, and the exact date at which it was so set apart, it does not seem to be a part of the work assigned to me to determine.

It does not appear to have been the Apostle's intention to have the collection taken up on a single Lord's day, but that the matter should be attended to each week, on the recurrence of that day; for the preposition (*kata* with the accusative) seems to be used here, as it is frequently, distributively; so that the meaning is, "on each first day of the week."

In the next place, it will be noticed that the Apostle's plan applied to each individual—"let every one of you." None were excepted, unless there were any who had not been "prospered," and therefore had nothing to give.

I now come to a question in which there has not been among commentators, and perhaps may not be among ourselves, unanimity: namely, where the money for this general collection was to be "laid by in store," whether at home by each individual, or in the public treasury of the church.

Not only the English version "let every one of you lay by him in store," but also the Greek, "*par heauto*" seems to favor the former. Nor does the last clause of the verse, "that there be no gatherings when I come," necessarily conflict with this view; for Paul may there oppose "gatherings," (the plural *logiai*,) that is *individual savings* to the general collection, (*logia*) as much as to say —let every man be ready with his savings laid by every Lord's day, and when I come it will only be necessary to put all the gatherings into the common fund.

Whatever may have been Paul's intention, it is evident that when

he wrote his second epistle to the same people, he still appealed to them as individuals, as if they had not yet taken up this general collection. II. Cor. 8:11-12, "Now therefore perform the doing of it, that as there was a readiness to will, so there may be a performance also out of that which ye have; for if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." II. Cor. 9:3-7, "Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf, that as I said, ye may be ready; lest haply if they of Macedonia come with me and find you unprepared, we (that we say not ye,) should be ashamed in this same confident boasting. Therefore I thought it necessary to exhort the brethren that they would go before unto you and make up beforehand your bounty, whereof ye had notice before, that the same might be ready as a matter of bounty, and not as of covetousness. But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver."

It is therefore evident that what they had signified their willingness to do (probably before even the first epistle was written, II. Cor. 9:2, "Achaia was ready a year ago,") had not yet been done, at least fully; and that he was apprehensive lest what had been laid up might be used for other purposes. Now if the collection had been taken up each Sabbath and put into the common treasury, there could have been no occasion to send the brethren "to make up beforehand their bounty," nor would there be any need to urge that it should be "ready as a matter of bounty, and not as of covetousness."

Another question of equal importance, and perhaps no less difficulty, remains: according to what rule was every man to contribute? This is indicated by the clause translated in the common version "as God hath prospered him," and in the revised version "as he may prosper." The word "God" is not in the original. The connection implies that prosperity is regarded as a divine blessing; but our common version is in this instance rather a paraphrase than a translation. But the expression "*thesaurizōn hoti an euodatāi*" would seem to mean "treasuring up whatsoever he may be prospered in," and so to require the reserving of the whole of a man's worldly gains for the purpose intended. The Greek will, however, bear the interpretation given in our translation, namely that it was some part of a man's gains, proportioned to the measure of his success. And that this was the Apostle's meaning is clear from the additional direction about the same matter in II. Cor. 8:11. "Now, therefore, perform the doing of it, that as there was a readiness to will so there may be a performance also out of that which ye have." The Apostle did not mean that the Corinthians should give all they had but a contribution "out of it." It seems to be implied

in these directions that such as had no measure of prosperity or success in business, were not expected to contribute anything; and this is more distinctly stated in II. Cor. 8:12, "For if there be first a willing mind, it is accepted according to that a man hath and not according to that he hath not." Hence we may learn that an offering to be acceptable to God must be of *what we have* or of what is really *our own to give*. The Lord who has said "I hate robbery for burnt offering," will not be pleased with contributions of that which justice would require us to pay to our creditors. Neither will that which we may honestly offer be acceptable unless *freely* given. This latter principle is still further insisted on in II. Cor. 9:7, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver." Now some one may say, this makes everything plain, those who have nothing are to give nothing, and those who *have* are to give just as they feel like it. But there is this difficulty in that "plain" interpretation, it seems to put on an equality before God, the man who having treasured up according as he was prospered, regards it "as a matter of bounty" and the one who treasures up, as a mere matter of "covetousness." If the *feeling* of the contributor is itself the guide as to the amount to be contributed, and there is no divine direction to govern the feeling, then the man who gives freely because he feels like it has followed the rule and has the divine approval, and the man who gives little or nothing, because he feels like it, has (according to this theory) followed the rule as closely as the other, and must have the same approval. So the interpretation which seems plain has its difficulty after all. Perhaps the true interpretation will be reached by remembering that the Corinthians were familiar with the Old Testament Scriptures, as is apparent from the line of argument followed in I. Cor. 10:1-11; and that consequently they knew that the patriarchs before the giving of the Mosaic law (at least Abraham and Jacob) were led by their pious feelings (possibly guided by some divine revelation) to set apart the *tenth* of what the Lord had given them as the proportion of their prosperity to be devoted to his special service; and that when the Lord himself gave a definite revelation by Moses he claimed this proportion as his by law. Yet there does not seem to have been, at any time any provision for enforcing this law; but it was left as a voluntary matter, for as God loveth a cheerful giver, he would not compel any to give for religious purposes who could not give cheerfully. But this did not prevent his declaring his displeasure and denouncing his curse against those whose feelings were not controlled and guided by what he had revealed as his will in this matter. The people of God were never limited to this amount, but were at liberty to give more than the tenth, if they saw fit; but this was the minimum. It seems fair then to interpret all the directions given to the Corinthians with this underlying principle in our mind, that God has indicated

collegiate studies in Belfast, where he seldom failed to secure annually some of the honors of his class. The winter of 1839-40 he spent at the Edinburgh University, where he was greatly roused and stimulated by the lectures of Dr. Chalmers. Three autumn sessions he studied theology in Paisley, under the much-loved and venerated Dr. A. Symington. On the 11th of May, 1841, Robert Nevin, little more than 23 years of age, was licensed by the Northern Presbytery to preach the Gospel and on the following Sabbath he took Dr. Stavely's place at Dervock, preaching from II. Cor. 5:20—"Now then we are ambassadors for Christ." What a contrast there was between the tall, somewhat austere-looking Doctor, and his fair, slight, young pupil substitute for the time, who had sat ere-while so reverently and devoutly at his feet!

His first appearance in Londonderry, was on the 15th of August, 1841, when he preached, forenoon and afternoon, from I. John 3:1. The congregation had been without a stated supply since the retirement of the Rev. G. T. Ewing in 1837, and it was now torn by internal dissension. The Eastern Presbytery having seceded from the Synod, a minority of the Derry congregation sympathized with the separatists, and formed a new congregation. Having among them the only surviving trustee of the congregation's property, the attempt was made, at law, to wrest this from the majority. Mr. Nevin was as unlike a man of strife, fitted for such an emergency, as it is possible to conceive; and the immediate prospect of a legal conflict, with its uncertainties, vexations and expenses, must have been revolting to his gentle spirit. But this state of matters served to bring out at once the latent courage and capacity of the man. The wisdom and boldness he manifested in council, in addition to his other qualities, commended him so much to the acceptance of the people that they determined immediately to present him with a call. In answer to a petition to presbytery, on the 3rd of November, the Rev. A. Britton was appointed to moderate in a call on December 10th. This unanimous call—the only objector being Mr. John Munn, the trustee who was trying to wrest the property from them—was presented to Mr. Nevin at a meeting in Strabane on the 23rd of the same month, and was at once accepted. His pieces of trial were delivered before the presbytery on the 11th of January, 1842, and his ordination took place on the 1st day of February thereafter. Mr. Nevin and ten members of the congregation filed a bill, in chancery, in defense of their property, in the following June, and in July the Synod unanimously "engaged to use their influence with their congregations, that the rights of the Derry congregation be defended, as our own rights against the hostile proceedings that had been taken." When costs had been incurred on either side, amounting to about the value of the property, the suit was terminated by mutual consent, the congregation retaining the property.

The house of worship, which was a most inartistic and unattractive

building, erected in 1811 in a gloomy court called Wapping Lane, off Fountain street, had, arising from an insufficient foundation, fallen into a bad and even dangerous condition, and it was not thought proper to spend more money upon it. In 1856 an admirable site was secured at the corner of Clarendon street and Queen street, on which has been erected the present handsome church, with a commodious schoolroom and manse. On the first Sabbath in January, 1858, the church was opened for public worship. The whole burden of superintending the work, and of raising the large amount necessary to its completion—about £2,000—lay exclusively on Mr. Nevin; and while the congregation and the city of Derry responded nobly to his appeals, he had to traverse the entire church in these countries and spend nearly six months in the United States before the burden could be discharged. While in America he travelled, on this mission, 3,291 miles. The whole pile of church buildings stands as an enduring monument to the fine taste, the dauntless energy, and the indefatigable exertions of the Rev. Robert Nevin.

I have never known any man so exact and methodical in all his habits. He has left two note books—the one chronological, the other topical—in which he kept a double record of all his public ministrations. They were planned and ruled by himself from the first in a way that served him to the last without the slightest alteration. In the first he has noted every day on which he conducted or took part in public worship, from his first sermon in Dervock, May 16, 1841, till the last, in which he officiated, with much pain and difficulty, in Londonderry, October 2, 1892. With the subjects of discourse he registers also all baptisms, and sometimes deaths. In the second he has left a record of every discourse he prepared, with the different times and places in which each was delivered. From this we learn that he had three sermons written out before the one which he first delivered. His last is numbered 1,883. On an average he must have given each discourse at least six times, so that he preached no fewer than 11,298 sermons, besides lecturing through the principal books of the Old Testament and the New. We know from his recently published “Studies in Prophecy” with what careful scrutiny of the originals and of the several versions and leading commentaries these lectures and discourses were prepared. Far from being an easy-going preacher, harping upon familiar and popular topics, he grappled with the profoundest mysteries, and often singled out the most difficult and perplexing passages, bracing himself to the task of making them clear and restful to the common intelligence. Under his skillful handling, “out of the eater came forth meat, and out of the strong came forth sweetness.” Indeed, the very last literary work that absorbed his attention in his dying chamber was putting in order for publication a series of exegetical articles on “Misunderstood Passages of Scripture.” He had expended much pains on

these papers, and hoped they might prove of permanent use to younger students of the Bible. We trust that this valuable collection may soon be given to the church and to the public.

Notwithstanding his modest and retiring disposition, Mr. Nevin was no sooner a member of the church courts than he was drawn to the front by his sound judgment, his ready wit, and the unselfish interest he displayed in all public affairs. Immediately on the demise of the Rev. A. Britton, on the 31st May, 1846, he was appointed to succeed him as clerk of presbytery; and he continued to discharge the duties of that office with unfaltering efficiency and unsurpassed neatness and accuracy until the near approach of death compelled him to desist. In 1864 he entered on his duties as clerk of Synod, and never were more uniform diligence, correctness and urbanity brought to the service of such an office, and never were the records of any court written out in a more evenly, legible, stainless and beautiful style. It was in January, 1868, that Mr. Nevin undertook the arduous and unprofitable task of editing and issuing the *Covenanter*, and for twenty-three years he bore the irksome yoke almost without a murmur. In his opening address he said: "The former editor kept it up with admirable ability, zeal and earnestness for not less than thirty-five years. The amount of time and toil thus gratuitously expended few people even think of, and no one can properly estimate. The church owes a debt of gratitude to Dr. Houston which can never, on her part, be adequately repaid." The same may be said, with equal reason, of the editorial labors of Dr. Nevin. Many of his articles have deserved, and some of them have obtained, an abiding place in the classic literature of the church. None of the controversies that arose during that period affecting the doctrines or position of the church failed to receive a searching and masterly treatment at his hands. The only fault to be found with the *Covenanter* under his editorship was that occasionally it was overmuch loaded with weighty and controversial materials.

The *Londonderry Standard*, on the day after his death, wrote truly of him: "His ideal was a high one, and he knew no weariness in the service of the Master whom he loved. By both pen and tongue he expounded and defended the truth; keen in controversy, but gentle and childlike in private life." No wonder he was both loved and respected by all who knew him!

It was in the arena of public controversy that the salient and counterbalancing properties of the man came into fullest light and most harmonious action. No one could be less ready to provoke a conflict or to take offence. But when the clarion call of battle sounded in his ears, then, instantly, his neck became clothed with thunder, and like the war-horse described in the book of Job— "As oft as the trumpet soundeth he saith, Aha! And he smelleth the battle afar off: the thunder of the captains and the shouting." Yet never, even in his severest moods, would he permit personal

pique or passion to obtrude, or forget the claims of justice, of fair, honorable dealing and true Christian courtesy. His method will be best portrayed in his own words, taken from the preface to ANESIOMASTIX, one of his earliest and ablest productions. "To some, the severity of our critique and the tone of sarcasm may not be altogether pleasing. There are some things for which ridicule is the proper and most effectual mode of treatment. For the severity we have no apology to offer. We put in a plea of complete justification. When we must strike, in a case of this kind, we hold it to be the best policy, and no bad Christianity, to strike hard and home, as much so as justice warrants. We would render the antagonist incapable of renewing the onset."

[TO BE CONTINUED.]

EDITORIAL.

THE Committee on Testimony Bearing have published and scattered abroad a large number of the following tracts: Christ Jesus Lord of Nations; Reasons for not Voting; Is the Constitution of the United States Christian; Christ; On Psalmody. There is no doubt but that as the result of the dissemination of such literature the attention of many will be directed to the great principles for which we as a church contend, who otherwise would have remained entirely ignorant of them. A general distribution of some of these tracts in our own congregations would be productive of good.

PITTSBURGH Presbytery at its late meeting appointed a committee to prepare and report a plan "for rendering needed assistance to weak congregations." There is no part of the church work that demands more careful consideration than this. Unless something is done and done at once a number of our small congregations will become disorganized. Other presbyteries should take similar action. As the result it is possible some plan may be devised which will not only strengthen the smaller congregations but result in the organization of new stations and their systematic cultivation. The committee appointed by Pittsburgh Presbytery, will meet in Parnassus, on the 23d of May, and will be glad to receive suggestions.

AT a meeting of the Executive Committee of the National Reform Association, held in Pittsburgh, on the 19th of April, a committee was appointed to make an appeal to the friends of the movement throughout the country for financial aid to meet pressing obligations and carry on its work.

There is at present an indebtedness of about \$2,000 "mainly due the faithful laborers who have ably and on small salaries, presented the claims of the cause to the people." It is the intention to push the work with renewed vigor. There never was a time in the history of the country when there was such a necessity for the presentation of

the Christian principles of government or when there was such a willingness to hear them discussed. Before, however, any advance movement can be made, the present indebtedness must be lifted. That this be done, all that is needed is a hearty and united effort on the part of the friends of national reform. Collections and contributions should be sent to the Treasurer, Rev. D. McAllister, D. D., 13 Union avenue, Allegheny, Pa.

THERE was an accession of nine at the late communion in Kansas City. At the close of the services on Monday evening, an earnest and enthusiastic meeting of the congregation was held, at which a resolution was unanimously passed to proceed at once to procure a lot for church purposes and erect a building. A subscription paper was passed around and signed by all present. A committee was appointed to secure a location. The members hope that ere long their efforts will be successful, and they will have a church home in which to worship. The congregation numbers now sixty-one. Mr. Glasgow has the hearty support of all the members. His labors during the past year have been blessed.

J. W. S.

THE notice of Rev. Dr. Nevin is part of what appeared in the *Covenanter*, (Ireland), for April.

SECRET SOCIETIES IN CHURCH AND STATE, pages 40; Romanism : the Evil and its Remedy, pages 64, are two pamphlets, both by Rev. James M. Foster, lately issued. The former may be had from the secretary of the New England Christian Association, 218 Columbus avenue, Boston ; the latter from the American Citizen Co., 7 Bromfield street, Boston. They are outspoken addresses on the two great evils, Secrecy and Romanism, and deal boldly with them, with an array of data and incidents gathered from many sources. They contain the distinct testimony of our church on the matters in controversy, and also as to communion and worship. The address of the author is No. 56 Pinckney street, Boston, Mass.

THE death of Rev. William Graham, pastor of the First church, Boston, Mass., was noted briefly on the cover of our April number. His death was sudden. He had not been well during the winter, but was gaining. He left the house on the evening of March 15th to attend a temperance meeting, and was in good spirits. He had risen to speak, and had uttered a sentence to the effect that he had come after a period of sickness, to show which side he was on, when his voice ceased, he fell to the floor, and life was extinct.

Rev. William Graham was born near Ballibay, Ireland, July 7, 1826, being a son of John and Dorothy (Martin) Graham. He came to this country December 1, 1847, and was for a number of years in business with his brothers. They were members of the Second New York congregation, under the pastoral care of Rev. Dr. Andrew

Stevenson. He turned his attention to the ministry, and with resolution pursued his studies, graduating in 1859 from the University of the City of New York. Dr. Stevenson taught him theology. He was licensed November 1, 1859, and ordained and installed pastor in Boston, July 11, 1860.

The congregation grew under his ministry. A great work was undertaken in building an eligibly situated, capacious church. Few men could have done what he did in connection with this. He travelled widely at home and abroad in raising money for the building, making a personal canvass of congregations. He felt the importance of the church home for the people coming from the Provinces, and the British Isles into that seaport. We trust that the First Boston, the monument of his labors, may soon have a pastor to bear up the burden, and to carry on the work he had in charge in the New England metropolis.

REV. DR. H. H. GEORGE occupied the pulpit of the East End Reformed Presbyterian Church, May 14, 1893. The evidence for the plaintiff in the chancery suit for this property closed April 20th. Soon a proposition was considered from the defence to yield their case. The master in chancery, George P. Graver, Esq., drew up the decree and it was confirmed by the court, Judge J. F. Slagle on the bench. On account of its importance, we give the master's report in full. Thus is ended a suit to prevent which, if possible, Drs. McAllister and Willson visited the Monongahela Presbytery, June 30, 1891, when the chairman of the committee which passed upon the application of the seceding Covenanters of our East End church so far forgot himself as to say, replying to one of the Covenanter commissioners : "Why is he here ? I very much suspect there is some irregularity in this charter which he is afraid of, and he has come here to throw obstructions in the way. I object to any one using this ecclesiastical court as a place in which to accomplish any personal ends." Time has wiped out this aspersion of motives in this case, as it will other matters in which this church has suffered reproach :

In pursuance of my appointment as master in this cause, the parties, by their counsel, appeared before me from time to time. Upon conclusion of the plaintiff's testimony the defendants announced that they would present no testimony.

I find the following facts to be established by the pleadings and evidence :

First—The congregation known as the East End Reformed Presbyterian congregation was originally organized as an unincorporated association, for the purpose of worshipping God according to the faith, doctrine, laws and usages of the Reformed Presbyterian Church of North America ; that the property upon which the church edifice is erected, described in the bill, was secured by such unincorporated association, and that \$4,250 was subscribed by its members to be applied to the payment thereof and the erection of the church edifice.

Second—That a charter was sought for the purpose only of enabling a corporate body to take the title and to execute the purchase-money bonds and mortgages.

Third—That the chartered organization was composed of all the members of the unincorporated association, whether subscribers to the charter or not, and all persons subsequently admitted into communion and fellowship in the ecclesiastical organization, by that fact became members of the incorporated body. The

language of the charter, the practice pursued in indiscriminate notices of corporate meetings, from the pulpit, down to a period subsequent to the disputes which have arisen in the congregation, all support this finding.

Fourth—That all defendants are chargeable with the knowledge of the facts embraced in the foregoing finding.

Fifth—That about the 11th of December, 1890, the Rev. O. B. Milligan, pastor in charge of the East End Reformed Presbyterian congregation, was suspended from the exercise of his ministerial office by the Pittsburgh Presbytery of the Reformed Presbyterian Church of North America, and that he subsequently appealed from the decree of suspension aforesaid to the Synod of the Reformed Presbyterian Church in North America, whereupon hearing had, the appeal was dismissed. That these proceedings were in accordance with the laws and usages of the Reformed Presbyterian Church in North America, and said decree of suspension has not been subsequently changed, altered or annulled; and that he has ever since been disqualified to act in such ministerial capacity; that subsequently he and the other defendants and others aiding and abetting them withdrew from membership in the Reformed Presbyterian Church of North America and connected themselves with the United Presbyterian Church of North America and formed a congregation known as the Highland Avenue United Presbyterian church, of which the said Rev. O. B. Milligan is pastor and the other defendants are members; and that these defendants have ever since permitted the said Highland Avenue United Presbyterian church to have full possession of the said church premises and edifice for the purpose of worship with the United Presbyterian Church, a distinct and separate ecclesiastical organization. They disqualified themselves from the date of such separation from any further connection with or membership in the chartered body known as "the East End Reformed congregation," the purpose of which is distinctly stated to be for worship of Almighty God according to the faith, doctrine, laws and usages of the Reformed Presbyterian Church of North America.

Sixth—That the by-laws purporting to be adopted by the corporation on the 10th day of February, 1891, are in conflict with the charter of the said corporation and are void, so far as they purport to discriminate between communicants and those who were subscribers to the charter, or to provide for membership by election.

Seventh—That the said corporation at the time of the filing of the bill in this case, represented only by James C. Shorts, chairman; John C. Calderwood, secretary; and William Blair, trustee, and that in the circumstances of the case, they were empowered to authorize this bill to be filed in the name of the East End Reformed Presbyterian congregation; and that it is not competent for the defendants or any of them to question their authority, the defendants having voluntarily abandoned all connection with the East End Reformed Presbyterian congregation as an ecclesiastical body and connected themselves with the Highland Avenue United Presbyterian church.

Eighth—That the lease made by the defendants in the name of the East End Reformed Presbyterian congregation to the Highland Avenue United Presbyterian church is void and should be delivered up to be cancelled.

Ninth—That it is admitted that the defendants are not using the church premises described in the bill for the purposes named in the charter, but for the purposes and uses of the Highland Avenue United Presbyterian congregation; that they have excluded the East End Reformed Presbyterian congregation as an ecclesiastical body from the use and occupancy of the said premises, and have refused access thereto to the Rev. H. H. George, D. D., the regularly constituted supply to the pulpit of said edifice, to fulfill the duties of his employment; that the defendants have possession of the keys of the church, the books, documents and other papers of the said corporation which they have refused to deliver to the plaintiff, all of which acts and doings are contrary to equity.

And that the plaintiffs are entitled to relief.

It appears from the evidence that John C. Calderwood has been chosen by the plaintiffs to receive possession of the church property, and the keys, books, seal and other papers and documents of the said corporation.

In the circumstances of the case the master thinks the costs should be borne by the plaintiffs, and that defendants should be relieved from any expenses by way of use and occupancy of the church premises or otherwise which might in

[June,

any event be chargeable upon them in or through these proceedings. The master has it in his mind that the defendants and those who are in sympathy with them have contributed largely of their individual means while members of the East End Reformed Presbyterian congregation to the purchase of the church property and the erection of the church edifice thereon.

And he respectfully submits the following form of decree :

And now — this cause came on to be heard on bill, answer, replication and the report of the master. And it appearing that the defendants through their counsel have waived exceptions to the said report. It is therefore ordered, adjudged and decreed,

First—That the defendants, their attorneys, agents and abettors forthwith surrender peaceable possession of the church premises described in the said bill to the plaintiffs, or to their representative duly chosen, John C. Calderwood, and deliver up to said representative the keys of the church building.

Second—That the defendants, their attorneys, agents, aiders and abettors are hereby enjoined from interfering with, hindering, molesting or delaying the Rev. H. H. George, D. D., the supply appointed by the Pittsburgh Presbytery of the Reformed Presbyterian Church of North America, or any other properly authorized and qualified minister from occupancy of said premises for the purpose of conducting worship of God, according to the faith, doctrine, laws and usages of the Reformed Presbyterian Church of North America.

Third—That the said defendants shall deliver or cause to be delivered to the said James C. Shorts, chairman, John C. Calderwood, secretary, and William Blair, trustee, as officers of the said East End Reformed Presbyterian congregation, all the books, seals, documents, papers, etc., now in their possession, and do all acts and things as will restore to them full control of the said corporation known as the East End Reformed Presbyterian congregation ; and the said defendants, their aiders and abettors are hereby perpetually enjoined from exercising any office or membership in said East End Reformed Presbyterian congregation, which they now claim to have and exercise.

Fourth—That the lease purported to be made by the East End Reformed Presbyterian congregation to the Highland Avenue United Presbyterian congregation for ten years from January 1, 1893, is hereby declared to be void, and the defendants are ordered and directed to have the same delivered up to be cancelled.

Fifth—That the costs of this proceeding be paid by the plaintiffs.

Sixth—That the master's fees be fixed at \$250.

The foregoing report bears the following indorsements :

And now, to-wit, May 4, 1892, the defendants' counsel, A. M. Brown, hereby waives notice of the within report and gives notice that he will file no exceptions to said report, nor to its confirmation, nor to the entry of said decree ; and agrees that the master's fees shall be fixed at \$250.

A. M. BROWN, *Solicitor for Defendants.*

We, counsel for plaintiff, assent to the fixing of the master's fees at \$250.

JOHN P. HUNTER,

S. SCHOYEA, JR., *Plaintiffs' Attorneys.*

W.

J T E M S.

OUR little congregation here is in the midst of rich blessings through the grace of our divine Redeemer. A. DODDS.

La Junta, Col.

WE are expecting Mr. and Mrs. McKee home about the last of this month. He is considered entirely cured now. Rev. J. A. Thompson, of College Springs, has been preaching for us this winter. Rev. J. R. W. Stevenson preached for us yesterday, but was not able to finish his sermon in the afternoon. He is very weak, yet he expects to go to Superior, Nebraska, to-morrow.

Clarinda, Iowa, April 10, 1893.

ALEX. McKEOWN.

OUR Sabbath School is flourishing. We numbered seventy-two last Sabbath, more than double that of six months ago. There are some ninety names on the roll. Cannot something be done at once for our church building? We are in danger of losing it. To remove from it would be disastrous to our work. P. J. McDONALD.

THE property of the First church, Harlem, New York, has been sold to a Baptist society for \$45,000. It was mortgaged in all for \$20,000, the debt upon it having been increased to raise funds to settle up with the last pastor, Rev. J. C. K. Milligan, who finally went into the United Presbyterian Church after agitating the church for several years.

THE attorney for the Allegheny congregation applied for a new trial when the verdict was given by the jury for the plaintiff, Rev. J. R. J. Milligan, last winter. The new trial was finally refused and the congregation settled the judgment on the 22d of March. The burden of their enforced payment was increased by items of costs, of witness fees by several of plaintiff's witnesses, mostly former members of the Allegheny congregation.

Rev. James Patton was installed pastor of Evans, (Col.,) congregation on April 10th, and not on March 21st as noted on the cover of the May number.

REV. M. A. GAULT has accepted the call of the Bloomington, (Ind.,) congregation.

ECCLESIASTICAL.

SOCIETIES OF CENTRAL ALLEGHENY REFORMED PRESBYTERIAN CONGREGATION.

OFFICERS AND REPORTS FOR 1892 :

LADIES' MISSIONARY SOCIETY.—President, Mrs. Dr. Allen; vice-president, Mrs. John Aikin; secretary, Miss S. M. Stewart; corresponding secretary, Mrs. H. G. Hamor; treasurer, Mrs. R. A. Black; managers, Mrs. J. G. Campbell, Mrs. R. H. Evans, Miss T. Gordon, and Mrs. Kenwell.

REPORT OF MRS. J. W. SPROULL, TREASURER :

Total receipts,	\$ 249 08
Expenditures.	
Thank offering,.....	\$48 00
Ceylon University,.....	16 00
Indian Mission,.....	75 00
Spring Garden Mission,.....	25 00
Foreign Mission,.....	50 00
Angelina Society,.....	5 00
Miscellaneous,.....	16 75
	—————
	\$ 235 75
On hand,.....	\$ 18 28

YOUNG PEOPLES' BAND.—President, Mrs. J. W. Sproull; vice-president, Miss M. W. Caskey; secretary, Miss B. M. Hazlett; corresponding secretary, Dr. Russell; treasurer, T. S. Trumbull; managers, Messrs. McIsaac, McFarland and Logan, and the Misses E. Crombie, E. Anderson and C. Hamor.

REPORT OF T. S. TRUMBULL, TREASURER:

Receipts,	\$ 78 13
Expenditures—Support of Missionary in Syria,	71 03
On hand,	\$ 7 10

CHILDRENS' BAND.—President, Bessie Adams; vice-president, Gertrude Sproull; secretary, Bertha McCormick; treasurer, Myrtle Evans; managers, Stella Campbell, Katie Gunn, Daisy Allen, Florence Kenwill, Lois Evans.

REPORT OF GERTRUDE SPROULL, TREASURER:

Total receipts,	\$ 16 78
Expenditures.	
Missions,	\$ 5 00
Benevolence,	7 65
	— \$ 12 65

On hand, \$ 4 13

CHRISTIAN ENDEAVOR.—President, Dr. Russell; vice-president, Miss Deary; secretary, Miss Lena Trumbull; corresponding secretary, James Black; treasurer, Mrs. M. A. Martin.

REPORT OF L. M. S., NEW CONCORD (O.) CONGREGATION.

Our society has passed the twenty-ninth year of its existence. Many changes have taken place in that period of time: some passing from our midst, others coming in to fill up the ranks. This year we have had an increase of nine, making a total of thirty-six members. Have held twelve regular meetings, and we trust that good has resulted both to ourselves and others.

Treasurer's report for 1892, as follows: Received from former treasurer, \$4.95; from fees, \$31.90; donations in money, \$7.71; clothing, \$10.00; carpet rags, \$2.10; social, \$5.35; initiation fees, 90 cents; total collected, \$63.91. Disbursements—For treasurer's book, 40 cents; special school in Syria, \$15.00: Psalm-books for Southern Mission, \$3.00; expenses on rag carpet, \$6.54; clothing for Southern Mission, \$21.15; expressage on box, \$4.80; money order, 24 cents; box for Southern Mission, valued at \$42.19, including carpet valued at \$10.00.

LENA M. SPEER, *Rec. Sec'y*

SADIE SPEER, *Treasurer, pro tem.*

THE Pittsburgh Presbyterial Ladies' Missionary Society met in the Allegheny church, April 27th, when the programme published on the cover of our April number was carried out. The attendance was large, and the exercises full of interest. Miss Joseph and Miss Dodds, returned missionaries, were present. Miss Dodds left Latakiyah March 22d, and reached Beaver Falls April 22d.

IOWA PRESBYTERY held its spring meeting in Morning Sun, April 11 and 12, 1893. Rev. William Littlejohn accepted the call to North Cedar. Round Prairie was formally declared disorganized.

PITTSBURGH PRESBYTERY met in the Eight street church, Pittsburgh, Tuesday, April 11, 1893, at 2 p. m. S. G. Conner, moderator, R. C. Wylie, clerk, and J. R. Latimer, assistant clerk, were re-elected. Calls were laid on the table from Beaver Falls, on Rev. W. J. Coleman; from Geneva, on Rev. D. McAllister; from Baltimore and Parnassus on J. S. Duncan, licentiate; from McKeesport and New Castle on J. S. Martin, licentiate; from Sterling, Kan., on Rev. T. J. Allen. Presbytery refused to present the calls from Beaver Falls and Geneva congregations. Mr. Duncan accepted the call from Parnassus, and presbytery will meet in the Parnassus church Tuesday, May 23d, to ordain and install Mr. Duncan.* Mr. Martin asked time to consider the calls from McKeesport and New Castle. Mr. Allen was not present and sent no word as to his intention concerning the call from Sterling. Mr. H. G. Foster, student of theology, read a historical essay on the Church of Scotland from 1688 to 1743, and delivered a lecture on Matthew 5: 21-24. Mr. George A. Edgar read a historical essay on Calvin and the Reformation, and delivered a lecture on Hebrews 1: 1-4. These pieces were all sustained as trials for licensure, and H. G. Foster and G. A. Edgar were licensed to preach the gospel of the Lord Jesus Christ. Presbytery gave instruction to the committee on supplies to take steps for the encouragement and aid of vacant congregations and mission stations. Mr. John T. Morton was elected treasurer to fill the place made vacant by the death of J. R. McKee. The committee on finance reported the following on the death of Mr. McKee which was adopted :

WHEREAS, God in his holy yet mysterious providence has called from his labors in the church militant to his reward, as we believe, in the church triumphant, and

WHEREAS, By his death our presbytery loses not only a member and brother beloved, but one who had for many years very faithfully and with admirable efficiency and self-denial served this presbytery as its treasurer; therefore,

Resolved, 1st. That this presbytery wishes to place on record its high appreciation of our former treasurer, J. R. McKee, as a brother beloved in Christ, and as a careful, prompt and peculiarly efficient treasurer.

Resolved, 2d. That we, with the whole church, feel and mourn our great loss in the early death of our dear brother J. R. McKee, and that our sincere sympathies are extended to his bereaved wife, children and friends."

The next regular meeting will be held in New Galilee the second Tuesday of October, at 10 A. M. R. C. WYLIE, Clerk.

* Train at 8:40 A. M.

BIBLE LESSONS.**SECOND QUARTER, 1893.****LESSON X.—June 4.****REVERENCE AND FIDELITY.—Eccles. 5: 1-12.**

1. Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil.
2. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few.
3. For a dream cometh through the multitude of business: and a fool's voice is known by multitude of words.
4. When thou vowest a vow unto God, defer not to pay it: for he hath no pleasure in fools: pay that which thou hast vowed.
5. Better is it that thou should not vow, than thou shouldest vow and not pay.
6. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands?
7. For in the multitude of dreams and many words there are also divers vanities: but fear thou God.
8. If thou seest the oppression of the poor, and violent preventing of judgment and justice in a province, marvel not at the matter: for he that is higher than the highest regardeth; and there be higher than they.
9. Moreover the profit of the earth is for all: the king himself is served by the field.
10. He that loveth silver shall not be satisfied with silver: this is also vanity.
11. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes?
12. The sleep of a labouring man is sweet, whether he eat little or much; but the abundance of the rich will not suffer him to sleep.

The Golden is: *Not slothful in business; fervent in spirit; serving the Lord.*—Rom. 12: 11.

The book of Ecclesiastes is the lesson of Solomon's experience of the vanity of the world; of a life of pleasure. The Lord brought him out of it. The later worldly Israel had objections to the book for it so opposes a worldly life. The denial of the authorship of Solomon to it is based on arguments that do not prevail with us, when we connect his life and associations, and the experience of his soul. The language used and the truths taught are thus adequately explained.

There is a change here at the 5th chapter, from the personal recital of Solomon's experience, to the counselling of others. This resembles the 73d Psalm. The problems disturbed the Psalmist till he went to the sanctuary of God. So the wise man counsels, after the utterances of the 4th chapter:

I. Reverence for God, verses 1-7. Each one has his portion. There may be a crook in the lot, but we must go to the house of God, not in the spirit of the fool, who says there is no God, but in a spirit of reverence. The angel of the covenant is there. Thus, in the house of God reverence allows one to look on a life and all involved in it, in a light that guards one against (1) idle thoughts. We are sure to be wrong if the mind is filled with worldly thoughts, envy

of the rich. This it is to give the sacrifice of fools. (2) Hasty words, words of irreverence, from a short-sighted view of this life, and forgetfulness of God. (3) Rash vows. Men are prone to utter rash words when things are to their mind out of the way; when they grow impatient with the course of events, and are inclined to murmur against God. Dreams are referred to as illustrating vain thoughts.

II. Resting in the divine equity, verse 8. Tolerated oppression has led men into infidelity. They have seen the church of Christ even tolerating the cruelty of the tyrant, and so in Roman Catholic countries men become, in their ignorance, not only rebels against human government for the cruelty of the oppressor, but also in their ignorance scoffers at religion; and in Protestant America, the toleration of slaveholders in the communion of the church caused men to stumble. We must beware; God does see and he does regard. This is a fearful verse to our land in its unrighteous discrimination between the peoples of the earth. This world is governed by an almighty and just God.

III. Riches are not everything in themselves, verses 9-12. 1. The laborer must be regarded, for the king is dependent on the soil. No country can grind its peasantry without injury to itself. 2. Wealth is not satisfying. 3. Riches create a horde of dependants, who often get as much and more out of them than the owners. 4. The toiler rests in sleep while the anxious rich toss with care.

PSALMS 73 : 15-19 ; 23-25.

SHORTER CATECHISM.

Ques. 49. Which is the second commandment?

Ans. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thyself to them, nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

LESSON XI.—June 11.

THE CREATOR REMEMBERED.—Eccles. 12:1-7,13-14.

1. Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them;

2. While the sun, or the light, or the moon, or the stars, be not darkened, nor the clouds return after the rain:

3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.

4. And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low:

5. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail: because man goeth to his long home, and the mourners go about the streets:

6. Or ever the silver cord be loosed, or the golden bowl be broken, or the

pitcher be broken at the fountain, or
the wheel broken at the cistern.

7. Then shall the dust return to the
earth as it was : and the spirit shall
return unto God who gave it.

13. Let us hear the conclusion of
the whole matter : Fear God, and keep

his commandments : for this is the
whole duty of man.

14. For God shall bring every work
into judgment, with every secret thing,
whether it be good, or whether it be
evil.

The Golden Text is : *Remember now thy Creator in the days of thy youth.*—Eccles. 12 : 1.

This chapter stands out among the chapters of the Old Testament in its solemn warning to the young. It carries with it weight, from one who had tested all there was in this life's sensual joys. He looks back to his early years, when God was his joy, and had given him abundance and honor. He weighed the pleasure of serving God, and of serving self in the balances, and we have this result.

I. Early piety commended, verse 1. God is our Creator. He has formed us for his glory. Our highest end is to glorify God, and to enjoy him forever. This should be early before us—in the days of our youth. It is a false and wicked saying, that the young must sow "wild oats." Nothing is ever to be said in excuse for sin. No one ought to deny to youth the joy of buoyant life, but God is always to be remembered, and his fear is to control. Blessed is the child in whose heart is the remembrance of his Creator.

II. Decrepitude and death described, verses 2-7. The first verse speaks of the evil days coming, and the years of no delight. Here they are described. The figure is of a decaying tenement with its surroundings, in the gloom of darkness, in contrast with the cheery house with the alternations of day and night, sunshine and rain. The trembling hands, the bent knees, the toothless jaws, the failing sight, the dull hearing are all referred to, verse 3. The apprehensions of evil, the decay of power, the loss of desire are noted. The ending of the earthly life is at hand ; the fibres and vessels of the body suggest what follows in verse 6. The cord snaps, the hanging lamp falls and breaks. So the pitcher at the fountain, and the wheel at the cistern. The description has passed into current language, and nothing serves so well to present to us in a vivid picture the decay and death of this earthly body, when the dust returns to the earth as it was and the spirit returns to God who gave it. Compare Genesis 2 : 7 : "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life ; and man became a living soul."

III. The discourse concluded, verses 13, 14. Fear and obey God. Men must be judged. Compare with verse 14, Acts 17 : 31 : "He hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained," and II. Cor. 5 : 10 : "We must all appear before the judgment seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

PSALMS 26 : 9-12 ; 90 : 10-12.

SHORTER CATECHISM.

Ques. 50. What is required in the second commandment?

Ans. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.

LESSON XII.—June 18.

MESSIAH'S KINGDOM.—Mal. 3: 1-12.

1. Behold, I will send my messenger, and he shall prepare the way, before me: and the Lord whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come saith the Lord of hosts.

2. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap:

3. And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

4. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

5. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hiring in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts.

6. For I am the Lord, I change not; therefore ye sons of Jacob are not consumed.

7. Even from the days of your fathers ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return?

8. Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.

9. Ye are cursed with a curse: for ye have robbed me, even this whole nation.

10. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

11. And I will rebuke the devourer of your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts.

12. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts.

The Golden Text is: *They shall be mine, saith the Lord of hosts, in that day when I make up my jewels.*—Malachi 3: 17.

The prophecy of Malachi closed the Old Testament. An interval of four centuries followed before Christ came. With Malachi, the spirit of prophecy had ceased, and none arose as a prophet till the forerunner spoken of here and in the 4th chapter.

I. The way prepared, verse 1. With this compare Isaiah 40: 3-5, which tells of the way prepared for the Lord. So John the Baptist came as described by Matthew, (3: 1-6) and the way of the Lord was prepared by the repentance of the people, as John the Baptist called them to repent for the kingdom of heaven was at hand. This is the preparation for the coming of Christ, the angel of the covenant.

II. The coming of the Lord, verses 2-12.

1st. To sanctify a people to himself. A thorough work he will

do. His coming was to purify and cleanse. There would be a separation in Israel, and there should come out of them a people for Christ, who would offer acceptable offerings, not of beasts as of old, but of devoted hearts and lives. So Christ came and was set for the "rising" of many in Israel. (Luke 2 : 34.)

2d. To testify against the workers of evil. He would rebuke sinners and declare the testimony of God against the violators of the divine law. When Christ came he found the heads of the people out of the way. They were formal in religion, attentive to their own regulations, but disobedient to the divine law. Compare Matthew 23, where he denounces the Pharisees. John the Baptist said to them: O generation of vipers, who hath warned you to flee from the wrath to come? Christ said: Ye are of your father the devil. And again: Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?

3d. To bless the faithful. The Lord of hosts would come with blessings for the penitent, the believing, the obedient. So grace was poured into the lips of Christ. He spake comfortable words. The Lord of hosts asks to be tested, verse 10. He will bless amply those who are faithful. He will grant abundant increase. Where the cause of Christ is advanced by freely giving to God, he blesses in return. The spiritual blessings are never withheld from the faithful. "There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting." (Luke 18 : 29, 30.)

PSALMS 98 : 1-3 ; 97 : 6-8.

SHORTER CATECHISM.

Ques. 51. What is forbidden in the second commandment ?

Ans. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

LESSON XIII.—June 26.

REVIEW.

The Golden Text is: *In all thy ways acknowledge him, and he shall direct thy paths.*—Prov. 3 : 6.

I.

LESSON.	TITLE.	GOLDEN TEXT.
1.—Job 2 : 1-10.	The Afflictions of Job.	The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.—Job 1 : 21.
2.—Job 5 : 17-27.	Afflictions Sanctified.....	For whom the Lord loveth he chasteneth.—Heb. 12 : 6.
3.—Job 23 : 1-10.	Job's Appeal to God....	What I do thou knowest not now; but thou shalt know hereafter.—John 18 : 7.

LESSONS.	TITLE.	GOLDEN TEXT.
4.—Job 42 : 1-10.	Job's Confession and Restoration.....	Ye have heard of the patience of Job, and have seen the end of the Lord ; that the Lord is very pitiful and of tender mercy.—James 5 : 11.
5.—Prov. 1 : 20-33.	Wisdom's Warning.....	See that ye refuse not him that speaketh.—Heb. 12 : 25.
6.—Prov. 3 : 11-24.	The Value of Wisdom..	Trust in the Lord with all thine heart; and lean not unto thine own understanding. — Prov. 3 : 5.
7.—Prov. 12 : 1-15.	Fruits of Wisdom.....	The fruit of the righteous is a tree of life, ; and he that winneth souls is wise.—Prov. 11 : 30.
8.—Prov. 23 : 29-35.	Against Intemperance...	Wine is a mocker, strong drink is raging ; and whosoever is deceived thereby is not wise.—Prov. 20 : 1.
9.—Prov. 31 : 10-31.	The Excellent Woman..	Favor is deceitful, and beauty is vain ; but a woman that feareth the Lord, she shall be praised.—Prov. 31 : 30.
10.—Eccles. 5 : 1-12.	Reverence and Fidelity..	Not slothful in business ; fervent in spirit ; serving the Lord.—Romans 12 : 11.
11.—Eccles. 12 : 1-7, 18, 14.	The Creator Remembered	Remember now thy Creator in the days of thy youth.—Eccles. 12 : 1.
12.—Mal. 3 : 1-12.	Messiah's Kingdom.....	They shall be mine, saith the Lord of hosts, in that day when I make up my jewels.—Mal. 3 : 17.

II. What precious truths have we here to impress upon the minds of the young by the review, lessons from Job, Proverbs and Ecclesiastes, closing with the lesson on the Messiah's Kingdom. He is the Wisdom referred to it in the earlier books, Job, Proverbs and Ecclesiastes. They refer to the testing time. II. Corinthians, 5th chapter, brings before us the dissolving earthly tabernacle of Lesson XI, and the judgment seat of Christ in language corresponding to Ecclesiastes 12: 14. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." (II. Cor. 5 : 20, 21.)

PSALMS 1 ; 16 : 5-7.

SHORTER CATECHISM.

Ques. 52. *What are the reasons annexed to the second commandment?*

Ans. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

THIRD QUARTER, 1893.

LESSON I.—July 2.

PAUL CALLED TO EUROPE.—*Acts 16: 6-15.*

6. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia,

7. After they were come to Mysia, they essayed to go into Bithynia : but the Spirit suffered them not.

8. And they passing by Mysia came down to Troas.

9. And a vision appeared to Paul in the night ; There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10. And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them.

11. Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis ;

The Golden Text is : *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*—*Matt. 28 : 19.*

This lesson takes up the New Testament in the book of Acts, and the Acts in the account of the second missionary journey of Paul, and this journey after the departure from Lystra. Paul and Silas had come by land to Lystra, confirming the church already planted ; and from Lystra Timothy went with them. Thus we continue the study of December, 1892.

I. The way made strait—narrow for them, verses 6-8. They had gone through Phrygia and Galatia, and then their way was closed in. The Lord narrowed it for them, to lead them in his way. They were not in their westward course, to turn either to the left, to Asia—Proconsular Asia, or to the right, to Bithynia. They were not bidden by the Holy Ghost to turn back. Their way was open, forward to the coast of the Ægean sea, at Troas. The reason appears :

II. The Macedonian cry, verses 9, 10. A vision by night to Paul, of a Macedonian who besought him, “come over into Macedonia and help us.” Paul was confident that the Lord now called them to preach the gospel in Macedonia. The leading in the way, and the vision belonged together, as for Peter the vision on the house top at Joppa, and the knocking at the door, of the men from Cesarea.

III. The Gospel preached in Philippi, verses 11-15. The course of Paul and his companions is traced, as they passed across the sea, and came to Neapolis, thence inland to Philippi, the first place of importance, being a Roman colony, that is with privileges under Roman

12. And from thence to Philippi, which is the chief city of that part of Macedonia, and a colony : and we were in that city abiding certain days.

13. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made ; and we sat down, and spake unto the women which resorted thither.

14. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us : whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

law, as an Italian city. There they met with a devout company, not in a synagogue, but by the river side. To them Paul spoke, and one of them, Lydia, a Gentile worshipper of the true God, a proselyte, from Thyatira, received the truth, the Lord opening her heart. She was baptized with her household, and then constrained Paul and his company to stay in her home.

The Head of the church is guiding the movements of his servants to-day, and as doors are closed here and opened up there, we are to see the controlling of events in the course of the establishment of that kingdom which is yet to fill the whole earth.

PSALMS 100 ; 67.

SHORTER CATECHISM.

Ques. 53. Which is the third commandment?

Ans. Thé third commandment, Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

MARRIAGES.

By Rev. Dr. D. B. Willson, May 16, 1893, at Allegheny, Pa., JOHN EWING, of Canfield, Ohio, and MRS. ELIZABETH J. MOFFATT, of New Castle, Pa

By Rev. J. M. Faris, April 12, 1893, at the home of the grandmother of the bride, in New Concord, Ohio. MR. THOMAS C. WILSON and MISS BLACHE M. STORMONT, both of New Concord.

By Rev. J. W. Sproull, D. D., April 26, 1893, at 229 North avenue, Allegheny, S. J. BEIGHLEY and Miss R. C. BAIERBOCH, all of Allegheny.

By Rev. J. W. Sproull, D. D., May 1, 1893, at 229 North avenue, Allegheny, JOHN QUINN and MARY JANE McKEOWN.

REGISTER OF BAPTISMS.

NAME.	PARENTS.	WHEN BORN.	WHEN BAPTIZED.	CONGREGA-TION.	MINISTER.
Martha Fea Huston.....	O. C. and Martha.....	Jan. 6, 1893	April 12, '93	Hick'y Grove	G. R. McBurney
Viola Cady.....	J. B. and E. J.....	May 22, '92	"	"	"

OBITUARIES.

DIED at Payson, Utah, March 9, 1893, MRS. ELLA A. TODD, wife of Rev. A. C. Todd.

MRS. MARTHA STEVENSON, widow of James Stevenson, died at her home in Philadelphia, Pa., April 17, 1893. She was a member of the First church. Her husband was a brother of the late Rev. Dr. Andrew Stevenson, of New York.

DIED, Philadelphia, Pa., March 18, 1893, JAMES W. TORREY, son of the late John W. and Margaret W. Torrey. His father's family were long connected with the Second Philadelphia congregation. At his death he was cashier of the Philadelphia Bank.

DIED, Philadelphia, Pa., March 14, 1893, MRS. MARY ANDERSON, widow of James Anderson, in her 87th year. Mrs. Anderson was a member of the Secnd Philadelphia congregation. Her son, William, is an elder in First Philadelphia, and Thomas Walker, elder in Second Philadelphia, is her son-in-law.

FATHER S. P. JOHNSTON did not tarry long after his life companion. He died May 14, 1893, at his home near Northwood, Ohio.

DIED, Philadelphia, Pa., March 21, 1893, ELIZA GRAHAM, a member of the First Philadelphia congregation. The deceased was one of the oldest members at her death of the First Philadelphia congregation, belonging to it when Rev. James M. Willson became pastor in 1884. She was a godly, consistent Christian.

MRS. ELIZABETH STEEL, an honored member of the New Alexandria congregation, was suddenly summoned before the judgment throne January 1, 1893, in her 69th year. With the dawn of the new year she said farewell to time. She needs no eulogy, her life was a living epistle read and known of all. We would say; what a pity that such a life has been taken away, did we not know that her work was done.

G. M. R.

AMELIA MILLER, a member of Cedarville, Ohio, congregation, died November 26, 1892, in the 26th year of her age. Her disease was protracted and often painful, yet she "endured, as seeing him who is invisible." Amelia was bright and intelligent, and for several years taught in the schools of her neighborhood. She was an intelligent Christian, also, and devotedly attached to the church of her choice, faithfully attending all her ordinances. She died in the hope and faith of a blessed immortality.

Com.

WILLIAM RUSSELL, of Bovina congregation, New York, died at his home in Bovina February 2, 1892, aged 77 years. The deceased was the oldest of twelve brothers. He was born and lived all his life in Bovina. Mr. Russell united with the Covenanter Church, of which he was an earnest, consistent member until he was raised by death to the church triumphant. His fidelity to the truth was never shaken, but he lived and died loyal to the principles of the church. He leaves a wife and six children to mourn their loss, which is his eternal gain.

Com.

THE Ladies' Missionary Society of Brookland and Manchester congregation of the Reformed Presbyterian Church, desires to put on record that MRS. NANCY NELSON, a beloved member of their society, was gathered by her Redeemer into his garner, a sheaf of golden grain fully ripe, on March 4, 1892, in the 74th year of her age. She sleeps, but her works praise her. We sympathize with her aged husband and her children in their loss. May they be enabled to fill their places and do their work as she did hers.

MRS. MARY REED,
ELEANORA MCELROY, } Committee.

DIED, at her home near Moncton, N. B., March 8, 1893, MRS. SARAH STERRITT BRADY, widow of Dr. John Brady, of Barnesville, N. B. Her death was sudden. She was found lying dead on her bed at noon. She had been in her usual health and took breakfast in the morning, afterwards going to her room, where she was found by her daughter, a school teacher. It is evident that on going to her room she was taken ill and expired almost instantly. Dr. Ross, who was called, said she had been dead an hour or more, and that heart-failure was the cause. She was buried at Barnesville. Mrs. Brady was brought up in Philadelphia, and removed to the Provinces on her marriage to Dr. Brady.

MRS. ELEANOR MARGARET THOMPSON JOHNSTON, wife of S. P. Johnston, of Northwood, Ohio, died April 5, 1893. She was born in the State of New York, March 11, 1811, and was married February 19, 1839, near Cadiz, Ohio, to Mr. S. P. Johnston, who still survives. This union was blessed with thirteen children, nine sons and four daughters. Three had gone before her to their heavenly home. Her memory is precious to all who enjoyed her acquaintance. She was possessed of rare qualities of character, which being sanctified by the Spirit of the Master obtained for her "a good report." After a few hours of unconscious illness, her spirit "returned to God who gave it." She is sadly missed in the sanctuary and home, which her presence always brightened. Father Johnston is very lonely without his faithful companion, who journeyed with him a little over sixty-four years. A large and worthy family "rise up and call her blessed." Three sons entered the ministry, President Johnston, of Geneva College, Nathan and Archibald. It had been the intention to have a family reunion next June, but Mother Johnston's place will be vacant till the reunion in the heavenly home, where there shall be no more separation.

H.

THE L. M. S., of Brookland and Manchester R. P. congregation, record their testimony to a deceased sister and co-worker Miss MARGARET A. COPELAND, who departed this life October 24, 1892, at her sister's home in Quinter, Kansas, where she had gone to visit one month before her sudden death. Her love for the house of God and the ordinances of divine grace were plainly manifested. Seldom was her seat vacant in the sanctuary. We miss her presence in our circle, yet we rejoice in the hope of meeting again.

MOLLIE H. COPELAND, }
ELEANOR A. McELROY. } Committee.

IN THE providence of God the Ladies' Missionary Society, of Utica congregation is called to mourn the loss of an honored member, Mrs. JANE BOYD DUNLAP. We unite in expressing our appreciation of the noble character and sterling qualities of heart of our sister; of her trustworthy judgment and faithfulness to truth and duty. Present at the organization of the society more than thirty years ago, she has been one of the truest members. We will strive to honor her memory by following the Saviour so precious to her, and whose name was last upon her lips. To the sorrowing husband, sons and daughters we extend our sympathies and commend them to the God of all comfort.

MRS. ROBBIE JOHNSTON,
MRS. ROBERT McFARLAND, } Committee.
MRS. JAMES ADAMS.

IN THE providence of God the Wilkinsburg L. M. S. has for the first time been visited by death, in the removal of Mrs. MARGARET J. BARRON. It has been truly said of her that her life was marked with deeds of love and self-sacrifice, and that she lived for others and not for herself alone. Her life furnishes an example worthy of imitation. As a church member she was most faithful in her attendance upon the ordinances, manifesting her love for the house of God by her presence there, even in the midst of bodily affliction. Our sister could say, "Lord I have loved the habitation of thy house, and the place where thine honor dwelleth." The Wilkinsburg congregation is deeply indebted to her for its prosperity, and has suffered a severe loss in her death. She was a member of our missionary society from the time of its organization. She took a deep interest in all the missions of the church, and was ever ready to contribute liberally for their support. We tender our sympathies to the bereaved family and commend them to the grace of God.

COMMITTEE.

RESOLUTIONS by the Sabbath School class of R. P. Church of Washington, Iowa, on the death of one of its members, SARAH PARKER:

Resolved, In the death of Sarah Parker our Bible class has lost a kind, earnest and faithful member, whose example is worthy of our imitation and we will ever fondly cherish her memory. In her death we recognize a loving Father's hand. Knowing that our loss is her eternal gain, we will submit and say: "Thy will be done," although we needed her counsel and cheerfulness. It was a stimulant to go and obey the command: "Go work in my vineyard." As a class we lay to heart the lesson God would teach us by this bereavement, "Be ye also ready." May it prompt us to be more earnest in improving the means of grace God in his mercy is giving, that when we are called we may hear the welcome: "Well done good and faithful servant enter thou into the joy of thy Lord." Although we cannot understand God's ways yet we still trust his love.

Resolved, That we extend to her lonely sister and friends our sympathy.

MRS. GEORGE PORTER,
MRS. M. Y. WALLACE, } Committee.
MRS. S. P. McCONAUGHEY.

MRS. ELEANOR NILSON, an aged member of New Concord congregation, departed this life January 26, 1893. Her maiden name was Wallace. She was born in Beaver county, Pa., June 27, 1808. Her father's family consisted of seven sons and seven daughters, all but one that died in infancy, attaining to maturity. The subject of this notice was married October 8, 1860, to Mr. Thomas Nilson, who departed this life July 14, 1890. Mrs. Nilson united with the church by a public profession at an early age. She was distinguished as an industrious and pious woman. She was of a kind, gentle and generous disposition. She was an

[June,

attendant upon the social and public ordinances, and manifestly enjoyed them as long as strength permitted. She, as well as her husband, in later years was kindly cared for by a step-daughter and her husband. Her final affliction was a painful swelling on her right fore-arm. It made its appearance last June. The physician finally informed her that nothing could with safety be done for her relief. She endured her suffering with remarkable patience, hoping for perfect health in the world to come. She was conscious that the time of her departure had come, bidding all the friends present "good bye," telling them that she was going. We have reason to believe that for her "to die" was "gain." Her three surviving sisters, advanced in years, and other friends, may rejoice in hope of a blessed re-union on the other shore "where parting shall be no more."

J. M. F.

A committee of the Ladies' Missionary Society, of New Concord, Ohio, congregation, consisting of Mrs. M. J. Wilson, Mrs. J. C. Robb and Mrs. Jennie S. Faris, reported resolutions on the death of Mrs. Nilson, which were adopted, tendering "sympathy to bereaved friends, especially to her son-in-law and his wife who ministered to her so tenderly during her illness."

THE W. M. S. and the Y. P. Prayer-Meeting of the R. P. Church of Princeton, Ind., each adopted the following with reference to the death of Miss MARGARET LYTHE: On September 29, 1892, our gentle sister Margaret Lythe, was taken from our midst through the valley of death. There has come to our little circle the sense of loss and the vacant place; yet the loneliness she left is thrilled with a sacred gladness from the sweet faith in which she went to her God and to our God. On account of distance and delicate health she was not able to attend our meetings as often as she wished, yet her absence did not discourage for we knew it was not from indifference. We, who knew her, would record our high estimation of her character as a loving daughter and sister, a conscientious member of the church, an affectionate and unoffending member of the congregation, and one on whose help and interest in every good work, the society might rely. For the sake of others she quietly made sacrifices that cost her much, that will only be known and appreciated in the day when the secrets of men's hearts are judged. Though naturally a timid girl, when she discerned that the time of her departure drew near, she waited its coming with a calm courage and unwavering trust that strengthened all around her, asking her friends not to grieve but to rejoice because she was going to be with Jesus. We who have these precious memories, would recognize the help and courage that comes to us from her faith, and glorify God who has given such power to men.

COM.

THE subject of this notice, MARGARET McALLISTER, was born near Gettysburg, Pa., where she resided during her entire lifetime. Her home was eighteen miles from the church of her choice, but she remained a consistent and respected member of the Covenanter congregation of Fayetteville until the day of her death. However, residing so far from the place of worship, it was impracticable for her to attend service except at communion seasons, which occasion she enjoyed very much indeed. She suffered many years with what seemed to be a cancerous growth on her lip, but a little more than a year ago it was successfully removed, and in all her affliction she manifested signs of possessing the grace of patience in a very high degree. She lived through stirring times. The battle of Gettysburg was fought around her home and part of the time the house was in the range of the rebel guns, so that the members of the family were forced to withdraw until the din of battle ceased, and during their absence their house was transformed into a hospital. During the past year our departed friend seemed to realize that she would soon be called home. Her brother who resides in Kansas, contemplated visiting the old home last summer, but concluded to postpone his visit until the coming summer. When told that her brother would visit her next summer, Margaret replied: "It will be too late for me," and so it proved. During the severe weather of January she was taken down with pneumonia from which she might have recovered, had her heart not been weak. She passed peacefully away, surrounded by sorrowing friends, and entered into her everlasting rest January 27, 1893, aged 66 years, 6 months and 6 days. She was a sincere Christian and we do not mourn her as those who have no hope.

W. S.

John T. Morton, treasurer, 708 Penn avenue, Pittsburgh, acknowledges
the following receipts :

SOUTHERN MISSION.		Feb.
Feb.		
9,	Hugh Luckey and family, Walton, N. Y.....	\$10 00
9,	Parnassus cong.....	20 00
9,	Holmwood cong.....	9 00
9,	S. S., New Castle cong , to educate Mr. Leggett.....	25 00
9,	S. S., Hopkinton cong	20 00
9,	Nancy E. Faris, Blooming- ton, Ind.....	10 00
17,	Rev. W. W. Carithers, from Nickel Fund in his hands,	6 20
19,	L. M. S., Rehoboth cong....	23 40
27,	Mrs. Margaret McFarland, Medaryville, Ind.....	5 00
27,	S. S., Wilkinsburg cong....	21 83
28,	Children's Mission'y Society, Beaver Falls cong.....	5 00
Mar.		
6,	J. W. Preston, Burdett, Kas\$	1 00
6,	Mrs. Jno. T. Morton,through L. M. S., Allegheny cong.	10 00
13,	John Roney, Elvilla, Pa....	5 00
15,	Estate Wm. M. Brown,dec'd, Philadelphia, Pa.....	100 00
16,	S. S., Utica cong.....	25 00
17,	J. M. Adams, Boswick, Neb.	5 00
18,	Willie Mitchell, result of in- vested nickel.....	5 00
21,	L. M. S., Washington cong..	8 25
23,	Washington cong.....	18 00
24,	L. M. S., Eskridge cong....	8 40
24,	M. M. S. of Theo. Seminary	17 06
25,	Lochiel cong.....	7 20
25,	W. M. S., Lochiel cong....	9 00
25,	Beaver Falls cong.....	6 00
25,	S. S., 3d Philadelphia cong.	10 70
25,	New Castle cong.....	10 00
28,	Miss Kate McBurney, Fort Sill, Ind. Ter.....	4 00
28,	Miss Alice Carithers, Fort Sill, Ind. Ter.....	5 00
28,	Mr. and Mrs. R. A. Wilson, Fort Sill, Ind. Ter.....	5 00
28,	Mr. and Mrs. W. W. Carith- ers, Fort Sill, Ind. Ter....	10 00
28,	M. M. S., Theo. Seminary..	1 00
30,	A friend, Urbana, Ill.....	5 00
31,	Barnet cong.....	14 00
31,	From the Lord's Treas., per Rev. R. M. Sommerville, N. Y.....	5 00
CHINESE MISSION.		
Feb.		
9,	Hugh Luckey and family, Walton, N. Y.....	\$10 00
9,	Parnassus cong.....	10 00
9,	New Concord cong.....	50
9,	Nancy E. Faris, Blooming- ton, Ind.....	5 00
THEOLOGICAL SEMINARY.		
Feb.		
9,	Parnassus cong.....	\$15 00
9,	New Concord cong.....	3 50
27,	Mrs. Margaret McFarland, Medaryville, Ind.....	2 50
Mar.		
6,	1st Newburgh cong.....	27 80
23,	Bovina cong.....	21 25
23,	Washington cong.....	15 00
25,	Lochiel cong.....	6 00
25,	Beaver Falls cong.....	7 62
25,	New Castle cong.....	10 00
28,	Miss Kate McBurney, Fort Sill, Ind. Ter.....	3 00
28,	Miss Joanna Speer, Fort Sill, Ind. Ter.....	50
28,	Miss Alice Carithers, Fort Sill, Ind. Ter.....	3 00
28,	Mr. and Mrs. R. A. Wilson, Fort Sill, Ind. Ter.....	2 00
28,	Mr. and Mrs. W. W. Carith- ers, Fort Sill, Ind. Ter....	20 00
31,	Barnet cong.....	9 55
Nov. 28, 1892, Quinter cong. for Theological Seminary, not previously reported.....		\$ 75

INDIAN MISSION.

Feb.	
9,	Hugh Luckey and family, Walton, N. Y.....\$10 00
9,	Parnassus cong.....25 00
9,	New Concord cong.....3 75
9,	Ryegate cong.....5 00
9,	Nancy E. Faris, Blooming- ton, Ind.....5 00
9,	S. S., Hebron cong.....20 28
22,	L. M. S., Mahoning cong..14 00
27,	Mrs. Margaret McFarland, Medaryville, Ind.....5 00
27,	S. S., Wilkinsburg cong....21 33
28,	L. M. S., Tabor cong.....8 80
Mar.	
1,	W. P. S., Pgh. Pres. for sal- ary of Rev. W. W. Car- ithers.....400 00
2,	S. S. Class of Miss Mary Rodgers, of Tabor cong..2 75
2,	S. S. Class of Miss Rachel Rongers, of Tabor cong..3 05
2,	Clarinda cong.....13 00
3,	L. M. S., 2d Phila. cong....25 86
6,	J. W. Preston, Burdett, Kas1 00
8,	4th N. Y. cong.....60 74
9,	West Hebron cong.....4 00
10,	Tabor cong.....4 20
13,	John Roney, Elvilla, Pa....3 00
15,	L. M. S., Lake Reno cong..8 00
16,	S. S. Class of J. S. Adams, Utica, Ohio.....7 43
17,	C. E. S., Tabor cong.....9 50
17,	J. M. Adams, Boswick, Neb5 00
22,	2d Philadelphia cong.....53 05
23,	Washington cong.....7 50
25,	Lochiel cong.....3 50
25,	W. M. S., Lochiel cong....9 00
25,	Mrs. Anna M. Patton, Lin- ton, Iowa.....3 50
25,	Beaver Falls cong.....11 10
25,	New Castle cong.....10 00
31,	Barnet cong.....8 00

AGED MINISTERS' FUND.

Feb.	
9,	Parnassus cong.....\$10 00
27,	Mrs. Margaret McFarland, Medaryville, Ind.....3 00
Mar.	
6,	Mary J. Finney, McKinley, Ind.....50
23,	Washington cong.....3 00
25,	Lochiel cong.....2 00
25,	Beaver Falls cong.....4 00
25,	New Castle cong.....5 00
28,	Miss Kate McBurney, Fort Sill, Ind. Ter.....1 00
28,	Miss Alice Carithers, Fort Sill, Ind. Ter.....3 00
28,	Mr. and Mrs. R. A. Wilson, Fort Sill, Ind. Ter.....1 00
28,	Mr. and Mrs. W. W. Carith- ers, Fort Sill, Ind. Ter...5 00
31,	Barnet cong.....5 00

STUDENTS' FUND.

1893.	
Feb.	
9,	Parnassus cong.....\$ 4 50
Mar.	
10,	Tabor cong.....5 65
23,	Washington cong.....3 00
28,	Miss Kate McBurney, Fort Sill, Ind. Ter.....1 00
28,	Miss Joanna Speer, Fort Sill, Ind. Ter.....20
28,	Miss Alice Carithers, Fort Sill, Ind. Ter.....1 00
31,	Barnet cong.....3 00
Feb.	
	LIBRARY FUND.
9,	Parnassus cong.....\$ 4 00
Mar.	
24,	Collection at closing exercis- es of Theo. Sem.....4 35
28,	Miss Kate McBurney, Fort Sill, Ind. Ter.....1 00
28,	Miss Joanna Speer, Fort Sill, Ind. Ter.....20
31,	Barnet cong.....3 00

**FUND FOR WIDOWS AND CHILDREN
OF DECEASED MINISTERS.**

Feb.	
9,	Parnassus cong.....\$ 8 00
27,	Mrs. Margaret McFarland, Medaryville, Ind.....5 00
Mar.	
6,	Mary J. Finney, McKinley, Ind.....50
23,	Washington cong.....3 00
28,	Miss Kate McBurney, Fort Sill, Ind. Ter.....1 00
28,	Miss Alice Carithers, Fort Sill, Ind. Ter.....2 00
28,	Mr. and Mrs. R. A. Wilson, Fort Sill, Ind. Ter.....1 00
28,	Mr. and Mrs. W. W. Carith- ers, Fort Sill, Ind. Ter...5 00
31,	Barnet cong.....5 00

TESTIMONY BEARING FUND.

Feb.	
9,	Parnassus cong.....\$25 00
Mar.	
2,	Lind Grove conr.....3 80
13,	Wm. Gregg, Savannah, O., per Rev. W. J. Coleman...1 00
22,	James Scott, Venice, Pa....50 00
23,	Washington cong.....15 00
25,	Wm. M. Stevenson, Steuben, Ohio.....1 00
28,	Miss Kate McBurney, Fort Sill, Ind. Ter.....3 00
28,	Miss Alice Carithers, Fort Sill, Ihd. Ter.....2 50
28,	Mr. and Mrs. R. A. Wilson, Fort Sill, Ind. Ter.....3 00
28,	Mr. and Mrs. W. W. Carith- ers, Fort Sill, Ind. Ter...10 00
31,	Barnet cong.....9 30

GENEVA COLLEGE INTEREST.

Feb.	
9,	J. R. Hunter.....\$ 3 00
9,	John Gates.....1 50

DEC 1891 / 1891

COMBINED SERIES, - VOL. XXXI, Nos. 7 & 8.

THE

Reformed Presbyterian
AND
Conqueror.

JULY and AUGUST, - - - 1893.

J. W. SPROULL,

EDITORS AND PROPRIETORS.

D. B. WILLSON,

EDITORS' ADDRESS

ALLEGHENY, PA.

"Whereunto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 3: 16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."
Jude 3.

PUBLISHED MONTHLY.

TERMS: { \$1.00 per annum in the U. S. and Canada.
 { \$1.13 per annum in Great Britain.

PITTSBURGH:
MYERS, SHINKLE & Co., 523 WOOD STREET.

Entered at Pittsburgh Post Office as Second Class Matter.

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PARTIES THAT GAVE US MONEY FOR THE MAGAZINE WILL PLEASE EXAMINE
THE TABS. IF PROPER CREDIT IS NOT GIVEN, NOTIFY US AT ONCE.

THE
Reformed Presbyterian and Covenanter.

VOL. XXXI. JULY and AUGUST, 1893. Nos. 7 & 8.

MINUTES OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH,
U. S. A.

SESSION LXIV.

REFORMED PRESBYTERIAN CHURCH, }
NEW CASTLE, PA., May 31, 1893. }

The Synod of the Reformed Presbyterian Church of North America met, pursuant to adjournment, in the church at New Castle, Pa., Wednesday, May 31, 1893, at 10 A. M.; was called to order by the Moderator, R. J. George, and was by him constituted with prayer.

The roll was called by presbyteries; the members were ascertained and are as follows:

ROLL OF SYNOD.

ILLINOIS PRESBYTERY.

CONGREGATIONS.	MINISTERS.	ELDERS.
Bethel,	D. S. Faris,	C. R. Miller.*
Bloomington,		John H. Curry.*
Church Hill,	J. R. Wylie,*	R. S. Edgar.*
Elkhorn,		W. G. Adams.*
Old Bethel,	R. C. Reed,*	L. M. Patterson.*
Princeton,		A. L. McConahy.*

KANSAS PRESBYTERY.

CONGREGATIONS.	MINISTERS.	ELDERS.
Beulah,	W. S. Fulton.	J. C. Glasgow.
Clarinda,	J. M. Wylie.	Wm. Martin.
Denver,	James Patton.	J. L. Moreland.
Eskridge,	B. M. Sharp,*	John A. McKee.*
Evans,		T. G. Graham.*
Kansas City,	S. M. Stevenson.*	J. M. Davis.*
Long Branch,	D. H. Coulter.	
Olathe,	Josiah Dodds.	
Sterling,	J. W. Dill.	
Tabor,	M. A. Gault.*	
Winchester,		

*Not present at the constitution of the court.

IOWA PRESBYTERY.		
CONGREGATIONS.	MINISTERS.	ELDERS.
Glenwood, Lake Reno, Hickory Grove, Hopkinton, Morning Sun, Rehoboth, Sharon, Vernon, Washington,	{ E. G. Elsey.* G. R. McBurney. T. H. Acheson, C. D. Trumbull, J. A. Black, T. P. Robb, Isaiah Faris,	J. L. Ewing. M. L. McGlade. G. Cunningham. J. H. Graham.* R. G. Robb. James Mann. David Love.
LAKES PRESBYTERY.		
CONGREGATIONS.	MINISTERS.	ELDERS.
Belle Centre, Cedar Lake, Cedarville, Cincinnati, Fair Grove, Southfield, United Miami,	P. P. Boyd, T. H. Walker.* T. C. Sproull,* J. C. Smith. S. R. McClurkin. J. McCracken, R. Hargrave,	Thomas Nelson. James Speer. W. R. Sterrett. Wm. Young. T. C. Speer.
NEW YORK PRESBYTERY.		
CONGREGATIONS.	MINISTERS.	ELDERS.
Second Boston, Bovina, Brooklyn, Kortright, 1st Newburgh, 1st New York, 2d New York, 3d New York, 4th New York, Walton, West Hebron,	J. M. Foster. J. K. Reed,* J. O. Bayles.* J. W. F. Carlisle. R. M. Sommerville, F. M. Foster, James Kennedy. S. G. Shaw,* F. A. Rusk.* S. J. Crowe. J. M. Littlejohn.	A. S. Gilchrist. S. Carmichael. John Angus.* Wm. McCullough.* Wm. Browne. P. R. Sanderson.*
OHIO PRESBYTERY.		
CONGREGATIONS.	MINISTERS.	ELDERS.
Jonathan's Creek, Londonderry, Mansfield, Muskingum & Tomica, New Concord, Utica,	R. B. Cannon. P. H. Wylie. R. J. Gault, J. M. Faris, J. S. Thompson,	Wm. Gregg. Wm. Wylie. James Forsythe. O. C. Orr.*
PHILADELPHIA PRESBYTERY.		
CONGREGATIONS.	MINISTERS.	ELDERS.
1st Philadelphia, 2d Philadelphia, 3d Philadelphia,	T. P. Stevenson,* J. C. McFeeters. R. C. Montgomery.* N. R. Johnston. W. M. Glasgow. J. M. Armour.	Wm. Anderson.

*Not present at the constitution of the court.

NEW BRUNSWICK AND NOVA SCOTIA PRESBYTERY.

CONGREGATIONS.	MINISTERS.	ELDERS.
Cornwallis,	Thomas McFall,*	
St. John,	A. J. McFarland.	
	Robert Stewart.*	
	Thomas Patton.*	

PITTSBURGH PRESBYTERY.

CONGREGATIONS.	MINISTERS.	ELDERS.
Allegheny,	W. J. Coleman,	S. M. Orr.
Bear Run & Mahoning,	J. F. Crozier.	
Rehoboth,		
Beaver Falls,		R. J. Bole.
Brook'nd & Manch'st'r,		H. S. Steele.
Central Allegheny,	J. W. Sproull,	Theo. Sproull.
East End, Pittsburgh,		Wm. Blair.
Geneva,		J. C. Dodds.
Little Beaver,	J. Renwick Wylie,*	J. R. Caskey.
McKeesport,		J. G. McElroy.
Middleton,		R. J. McCracken.
Miller's Run,	S. G. Conner.*	R. D. Scott.
Monongahela,		Wm. Finney.
New Alexandria,	G. M. Robb,†	John R. Steele.
New Castle,		A. Stewart.
Pine Creek,	A. Kilpatrick,	T. A. Hamilton.
Union,		
Parnassus,	J. S. Duncan,*†	M. G. Euwer.
Pittsburgh,	D. McAllister,	Jas. A. McAteer.
Slippery Rock,	J. R. Latimer,	Robert Wylie.
Springfield,		A. M. Allen.*
Wilkinsburg,	R. C. Wylie,	A. C. Coulter.
Youngstown,		John Ewing.
	John Galbraith.*	
	D. B. Willson.	
	R. J. George.	
	H. H. George.	
	W. P. Johnston.	
	George Kennedy.*	
	J. L. McCartney.*	
	T. J. Allen.*	
	D. C. Marin.	
	H. Easson.	
	J. R. Baird.	
	G. P. Raith.	
	S. Kingston.	
	P. J. McDonald.†	

VERMONT PRESBYTERY.

CONGREGATIONS.	MINISTERS.	ELDERS.
Barnet,	D. C. Faris.	
Craftsbury,	J. C. Taylor.	
	J. C. K. Faris.	

* Not present at the constitution of the court.

† Ordained since last meeting.

ROCHESTER PRESBYTERY.

CONGREGATIONS.	MINISTERS.	ELDERS.
Lisbon,	Wm. McFarland,	James Smith.
Lochiel,	R. C. Allen.	
Ramsey,	E. M. Coleman.	
Rochester,		T. M. Logan.
Syracuse,	S. R. Wallace.	
York,	W. C. Allen,	James Milligan.*

Congregations not represented: Baltimore, Barnesville, Bellefontaine, 1st Boston, Burdett, Clarksburg, Coldenham, Conococheague, Eckley, Elliota, Hebron, Holmwood, Houlton, La Junta, Lind Grove, Middle Wheeling, 2d Newburgh, North Cedar, North Salem, North Union, Oil City, Oil Creek, Quinter, Ryegate, Salem, Selma, St. Louis, Staunton, Sterling, N. Y., Seattle, Superior, Sylvania, Topeka, Topsham, Wahoo, White Lake.—36.

Ministers Absent: J. C. B. French, A. W. Johnston, Wm. Littlejohn, J. J. McClurkin, J. M. McElhinney, A. McFarland, David McKee, W. W. McMillan, D. J. Shaw, J. R. W. Stevenson, J. L. Pinkerton, D. G. Thompson, J. R. Thompson, J. A. Thompson, J. B. Williams, John M. Wylie; and W. W. Carithers, of the Indian Mission; D. McAllister, Jr., of the Chinese Mission; J. B. Dodds, R. J. Dodds, J. S. Stewart, and D. Metheny, of the Foreign Mission.—22.

Elder James Speer, of Cedar Lake congregation, not having a regular certificate, was received as a member of the court and his name was added to the roll.

It was resolved that the election of a moderator be by a *viva voce* vote, and A. J. McFarland, of New Brunswick and Nova Scotia Presbytery was chosen moderator for the ensuing year. The clerk and the assistant clerk were re-elected.

The hour of 11.30 was set for devotional exercises, to-day; subject, "Prayer for Our Country and the Church of Christ."

J. Renwick Wylie, on behalf of Miss Willia Dodds, of the Tarsus Mission and of Little Beaver congregation, presented to Synod a beautiful gavel of olive wood, for the use of the moderator. The gavel was accepted with thanks and the clerk was instructed to convey the thanks of Synod to Miss Dodds.

The courtesies of the floor were extended to Rev. M. H. Calkins, of the Presbyterian church.

It was resolved that hereafter the Committee on Devotional Exercises be made a standing committee.

The hours of meeting were fixed at from 9 A. M. to 12 M., and from 2 to 5 P. M.

J. L. McCartney, T. P. Robb and J. C. McFeeters, ministers; G. Cunningham and John Ewing, elders, were appointed a Committee on Devotional Exercises.

The Committee on the Order of Business reported. The report was amended and adopted and is as follows:

* Not present at the constitution of the court.

Report of Committee on Order of Business.

Your committee would recommend the following order of business:

Wednesday, A. M.—Report of the Committee on Unfinished Business.

Wednesday P. M.—Reports of the Committees on Devotional Exercises, Testimony Bearing, Sabbath Schools, and Temperance; reports of the Central Board of Missions, and Foreign Mission Board.

Thursday A. M.—Reports of the Board of Sustentation, and of Church Erection, and Synod's Board of Trustees; of Committees on Secret Societies, and on the Signs of the Times.

Thursday P. M.—Reports of the Board of Corporators of Geneva College, and of the Superintendents of the Theological Seminary; of the Committees on Evangelistic Work and on Psalmody.

Friday A. M.—Reports of Presbyteries, and of the Committees on Missions, and on Discipline.

Friday P. M.—Reports of Committees on Systematic Beneficence, and on National Reform.

Saturday A. M.—Reports of Committees on Supplies, on Theological Seminary and Education, and on the Sabbath.

Monday A. M.—Reports of Committees on Records of Presbyteries, on Travelling Fund, and on Finance.

Monday P. M.—Reports of Committees on Foreign Correspondence, on Printing and Publishing, on Sustentation and Church Erection, and on Presbyterial Reports. Respectfully submitted,

C. D. TRUMBULL,	}	Committee.
F. M. FOSTER,		
J. W. CAVAN,		
A. MCNEILL.		

It was ordered that the Committee on Printing and Publishing have 250 copies of the above report printed for the use of Synod.

The moderator was instructed to send a telegram to the General Assembly of the Presbyterian Church at Washington, D. C., conveying the fraternal greetings of Synod, and referring to I. Corinthians 15 : 58.

Devotional exercises were held at the appointed hour according to the arrangements made. W. J. Coleman, T. C. Sproull and R. D. Scott were appointed to lead in singing in the devotional exercises of Synod.

T. H. Acheson, James Patton and E. G. Elsey were appointed reporters of the proceedings of Synod for the daily press.

D. McAllister had leave of absence until to-morrow morning.

Synod took a recess to meet at 2 P. M. Prayer by T. P. Robb.

AFTERNOON SESSION.

Synod met at the appointed hour and was opened with prayer by the moderator. The roll was called. All the members were present.

The certificate of Wm. Anderson, of 1st Philadelphia congregation, not having been forwarded, by vote of Synod his name was entered on the roll.

The moderator named the following

COMMITTEES.

Discipline.—D. H. Coulter, F. M. Foster and S. R. McClurkin, ministers; David Love and S. M. Orr, elders.

Missions.—J. M. Foster, R. B. Cannon and J. A. Black, ministers; M. G. Euwer and James Mann, elders.

Finance.—J. Milligan Wylie, S. R. Wallace and J. C. Taylor, ministers; Theo. Sproull and J. H. Finley, elders.

Theological Seminary and Education.—James Kennedy, T. H. Acheson and T. C. Sproull, ministers; J. G. McElroy and T. C. Speer, elders.

Sustentation and Church Erection.—T. P. Robb, P. P. Boyd and Wm. McFarland, ministers; James Forsythe and Robert Wylie, elders.

Supplies.—J. W. Sproull, P. H. Wylie and J. W. F. Carlisle, ministers; Wm. Young and O. C. Orr, elders.

Travelling Fund.—G. M. Robb, D. S. Faris and W. C. Allen; ministers; Samuel Carmichael and A. Stewart, elders.

The clerks of Synod were appointed a Committee on Unfinished Business.

The several presbyteries had leave to hold meetings during the sessions of Synod.

By direction of the court a telegram was sent to District Attorney Milchrist, of Chicago, urging him to use all diligence to secure the closing of the gates of the Columbian Exposition on the Lord's day.

The Committee on Devotional Exercises reported. The report was adopted and is as follows:

Report of Committee on Devotional Exercises.

Your committee respectfully recommends that the half-hour from 11.30 till 12 o'clock each day be spent in devotional exercises, and that the subjects for prayer and conference be as follows:

Thursday—The promise, the comfort and the necessity of the Holy Spirit in our work for the Master. Elder W. R. Sterrett to preside.

Friday—Encouraging features of the missionary work at large in foreign lands—Our own missionaries, and the duty of the church to become more aggressive in her operations. Rev. Henry Easson to preside.

Saturday—The encouragements for young men in our church to come forward and offer themselves as laborers in the ever-widening and inviting field in our own country, and our duty in reference to them. Rev. N. R. Johnston to preside.

Monday—Our sons and our daughters in the home and in the Sabbath School—How to secure their highest moral, spiritual, mental and physical development. Rev. J. Milligan Wylie to preside.

Tuesday—The need of missionary work at home, especially in the south and the great west. Rev. S. J. Crowe to preside.

Your committee also recommends that the persons presiding be given full liberty to conduct the meeting in their own way, but we suggest that after singing, reading and prayer (in no case to exceed ten minutes), the meeting shall be thrown open and that all the exercises be brief and voluntary.

J. L. McCARTNEY, T. P. ROBB, J. C. MCFEETERS, G. CUNNINGHAM, JOHN EWING,	} Committee.
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The secretary of the Missionary Conference, held May 30th, reported the findings of the conference with recommendations. The report was referred to the Committee on Missions.

Papers were called for and numbered, and are as follows:

Paper No. 1. Report of the Treasurer of Synod. The recommendations were read and the report was referred to the Committee on Finance. The certificate of the appointment of John T. Morton to represent Synod's Board of Trustees on the floor of Synod, was read.

Paper No. 2. Communication from the Western Section of the Presbyterian Alliance was read. The clerk was instructed to draw an order on the treasurer of the Literary Fund in favor of F. K. Hippel, Esq., president Real Estate Trust Co., Philadelphia, Pa., treasurer, *pro tem.*, for sixty dollars, as Synod's quota of the expenses of the Alliance.

Paper No. 3. Petition of East End, Pittsburgh, Congregation. Read and referred to the Committee on Finance.

Paper No. 4. Communication of A. P. Happer on behalf of the Presbyterian friends of the mountain whites of the South. Read and referred to the Committee on Missions.

Paper No. 5. Plan of Federation of the Reformed Churches and communication with reference thereto. Read and referred to a special committee consisting of D. B. Willson, H. H. George and R. M. Smerville, ministers; James Speer and R. G. Robb, elders.

Paper No. 6. Memorial of the National Christian Association. Read and referred to the Committee on Secret Societies.

Paper No. 7. Question as to the ordination of Robert J. McIsaac, of the Selma Mission. Read and referred to the Committee on Missions.

Paper No. 8. Report of Synod's Board of Trustees. Read and referred to the Committee on Finance.

The Committee on Unfinished Business reported. The report was laid on the table for the present.

The Committee on Testimony Bearing reported. The recommendations were taken up and adopted. The report was adopted as a whole and is as follows:

Report of the Committee on Testimony Bearing.

When in 1888, the subject of Testimony Bearing was accounted worthy of a standing committee, the special object in view was to keep before our own minds the distinctive principles which the Head of the church has committed to our keeping, and which the world outside would willingly have us forget. Last year another step was taken and funds were appropriated that the truth which we consider of so great importance might be brought to the attention of others also. It shows faith in God who is the author of truth, faith in the sincerity of Christian brethren who have professed to receive the truth, and faith in the reasonableness of the truth itself to send it out and to ask for it the world's candid consideration. The members of your committee have felt that it was the intention of the church that they should tell the

whole truth, keeping nothing back. They have believed that the whole truth was broader than a part of it and that the church did not care to carry the responsibility for the part untold. At the same time your committee has endeavored to do their work in a conciliatory spirit and to avoid giving needless offence. They have sought to persuade, not to denounce. Facts and arguments have been frankly presented and the appeal made to conscience and faith.

The contributions sent to the treasurer for this cause have amounted to \$1,154, a sum which we consider remarkable for the first year's contribution to a new work. In addition to this quite a number of individuals and congregations contributed liberally of their means and time to send out literature. The students in the seminary gave \$44 and directed and sent out leaflets to two thousand ministers. The people of New Alexandria gave \$88 besides their regular contribution and directed and sent out leaflets to four thousand ministers. Counting gifts of this kind which did not come into the treasury, the total amount raised for this cause cannot be less than \$1,400. Of this amount \$312 is still in the treasury to be expended in the work before the time for the next annual collection.

We have sent out tracts written by Drs. C. D. Trumbull, R. J. George, R. M. Sommerville, James Dick, by Revs. N. R. Johnston, N. M. Johnston and J. M. Coleman, and have others in preparation. We received a gift of 3,600 copies of Dr. Trumbull's tract from Dr. Willson, and 200 copies of Dr. Dick's from the Irish Committee on Covenant Renovation. The whole amount of literature sent out has been 93,475 tracts, aggregating 1,048,175 pages. We have about 12,000 of all kinds now on hand. The committee has sent out or has used under its own supervision the names and addresses of a few over 33,000 ministers, each of whom received two leaflets in a sealed envelope.

It is not expected that all the seed we have sown has fallen into good ground; the road side, the rock and the thorny places have doubtless gotten a good share, yet the letters we have received show that some has taken root and that we may look for fruit. This is the first effort of the church to give our neighbors an opportunity to understand our distinctive position, and while this work seemed long delayed no one can question that the present is an opportune time. The unsettled condition of churches and political parties, the profound dissatisfaction with present conditions and the desire for better things all go to prove that a crisis is near and that the time is short. Such ideas as we present have now a hearing that would have been denied them a few years ago.

Nor is this the less a good work for our church and particularly for our young people. Action and reaction are equal, and as a church that sends the gospel to others will keep a gospel among themselves, so the church that bears a faithful testimony before the world to the truth of her principles will be able to maintain her principles. In the active work of the committee, we have not lost sight of the fact that it was first established to keep the truth of our principles before our own minds, but we have thought that aggressive work was one of the best ways to accomplish this end.

The right of the Lord Jesus Christ to rule over his people in every relation of life is now the most important question before the Christian

world. It is the question which looks toward the future. Those who give their strength to its right solution will be in little danger of unsettling the well tried foundation of past attainments. The moral issues are now demanding public attention and forcing men to see the lack of Christian principle in our government and in the conduct of social and business life. It is becoming more and more evident that the Lord Jesus is the only leader who can bring us into peace. The testimony of every faithful subject in this kingdom is needed to spread the knowledge of the truth. The self denial demanded by our distinctive position is required to add the seal of sincerity to the message we carry. If our non-voting position keeps our numbers small, it gives us force as witnesses, it brings the "arrest of thought" to all thoughtful men who learn of it, and it shows the importance which we attach to the principle involved. Then it asks something definite of every man to whom we come. It is an argument leading him to a decision. Does faithfulness to Christ require us to withdraw from all moral association with those who refuse to be subject to him? Have I the conscience and faith to make this sacrifice?

We mourn the death of one of our number, Mr. Jas. R. McKee, who was greatly interested in our work, and who gave us much useful counsel, but was unable to attend our meetings.

We recommend :

1. That our people be urged to study and our pastors to preach upon the distinctive principles of the church in the confidence that a thorough acquaintance with the reasons of our position will make us certain that it is the right one, and that the principles which sustain it will ultimately prevail.
2. That in observance of the fifth term of communion, we endeavor to cultivate the spirit of the faithful martyrs of Jesus, that in the trial now on us, and in the greater trials which may come we may not be found wanting.
3. That we commend the liberality, which our people have shown in supporting the cause of Testimony Bearing, and their zeal in carrying on its work and take this as one of the proofs that our people have not lost their love for our principles, or faith in the word of our testimony.
4. That the Synod constitute the committee on Testimony Bearing an executive board with the same powers as were conferred last year and that a like appropriation be made to carry on its work.

W. J. COLEMAN, }
R. J. GAULT, } *Of the*
OLIVER WYLIE, } *Committee.*

The Committee on Testimony Bearing was made a permanent committee; the vacancy in the committee to be filled by the person elected treasurer of Synod.

Announcement was made of the death of elder John A. McKee, long a member of several Boards of the church, and of elder James R. McKee, also a member of several Boards and treasurer of Synod. D. McAllister, F. M. Foster and J. Milligan Wylye, ministers; David Love and Wm. Anderson, elders, were appointed a special committee to prepare a suitable minute.

The Committee on Temperance reported. The report was taken up item by item for adoption. The recommendations of the report of the committee were adopted and pending the consideration of the report as a whole, the chairman had leave to withdraw the report and it was re-committed.

The Committee on the Sabbath had leave to report. The report was taken up item by item for adoption. Three recommendations were adopted. Pending the consideration of the fourth recommendation the hour for adjournment arrived, and Synod adjourned with prayer by J. C. Smith, to meet to-morrow morning at 9 o'clock.

EVENING MEETING.

Synod met for worship at 7.45 o'clock, and the retiring moderator preached from Col. 1:18, "That in all things he might have the pre-eminence."

THURSDAY'S PROCEEDINGS.—June 1.

MORNING SESSION.

The moderator called Synod to order at the appointed hour and constituted the court with prayer.

The roll was called. Absent: A. C. Coulter, M. A. Gault and J. Renwick Wylie.

W. M. Glasgow, T. P. Stevenson and J. Ralston Wylie, ministers; and John A. McKee, A. D. McConahy and O. C. Orr, elders, appeared for the first time, and took their seats as members of the court.

The minutes of yesterday's sessions were read, amended and approved.

The moderator announced the following

STANDING COMMITTEES.

Devotional Exercises.—Isaiah Faris, S. J. Crowe and Thomas Patton, Ministers; Wm. Gregg and J. L. Moreland, elders.

Evangelistic Work.—T. H. Acheson, D. C. Faris and M. A. Gault, ministers; Wm. Wylie and Wm. Anderson, elders.

National Reform.—R. J. George, T. P. Stevenson and J. C. McFeeters, ministers; A. S. Gilchrist and R. D. Scott, elders.

Order of Business.—A. Kilpatrick, J. C. K. Faris and J. S. Duncan, ministers; J. R. Caskey and R. J. Bole, elders.

Presbyterial Reports.—R. C. Wylie, T. C. Sproull and R. Hargrave, ministers; J. H. Graham and James Speer, elders.

Psalmody.—S. G. Shaw, T. H. Walker and G. P. Raitt, ministers; Wm. Martin and J. R. Steele, elders.

Printing and Publishing.—J. L. McCartney, J. W. Dill and S. G. Conner, ministers; O. C. Orr and M. G. Euwer, elders.

Sabbath.—D. McAllister, W. P. Johnston and R. J. Gault, ministers; A. C. Coulter and J. G. Glasgow, elders.

Sabbath Schools.—J. McCracken, N. R. Johnston and E. G. Elsey, ministers; S. M. Orr and W. R. Sterrett, elders.

Secret Societies.—J. C. Smith, J. S. Thompson and J. R. Baird, ministers; Wm. McCullough and J. L. Ewing, elders.

Signs of the Times.—D. B. Willson, J. F. Crozier and J. W. Dill, ministers; Robert Wylie and R. S. Edgar, elders.

Systematic Beneficence.—C. D. Trumbull, H. H. George and R. C. Allen, ministers; James Forsythe and H. S. Steele, elders.

Temperance.—R. M. Sommerville, B. M. Sharp and S. M. Stevenson, ministers; Wm. Browne and J. A. McAtee, elders.

The courtesies of the floor of Synod were extended to Rev. W. B. Stoddard, a secretary of the National Christian Association, and to any other ministers of evangelical churches who may attend the meetings of the court.

Announcement was made of the death, on March 15, 1893, of Wm. Graham. The following were appointed a committee to prepare a suitable minute in the case: R. M. Sommerville, S. G. Shaw and J. C. Smith, ministers; Jas. A. McAtee and Wm. Gregg, elders.

J. C. McFeeters, on behalf of the congregations of Philadelphia, invited Synod to meet in the 2d church, Philadelphia, next year. The invitation was seconded by Wm. Anderson on behalf of the 1st and R. C. Montgomery on behalf of the 3d congregation, and was accepted.

Papers were called for and numbered.

Papers Nos. 9, 10, 11, 12, 13, 14, 15 and 16, being Treasurer's Report, Foreign Mission; Synopsis of the same; Treasurer's Report, Sustentation Fund; Treasurer's Report, Temporary Investment Account; Treasurer's Report, Boys' Industrial School Fund; Treasurer's Report, Beattie Children Fund; Treasurer's Report, Literary Fund, and Treasurer's Report, Church Erection Fund, were referred to the Committee on Finance.

Papers Nos. 17, 18 and 19, Memorials of members of the congregations of Cedar Lake and Cedarville, and of the congregation of United Miami, with reference to the use and sale of tobacco by members of the church, were read and referred to the Committee on Discipline to report what action is necessary.

The Board of Sustentation and Church Erection reported. Reports read and referred to the Committee on Sustentation and Church Erection, except so much as refers to finance to the Committee on Finance.

The Board of Foreign Missions reported. The report was referred to the Committee on Missions, except so much as refers to finance to the Committee on Finance.

The Committee on the Signs of the Times reported. Pending the consideration of the report the hour for devotional exercises arrived, and the half-hour devoted to this service was fully occupied.

The retiring moderator, R. J. George, was requested to furnish a copy of his sermon for publication in the magazines of the church.

Synod resolved to hold a session to-morrow evening.

A recess was taken to meet at 2 P. M. Prayer by T. H. Walker.

AFTERNOON SESSION.

Synod convened at the appointed hour and was led in prayer by J. W. Dill.

Roll called. Members all present except Wm. Finney, (sick).

J. M. Armour, J. O. Bayles, J. K. Reed and Solomon Kingston appeared for the first time and took seats as members of the court.

Papers were called for. The following were laid on the table :

Paper No. 20. Memorial from members of Utica congregation as to voting on amendments. Read and referred to the Committee on Discipline, with instructions to report at this meeting.

Paper No. 21. Complaint of James Reid against an action of Illinois Presbytery. Referred to the Committee on Discipline.

Paper No. 22. Memorial of the session of 2d Boston congregation as to voting on amendments. Read and referred to the Committee on Discipline.

Paper No. 23. Reference from Ohio Presbytery. Read and referred to the Committee on Discipline.

Paper No. 24. Request for the division of Kansas Presbytery on the boundary line between the States of Kansas and Colorado. Referred to the Committee on Presbyterial Reports.

The report of the Committee on the Signs of the Times, pending at the hour for devotional exercises, was taken up. The report was amended and adopted and is as follows :

Report of Committee on the Signs of the Times.

The Committee on the Signs of the Times beg leave to report :

CAUSES OF THANKSGIVING.

1. Temporal advantages in which we share. Notwithstanding much ingratitude and misuse, material prosperity is still vouchsafed to our land. The plague of the cholera, though justly feared, has not yet invaded our borders ; and, although the nations are arming for war, the peace of the world has not been disturbed.

2. Great moral questions are forcing themselves on the public attention. The powerful assaults made on the Sabbath, and on Temperance, Christian marriage, and the truth and authority of the Holy Scriptures are awakening and uniting the Christian forces of the country in their defence. A dormant testimony is quickened into activity, truth is asserted, the claims of God are being made known, the lines of battle have been more distinctly drawn, and the opposing forces are already joining in the conflict. What the final issue will be, no believer in the dominion of the Lord Jesus Christ can doubt. Strong men may fall, but the army of Christ never retreats.

3. We gratefully recognize the importance and value of the Federal Act providing, under certain conditions, for the closing of the World's Fair on the Sabbath. Notwithstanding its defects, it stands as a milestone on the line of events, and affords to the friends of the Sabbath a vantage ground in the conflict.

4. The season of trial and sifting, through which we have recently passed, has tended to clear our beloved Zion of much that was discord-

ant and hurtful; it has revived waning attachment to our distinctive principles, united and strengthened us.

The various departments of our church-work, instead of being overtaken by threatened disaster, have received additional liberal support, and are being prosecuted with unabating energy and success, while the force of circumstances has brought our position of dissent before the public mind as never before.

5. We are being led more clearly to understand, and more closely to identify ourselves with the especial purpose for which we, as a church, exist.

There is a wider and bolder advocacy of the rights of our royal Redeemer as King of nations, and of the duty of dissent and separation from all associations that reject his claims.

A forward step of great importance has been taken, by which our testimony against the immoral Constitution of the Government is being borne before many thousands of the leaders of religious thought in the land.

Whatever the immediate result may be, the ultimate blessed fruits of the principles thus disseminated are as certain as that divinely-appointed means faithfully used lead to divinely-intended happy ends.

For these and other reasons, Synod appoints the day of national thanksgiving to be observed as a day of thanksgiving.

CAUSES OF FASTING.

1. Spiritual coldness and apathy. The attention of many is largely occupied with the things of the world, instead of the glory of God and the interests of immortal souls. To gain treasure here is too often the absorbing thought, and not how shall we serve God more efficiently and lay up treasures in heaven. The profession of religion is much in name, lacking the spirit of true devotion to Christ.

2. A lamentable tendency in many quarters to lower the standards of the church, manifested in our own church, and, generally, in the more orthodox churches of Christ. The invitation to meet in some of the villages in the plains of Ono is being accepted by one and another, and the wall is still being built in troublous times. A spirit of unrest, unhappily, pervades the church.

3. God's law is yet defied. Witness the widespread profanation of the Sabbath, the setting aside of God's positive command, and the substituting of expediency and cupidity in its room.

The discussion of the proposition to open the gates of the Columbian Exposition seven days in the week reveals an alarming condition of public sentiment on the subject of Sabbath observance.

The power and arrogance of the liquor traffic, and the sin of drunkenness are increasing: the land is groaning under this curse, and the more earnestly men are called to repentance and reformation, the more do they exhibit the spirit of defiance and lawlessness. Men run on in sin, and vice and immorality are stalking abroad on every side.

Oath-bound secret societies are multiplying in number, and corrupting, by their pernicious influences, almost the entire influential class of the citizens of the country.

Divorces are granted for the most trivial causes, murders and suicides and lynchings of shocking barbarity are increasing, and laws against crime are less and less frequently enforced.

The military spirit still dominates the nations, not excluding our own, and the reign of universal peace can come only by a catastrophe that will sink all preceding conflicts into insignificance.

In its iniquitous dealing with the weaker and despised races, the United States has recently augmented the burden of its guilt by an act of the greatest injustice to the Chinese, which has been sustained by the highest tribunal in the land as constitutionally valid.

Thus the common sentiments of humanity are trampled upon, God is dishonored, and his laws made void. For these and other reasons Synod appoints the Thursday of the Week of Prayer to be observed as a day of fasting, humiliation and prayer.

D. H. COULTER,
R. B. CANNON,
J. CALVIN SMITH,
JAMES MANN. }
} Of the
Committee.

The reports of the Board of Corporators of Geneva College and of the Board of Trustees of the College were read and referred to the Committee on Theological Seminary and Education, except so much as refers to finance to the Committee on Finance.

The Board of Superintendents of the Theological Seminary reported. The report was referred to the Committee on Theological Seminary and Education, except so much as refers to finance to the Committee on Finance.

The Committee on Psalmody reported. The report was adopted as a whole and is as follows:

Report of Committee on Psalmody.

Before the time of David, we have but few recorded instances of the praise of God by the congregation, and the songs they sung are also recorded as being inspired of God. During the days of the Psalmist of Israel such public worship is often mentioned, for then God inspired one to write songs for his people. The songs written by David and his successors were collected in a book, called, in the New Testament, "psalms, hymns and spiritual songs," these names being a summation of the titles of the psalms found in the Septuagint, the Greek version of the Old Testament, from which quotations in the New were generally made. We have every reason to believe that these songs were used exclusively until the close of the Bible record. Christ and his apostles were Jews belonging to Palestine, and laboring chiefly among Jews. We know, from the respect of the Jew for ancient law, usage and tradition, that no change could be made in their manner of worship, without a struggle. There is no hint in the Gospels, Acts or Epistles that any change was made by Christ or by the apostles in the worship of the synagogue. This silence, complete and profound, ought to put to silence all argument for uninspired songs of praise on the part of those who aspire to keep close to the example of the Apostolic Church.

These psalms were not written for Jewish singers only. All lands are called upon to make a joyful noise unto the Lord. They do not convict the Jew alone of sin ; the Lord looked down from heaven upon the children of men to see if any sought after God. They do not

praise the sacrifices of the Mosaic ritual ; "the sacrifices of God are a broken spirit." They do not stop with temporal blessings ; "I shall be satisfied when I awake, with thy likeness."

The psalms of the Bible are objective, they praise not man, but God, his power, his glory, his grace, his truth, his holiness. They are made for divine worship, and he who uses them can make no mistake. The soul that floats out upon the wave of these songs of praise is borne up by the unfathomable waters of spiritual truth, and is in no danger of being stranded in the shallows of merely human feeling, or wrecked upon the rocks of man's mistakes and errors.

The psalms are full of Christ. Jesus himself opened the minds of his disciples to understand the things written in the psalms concerning himself, and the same work needs to be repeated with many of his followers. The Epistle to the Hebrews, written largely to convince the Jews that Jesus is the Christ, bases its argument almost exclusively on quotations from the psalms.

Then, the psalms are an encyclopedia of spiritual experience, and are suitable for all times, all conditions in life, and all circumstances. Those who sang at midnight in prison, and those who are merry alike find a sympathetic voice in the psalms. The same psalm is the cradle song of childhood and the comfort of a dying bed. Even the latest enemy of the church, the liquor seller, is described and condemned in one of the first of the psalms.

If this is true, why is it that the psalms have gone, and are now going out of use in the worship of God ? Why do not the inspired songs drive out and take the place of the compositions of men ?

We answer that instruction is not given in the pulpit, the Sabbath School and the home with regard to the doctrine that ought to govern God's people in the matter of praise. Few people, comparatively, have clearly in mind the principle that God is to be worshipped only in the way appointed in his word. If this truth, maintained, as it is, by the second command of the decalogue, vindicated by God's judgments and crowned by his blessings, were clearly accepted by the Christian world, we would not see the inspired book of praise cast aside for that which God has not required, and which he has not promised to accept.

It is to be feared also that there is not in the hearts of God's people the profound and reverential regard for God that demands these songs of praise for its expression. The devotional spirit of the psalms is too deep and strong for the nominal church member. Being addressed to God rather than to man, recording deep conviction rather than transient sentiment, and the experience of the heart rather than the fancies of the mind, they are too lofty in conception, too profound in devotion for the age in which we live, or for any age of easy faith.

Then, it requires an intelligent and thoughtful mind to sing the psalms with understanding. Uninspired song is shallow, while every thought of God is deep. A song, the full meaning of which can be grasped with little or no mental effort, sung to a tune which may be learned by hearing it twice, with a chorus which gives the mind an entire rest, catches the masses of people. Such songs soon wear out, and must be replaced with new ones, while the psalms, which are to hear the study of the ages, are not so ready to catch the ear of those not trained to think of sacred things.

It may be also that psalm singers have not done much to recommend the use of the psalms by the way in which they have sung them. While those who have discarded the psalms have spent much on paid choirs and large organs, the psalm singers have, as a rule, spent little on the cultivation of that noblest of instruments, the human voice. It is not simply the reading of notes that is important, but the training of the voice to produce those pure, sweet and powerful tones that enable one to sing with a loud voice skillfully, and which render congregational singing so attractive and uplifting. If we put money and effort into voice culture, we will never be troubled with the question of instrumental music in the worship of God.

Then, the difficulty about versions has long stood in the way of the general use of the psalms, and this difficulty is not yet removed. We have a new version, but it is only one of several. Now we are not only divided from the singers of uninspired hymns, but are being more and more divided among ourselves. The psalter, which is the only hope of uniformity in worship in the church of Christ, is not agreed upon among those who accept it as the exclusive matter of praise.

We recommend :

1. That pastors, teachers and parents be exhorted to keep before the minds of our young people the truth that God is to be worshipped only in the way appointed in his word.

2. That all our people be urged to the devotional use of the psalms not only in singing, but in prayer and meditation, and that we continue to teach the children to commit them to memory, in order that our whole church, in its strenuous contention with the world for so many neglected principles of God's truth, may cultivate in heart the vital godliness which will recommend their testimony.

3. That parents and young people themselves be urged to employ the services of the very best teachers attainable for the training of the voice, even at a considerable expense, in order that we may praise God with grave, sweet melody, and may commend to our brethren that form of worship in which all the people sing, where there is no music but the fruit of the lips, and where they sing the songs that God made.

4. That the Synod re-affirms its readiness to co-operate with representatives of other churches in preparing a metrical version of the psalms, the object of such revision being to secure a version more plain, smooth and agreeable to the text than any heretofore, and that the Committee on Psalmody be instructed to take measures to carry this recommendation into effect.

W. J. COLEMAN, }
S. G. CONNER, } Of the
OLIVER WYLIE. } Committee.

The committee was continued with instructions to secure, if possible, the co-operation of other churches in obtaining a uniform version of the Psalms. T. P. Stevenson was added to the committee.

The Committee on Evangelistic work reported. Report taken up item by item for adoption. Item 1 adopted. Item 2 amended and adopted. Pending the consideration of Item 3 the hour of adjournment arrived.

T. C. Speer was appointed a member of the Committee on Finance in place of J. H. Finley.

Synod adjourned to meet to-morrow morning at 9 o'clock. Prayer by R. B. Cannon.

FRIDAY'S PROCEEDINGS.—June 2.

MORNING SESSION.

Synod was called to order at 9 o'clock by the moderator, who constituted the court with prayer.

The roll was called. Absent: A. C. Coulter, Cunningham, M. A. Gault, R. J. Gault, Henderson, Wm. Martin, Miller, Nelson, and James Smith.

A. M. Allen, of Springfield congregation, appeared and took his seat as a member of the court.

The moderator announced the following

COMMITTEES.

Records of Illinois Presbytery.—J. C. K. Faris, T. H. Acheson and J. M. Armour, ministers; M. L. McGlade and M. G. Euwer, elders.

Records of Iowa Presbytery.—Henry Easson, J. K. Reed and P. P. Boyd, ministers; J. C. Glasgow and L. M. Patterson, elders.

Records of Kansas Presbytery.—J. O. Bayles, D. C. Faris and R. B. Cannon, ministers; John H. Curry and Thomas Nelson, elders.

Records of Lakes Presbytery.—S. R. Wallace, T. A. Rusk and J. S. Thompson, ministers; Wm. Blair and J. M. Davis, elders.

Records of Ohio Presbytery.—James Patton, J. S. Duncan and P. J. McDonald, ministers; Samuel Carmichael and T. C. Speer, elders.

Records of New Brunswick and Nova Scotia Presbytery.—G. M. Robb, G. R. McBurney and J. M. McCracken, ministers; D. Love and Wm. Young, elders.

Records of New York Presbytery.—D. S. Faris, E. G. Elsey and R. Hargrave, ministers; T. A. Hamilton and James Smith, elders.

Records of Pittsburgh Presbytery.—R. Stewart, Thomas McFall and P. P. Boyd, ministers; T. M. Logan and G. Cunningham, elders.

Records of Rochester Presbytery.—R. J. Gault, Josiah Dodds and G. P. Raith, ministers; W. G. Adams and J. H. Graham, elders.

Records of Vermont Presbytery.—W. S. Fulton, T. H. Walker and R. C. Reed, ministers; James Mann and W. R. Sterrett, elders.

Committee on Foreign Correspondence.—W. M. Glasgow, J. W. F. Carlisle and R. C. Allen, ministers; C. R. Miller and Wm. Browne, elders.

Vermont Presbytery was relieved of the payment of the quota of St. Johnsbury congregation to the Travelling Fund, that congregation having withdrawn from the church. New York Presbytery was granted their request to base the quota of the 1st New York congregation, to the same fund, on the present membership.

The Board of Trustees was instructed to report at the next meeting of Synod as to the propriety of Synod endeavoring to make arrangements to have the lives of ministers insured in a first class insurance company instead of endeavoring to raise an endowment for superannuated ministers' widows and children of deceased ministers. Referred to the Committee on Finance.

The clerk was instructed to write a letter of sympathy to A. McFarland, the oldest minister of the church, and much enfeebled by the infirmities of years.

Papers were called for, and there was laid on the table:

Paper No. 25. A Memorial of members of Long Branch congregation, which was read and referred to the Committee on Discipline.

The reports of the several presbyteries were read. The reports of Illinois, New Brunswick and Nova Scotia, New York, and Pittsburgh Presbyteries were referred to the Committee on Presbyterial Reports, except so much as refers to finance to the Committee on Finance, and so much as refers to supplies to the Committee on Supplies. The reports of Iowa, Kansas, Philadelphia and Rochester Presbyteries to the Committee on Presbyterial Reports, except so much as refers to supplies to the Committee on Supplies. The report of Lakes Presbytery was referred to the Committee on Presbyterial Reports.

The report of the Committee on Unfinished Business was taken up. Items 1, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15 and 19 attended to. Item 2. The committee reported as follows:

Report of Psalter Publication Committee.

Your committee respectfully report a fair demand for the Revised Psalter. The circulation is rapidly extending, and we are glad to say that the two editions with music are specially commended by those both in and out of the church, who are qualified to form an opinion of their merits. We have received on cash sales \$625, and have sold on credit to the amount of \$63.43, while our books show \$71.81 still unpaid on orders filled before the last meeting of Synod. In addition to these small sums, there are still in the hands of our former agent between \$300 and \$400 that we have not yet been able to collect, but which is promised in a few days.

While we have disposed of nearly 400 of the editions with music and about 200 of the long primer edition, the largest orders are for the minion Psalter. To meet this demand, we have had to issue a new edition of 5,000 copies, at an expense of \$518 for printing and binding them, and other editions are required. Consequently we have not been able materially to lessen the indebtedness to the Library Fund reported last year. The treasurer can only credit us with \$107 instead of the \$567 that would have been to our credit on his books, if all the money due the committee had been paid promptly, or at least before the close of the fiscal year. Respectfully submitted,

R. M. SOMMERVILLE, }
WALTER T. MILLER, } Committee.

The action of the committee was approved, and the committee was continued.

Item 3 was attended to and the clerk laid on the table the bill for printing, \$8.50. The bill was referred to the Committee on Finance. Item 4 was not attended to. Item 16 was attended to as far as possible. Item 17, attended to in part with hope of ultimate success. The chairman of the committee, H. H. George, was instructed to continue the effort. Item 18, not attended to owing to the decease of the chairman. The report was adopted as a whole, and is as follows:

Report of Committee on Unfinished Business.

The Committee on Unfinished Business beg leave to report the following items:

Item 1. Clerk to draw order on Literary Fund for printing Order of Business. (*R. P. & C.*, page 210. *Our Banner*, page 218.)

Item 2. Committee to look after publication and sale of the Revised Psalter. (*R. P. & C.*, page 213. *Our Banner*, page 221.)

Item 3. Sermon of the retiring moderator to be published in tract form. (*R. P. & C.*, page 214. *Our Banner*, page 222.)

Item 4. Committee on Sabbath Schools to prepare blanks to aid in securing full statistical reports. (*R. P. & C.*, page 223, *Our Banner*, page 231.)

Item 5. D. McAllister to express to elder J. A. McKee, the sympathy of Synod with him in his affliction. (*R. P. & C.*, page 226. *Our Banner*, page 234.)

Item 6. The Central Board of Missions to act as Interim Committee on Supplies. (*R. P. & C.*, page 227. *Our Banner*, page 235.)

Item 7. The clerk to send a letter of sympathy to A. McFarland. (*R. P. & C.*, page 226. *Our Banner*, page 234.)

Item 8. Copies of action on communication of Rev. W. Watt to be sent to the President of the United States and others. (*R. P. & C.*, page 230. *Our Banner*, page 238.)

Item 9. Committee to arrange for publication of report on the Sabbath. (*R. P. & C.*, page 231. *Our Banner*, page 239.)

Item 10. Committee on Psalmody to prepare and issue a brief argument for the exclusive use of the Psalms. (*R. P. & C.*, page 235. *Our Banner*, page 243.)

Item 11. The Moderator and Clerk to prepare an address to the President and Congress remonstrating against the wrongs done to the Chinese. (*R. P. & C.*, page 243. *Our Banner*, page 251.)

Item 12. The Synod's Board to collect notes due the Student's Aid Fund. (*R. P. & C.*, page 249. *Our Banner*, page 257.)

Item 13. The Committee on Foreign Correspondence to prepare and forward a letter to the Synod of Scotland. (*R. P. & C.*, page 260. *Our Banner*, page 268.)

Item 14. The same Committee to forward a letter to the Irish Synod. (*R. P. & C.*, page 260. *Our Banner*, page 268.)

Item 15. The Committee on Psalmody to draft a memorial upon the necessity of a uniform version of the psalms; also, to secure a representative from each of the psalm-singing bodies to have the memorial brought before the supreme courts of these bodies. (*R. P. & C.*, page 265. *Our Banner*, page 273.)

Item 16. Delegates to the Presbyterian Alliance to call attention to the same matter and, if possible to secure co-operation. (*R. P. & C.*, page 265. *Our Banner*, page 273.)

Item 17. The Committee on the Sabbath to take steps to have instruction upon the Sabbath introduced into the school books of our country. (*R. P. & C.*, page 289. *Our Banner*, page 297.)

Item 18. Committee on plan for a fund for widows and orphans of ministers. (*R. P. & C.*, page 293. *Our Banner*, page 301.)

Item 19. Committee to secure reduced rates on railroads for Synod. (*R. P. & C.*, page 295. *Our Banner*, page 303.)

Item 20. The minutes of Synod of 1892 as printed are correct, except names of missionaries are omitted. C. D. TRUMBULL, }
F. M. FOSTER, } Committee.

The report of the Committee on Temperance was taken up. Pending discussion the hour for devotional exercises arrived.

After spending one-half hour in these exercises, Synod took a recess to meet at 2 P. M. Prayer by S. G. Shaw.

AFTERNOON SESSION.

The moderator called the court to order at the appointed hour. J. M. Faris led in prayer.

Roll called. Absent: J. C. Dodds and A. C. Coulter, and Wm. Finney absent because of sickness.

Paper No. 26, Complaint and Appeal of J. B. Robinson and others, was referred to the Committee on Discipline.

The Committee on Missions reported. The report was amended and adopted, and is as follows:

Report of Committee on Missions.

Committee on Missions would respectfully report that five papers have been placed in our hands.

1. The request of the Pittsburgh Presbytery as to ordaining licensiate Robt. J. McIsaac.
2. A communication from A. P. Happer as to evangelizing the "poor whites" in the South.
3. Report of the Missionary Conference, held in this place May 30, 1893.
4. Report of the Central Board of Missions.
5. Report of Foreign Mission Board.

These facts are set forth:

1. Mr. Robt. J. McIsaac has completed his third year in the theological seminary, and was licensed by the Pittsburgh Presbytery. The Central Board employed him to superintend the southern mission and since last October he has been laboring there with great acceptance and marked success. Believing that his gifts and attainments justified it the Central Board recommended that the Pittsburgh Presbytery ordain him at once. This is the question referred to Synod.

2. The "poor whites," are of Scotch-Irish descent. They occupy the mountains of Kentucky, Tennessee, Georgia, Alabama—eight States in all. There are between two and three millions of them. They were loyal to the North during the war. They are extremely ignorant and irreligious. But though degenerate they have native talent and capacity for greatness. The Congress of the Scotch-Irish Society of America which assembled in Springfield, O., May 13, 1893, called upon the well-to-do Scotch-Irish people of America to join hands in uplifting these, their degenerate brethren. This call comes with special emphasis to our church.

3. The design of the Missionary Conference is to bring all our churches into touch with the home mission work. For representatives from the different presbyteries to meet and confer cannot fail to

awaken a deeper interest. Already its quickening effects are apparent in the more general and liberal support of the work.

4. The Central Board has held twelve regular meetings during the year. This involves a sacrifice of time and energy. They have seven congregations under their charge and others are helped by them.

They conduct the Southern mission, through which, with similar agencies, the 8,000,000 colored people in this land are to be led to Christ. These colored people are the left hand of Africa. Place it in the hand that was pierced and the "dark continent" will be brought to the desire of all nations. The Chinese mission is operated by this Board. The Chinese in America are the right hand of China. Place that in Christ's hand and the flowery kingdom will be brought to him. The Indian mission is also in their charge, and the Indians are our nation's wards. The work of this Board is vital to the life of our church, and it will tell upon the future history of this nation.

5. The Foreign Mission Board is the agency through which our church responds to the call of the Master: "Go ye into all the world and preach the gospel to every creature." During the past year they have prosecuted their work in the face of violent and relentless opposition. Satan, who knows his time is short, is using the Turkish government to oppose and hinder the work at every step. Their faith has been sorely tried by frequently occurring vacancies in the ranks of the workers. But with the sublime courage of their faith they have been closing up these breaches and marching on the enemy's works. They have three centres of operation, Latakiyah, the centre of the Syrian mission, Mersine, the centre of the mission in Asia Minor, and Larnaca, the centre of the Cyprus mission. Suadia is the farthest north of the Syrian stations. Of the two buildings here, one will require an outlay of \$1,500 in repairs and alterations. Dr. Metheny, who has charge of the mission in Asia Minor, advises the purchase of a building in Adana, erected by the American Board Mission, and costing \$3,500. It would require \$1,100 to finish the building. Being thirty-eight miles from Mersine it would require the presence of a missionary and his family. He also urges the purchase of a building in Tarsus for \$6,200. It would involve an expenditure of not less than \$15,000 to buy, finish and make these buildings available. The church could scarcely undertake this without impairing other departments of her work. The Cyprus mission, since the providential return of Mr. Stevenson, awaits the response of another minister to the urgent call of the Board.

We recommend the following:

I. That Pittsburgh Presbytery be instructed to ordain Robert J. McIsaac.

II. That while we feel a deep and abiding interest in the "poor whites" of the south, and feel that work among them might be fruitful in making recruits to our covenanting cause, yet our present financial strength would not justify us in undertaking any immediate effort on their behalf.

III. That Synod hear the representative of the Missionary Conference, Rev. J. Milligan Wylie. After this the following action is suggested as to their report: 1. That Youngstown and St. Louis be placed under the care of the Central Board. 2. That Sylvania, DeWitt and Houlton be reported by their presbyteries for aid to the Central

Board. 3. That 1st New York be referred to Central Board. 4. That the office of synodical missionary be abolished. 5. That each presbytery appoint a general secretary to co-operate with the Central Board.

IV. That Synod commend to the liberality of our congregations the work of the Central Board.

V. That the Foreign Mission Board be authorized to take the steps proposed toward immediately remodeling the lower mission house in Suadia.

VI. That the Board be instructed to renew its request to Tarsus Mission for more definite information respecting the purposes to which it intends to devote the building at Adana, with an estimate of the cost of finishing and furnishing it, and of providing an efficient working force, and, if the replies are satisfactory, the Board is advised to endorse the enterprise. As the funds for purchasing and equipping the Tarsus building are not at present available, we deem it not advisable to make the purchase.

VII. That Synod is still ready to go forward in establishing a mission in China so soon as the leadings of God's providence shall indicate his willingness to grant us the privilege. No one has responded to the call for a missionary, and the Geary exclusion law may close the door temporarily.

VIII. That some of our city congregations be counseled to employ Moses Greenberg to work among the Hebrews.

Respectfully submitted,

J. M. FOSTER, R. B. CANNON, J. A. BLACK, JAMES MANN, M. G. EUWER,	Committee.
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Report of the Central Board of Missions.

In presenting our annual report we desire to express our sense of the importance of the work committed to our charge. The future prosperity of the church seems to be dependent on the work done in the Home Mission field. The general movement of our population from the east to the west, and from the country to the city, tends to weaken positions that must be held, and create a demand for outlay in new places. Add to this the general restiveness with regard to ecclesiastical relationship, felt in the whole religious world, and not unknown in our own church, and we have a problem before us demanding the utmost care, liberality and faith.

We have been called upon, since our last report, to lament the deaths of elder John A. McKee and of his son, our faithful treasurer, James R. McKee. Both were afflicted for a long time, and, though very anxious for the success of our work, unable to be present at our meetings. A grateful acknowledgment of their worth in the work of this Board has been placed on our record. We miss greatly the wise counsel and prompt decision which both contributed to our deliberations, guided, as they were, by a keen interest in the cause of Christ and long experience in the work of the Board.

Revs. D. C. Martin, R. C. Wylie, W. J. Coleman and elder Theo. Sproull, chosen by last Synod, have taken their seats as members of the Board.

We have held twelve regular meetings during the year, the attendance of the members being, as a rule, full and prompt.

During the sessions of Synod in 1892 a conference was held with the representatives of the different presbyteries, at which it was decided that the Board should have charge of Barnesville, Evans, Houlton, Kansas City, La Junta, St. Louis, Topeka and Wahoo.

Barnesville, N. B.—Mr. E. H. Buck labored at this place during the vacation

of the seminary, the congregation bearing one-half of the expense. We have a faithful congregation in Barnesville of about fifty members, who were gathered and trained by Rev. J. R. Lawson. They are the strongest organization in the neighborhood, and are worthy of aid. The average daily attendance is about seventy-five. The people are anxious that the work be sustained among them, and that they may secure a pastor. No provision has been made for their supply this year.

Houlton, Me.—Rev. J. M. Armour preached at this place four months from May 1st, and, by request, was continued two months longer. He reports many signs of progress. They have a good church, attend services regularly, and a goodly number of their neighbors join in worship with them. The Sabbath School and weekly prayer meeting enlist the interest of all the people. A meeting each week, for practice in singing the psalms, was carried on with great spirit during the entire six months. The people are a unit in the support of the church and her ordinances.

Kansas City, Mo.—Rev. W. M. Glasgow has continued his labors at this important point during the past year, and with good results. The attendance upon Sabbath services has been good, "the average attendance in the Sabbath School completely filling the hall." A number of strangers usually attend the services. The amount of money raised for all the purposes this year is far in advance of any previous year. At the communion, in which the chairman of the Board, Dr. J. W. Sproull, assisted, there was an accession of nine members. The organization has been strengthened by the election of one elder and two deacons. It is good evidence of the training of the people, that, during the serious illness of Mr. Glasgow, lasting several weeks, the congregation kept up all the regular meetings, including two Sabbath services, as usual. "Our great need," writes Mr. Glasgow, "is a suitable place of worship, for, indeed, we cannot do any more outside work until we get an adequate and convenient place of worship."

St. Johnsbury.—During the year the Board has co-operated with Vermont Presbytery in doing what was possible to preserve what was left of the congregation after the defection of Rev. W. A. Pinkerton, and to save the property of the church.

St. Louis, Mo.—The Board has been very anxious to sustain this congregation, but has not been able to secure any one to take charge of the work there. It is a very important point, the people are earnest, and they have a valuable church property, but they are few in number, widely scattered, and not able to contribute largely to the support of the ordinances. It is hoped that the present church property may soon be disposed of, and that a new and more convenient place of worship may be secured.

Seattle, Wash.—Mr. P. J. McDonald, licentiate, was appointed to labor at Seattle. His work there began in July, 1892, and has been continued until the present time. It was so satisfactory that the congregation presented a petition to the Board, asking that he be ordained and appointed as stated supply to Seattle and Kent congregations. At the request of the Board, Pittsburgh Presbytery ordained Mr. McDonald, and the Board re-appointed him as stated supply at Seattle and Kent for one year. The work at Seattle is very encouraging. Their great need is a place of worship, and they are making arrangements to secure a suitable church.

Topeka, Kan.—Rev. J. W. Dill is still laboring with great acceptance at Topeka. The Board has been supplementing his salary \$7 a Sabbath. It now offers him \$500 a year, in case the congregation raises a like amount. A much more convenient place of worship has been rented by the congregation, and steps are being taken to secure a building of their own. The congregation is harmonious and is devoted to the principles of the church.

La Junta, Col.—Rev. D. G. Thompson was appointed to La Junta, from September 1st to April 1st, the Board and congregation each to pay \$7.50 a Sabbath. While laboring there the congregation called him to be their pastor. He accepted the call, and was installed November 3, 1892. The Board grants a supplement of \$400 a year, diminishing \$100 a year. Mr. Thompson's work has given great satisfaction, and the congregation is in a flourishing condition.

Wahoo, Neb.—This is an energetic congregation, for which the Board was able to do little during the early part of the year, having failed to secure any one to

go to that field. Rev. Geo. P. Raitt was appointed to labor there three months, beginning March 1st. He held communion there on the third Sabbath of May, when five members were added to the congregation. His work at Wahoo has been acceptable to the congregation.

Denver, Col.—Rev. J. Milligan Wylie, pastor of this congregation, received last year a supplement of \$400. The congregation has had an accession of 22 this year, and have erected a church building at a cost of \$6,000, of which \$2,500 has been paid. A Chinese school is kept up, with an attendance of 28. Various lines of reform work are diligently prosecuted by the pastor.

DOMESTIC MISSION.

Balance last report.....	\$ 541 22
<i>Receipts.</i>	
From congregations, etc.....	\$4,602 20
From Miss A. Copeland bequest.....	100 00
From Nancy Hewitt.....	1,000 00
From Mrs. C. Simpson.....	75 03
From ditto estate.....	47 82
Dividend.....	1,269 15
	\$7,094 20
<i>Expenditure.</i>	
	\$7,035 42
Expenditure.....	\$4,342 14
Balance.....	\$3,293 28
We ask for \$7,000 for this mission.	
The Central Board as Synod's <i>ad interim</i> Committee of Supplies, made the following assignments for the six months beginning October 1st :	
Rev. T. J. Allen—Iowa Presbytery, November ; Kansas Presbytery, January ; Philadelphia Presbytery, March.	
Rev. George P. Raitt—New York Presbytery, October ; Philadelphia Presbytery, November.	
Rev. J. C. K. Faris—Kansas Presbytery, February ; Illinois Presbytery, March and April ; Lakes Presbytery, May.	
Rev. Thomas Patton—Ohio Presbytery, March ; Iowa Presbytery, May ; Illinois Presbytery, April.	
Rev. John M. Wylie—Pittsburgh Presbytery, October ; Kansas, November and December ; Iowa, January and February ; Kansas Presbytery, March and April ; Ohio Presbytery, May.	
Rev. H. Easson—Pittsburgh Presbytery, January 3d Sabbath until Synod.	
Rev. J. M. Armour—Vermont Presbytery, 1st Sabbath until Synod.	

SOUTHERN MISSION.

Mr. T. J. Speer, the superintendent of our southern work for last year, was obliged to withdraw from the work on account of failing health. He sought to prolong his life that he might devote it to the service of the church, and went south with the hope that the climate might be beneficial to him. The hope was vain. He gradually failed in strength, and finally passed to his rest, in Denver, April 2, 1892.

Mr. R. J. McIsaac, licentiate, was appointed principal of Knox Academy, and superintendent of all our work in the south. He entered upon his duties October 1st, and has just returned north at the close of the school year. He has reported to us regularly concerning the condition and prospects of the whole field, and his work has given great satisfaction both to the Board and to those among whom he labors.

Our work in the south centres in Knox Academy, and in the congregation at Selma. The congregation at Selma is in care of Rev. S. Kingston. For the year beginning July 1st, his salary was fixed at \$780, of which the Board pays \$400. The past year has been a trying one among the colored people owing to the failure of crops. The congregation has received nine members during the year, and has lost some by removals. Yet these carry the truth with them and the work done is not lost. Dr. H. H. George paid them a visit which was helpful and much appreciated.

The Academy is in the most flourishing condition. The school opened October 3, 1892, with an enrollment of 117, reaching 154 during that month. The greatest number in attendance was 210, the average during the eight months being 182. Pupils of the day school are required to attend the Sabbath School. This meets in the morning in the church where the international lessons are taught, and in the afternoon in the school building where study is Bible history. A short period in the morning and afternoon of each week day is devoted to the study of the Bible and catechisms.

The teachers in the school are Mr. McIsaac, principal, Miss Fanny J. Howland and Miss Hannah H. Howland, of Walton, N. Y.; Miss Nettie M. George, of Beaver Falls; Miss Sophia Kingston and Mrs. G. M. Sims, of Selma. They have applied themselves with earnestness and devotion to their work, and have been favored with good health. Mr. McIsaac reports that they have been much helped in their work by the kindness and liberality of Ladies' Missionary Societies throughout the church which sent an abundant supply of clothing, shoes, hats, etc. It was a severe winter and many poor people were helped by these gifts.

Pleasant Grove, Ala.—Mr. J. H. Pickens is in charge. The enrollment of the day school was 68, the attendance in the winter months from 40 to 50. The Sabbath School has an average attendance of 29. The busy season coming on caused the closing of the school April 14th, but a summer session will be held. Mr. Pickens' summer school, July to September, 1892, had an enrollment of 27. Several of his pupils have during the year made profession of their faith in Christ.

Valley Creek, Ala.—A deed has been received for the Valley Creek mission property to which reference was made in our last report. A Sabbath School has been conducted there under the direction of the Selma congregation, elder Davis, superintendent, the enrollment being 34, and the average attendance 25. Mrs. Kynett, of Selma, was employed to teach the day school at this place. She taught two months and had 17 pupils. The workers in the Sabbath School are greatly encouraged with the progress of the pupils under their charge. The mission at Brierfield which has been in charge of our faithful worker, Mr. J. C. Phillips, is to be abandoned in order to concentrate our work at Selma. Brierfield is over fifty miles from Selma, and is an unfavorable mission field, as the town is in a decaying condition. Mr. Phillips is to be transferred to Valley Creek and the work then to be carefully prosecuted.

Receipts.

From congregations, etc.....	\$4,978 88
From Wm. Brown estate.....	100 00
From Mary Gray bequest.....	28 75
From Miss A. Copeland bequest.....	50 00
From Miss Anna Brown.....	47 50
From Miss Margaret Gormely.....	7 88
Dividend.....	189 00
	<hr/> \$4,802 01

Expenditure.

Balance overdrawn last report.....	\$ 59 30
Paid Missionary, etc.....	3,988 12
	<hr/> \$4,047 42

Balance \$ 754 50

We ask for \$4,500 for this mission.

CHINESE MISSION.

Prof. J. H. Willson took charge of the mission work among the Chinese at Oakland, Cal., on May 2, 1892, and continued as superintendent until November 1st. His assistants in the work were Miss Long, Mrs. Gleason, Mrs. Morrow and Miss Kilpatrick. Mr. Willson takes great interest in the work, and is a very successful teacher.

Rev. D. McAllister, Jr., was appointed to the Chinese Mission at a salary of \$1,000 a year. At the request of the Board he was ordained by Pittsburgh Presbytery in September, 1892, and started at once for his field of labor. Prof. Willson was retained as assistant in the evening school, at a salary of \$20 a

month, and Miss Kilpatrick and Mrs. Gleason at \$10 a month. On Sabbath, November 27th, 4 Chinamen were baptized, and December 4th, 2 more. At the communion, December 9th, the above 6 Chinamen and 2 who had been members of the Congregational Church, united with our church. There were 23 communicants, 19 of whom were Chinamen. A second season of communion was held on Sabbath, May 7th, Mr. P. J. McDonald assisting. The average attendance on the school is about 28. 7 are under special instruction with a view to baptism. There are good prospects for a Covenanter congregation in Oakland.

The mission work is in a very satisfactory condition, and if it were not for anti-Chinese legislation, would be flourishing. The future is somewhat uncertain, out despite iniquitous laws and adverse decisions, the prospect is hopeful. The fact that the Chinese have so many enemies, is all the more reason why we should remain their faithful friends.

Balance last report.....	\$1,886 38
<i>Receipts.</i>	
Receipts.....	\$1,955 85
Miss Anna Brown, bequest.....	47 50
Chinese students' bequest.....	20 00
Dividend.....	5 00
	—————
	\$2,028 35
Total.....	\$4,024 93
Expenditures.....	1,647 53
	—————
Balance.....	\$2,377 40

We ask for this mission, \$1,000.

INDIAN MISSION.

The past year has been the most prosperous in the history of the mission among the Indians. The confidence of the Indians has been secured so fully that they are quite willing to trust their children to the care of the missionaries. The buildings required for the mission are up, and so far completed as to be convenient and fairly comfortable. The missionaries have become accustomed to their work, and more rapid progress is made. Much, of course, remains to be done to complete all arrangements necessary for comfort, but the great part of that work is completed, and the whole attention of missionaries can now be given to their work.

Thirty children have been in attendance during the past year, most of them being present all the time. The health of all has been good. 1,679 verses of Scripture have been committed, 148 questions in the Shorter Catechism, and 1,024 in Brown's Catechism. 19 children are able to take part in reading at worship, the same portion being read each day in the schools. The New Testament has been read through twice in this way during the past year. The pupils, in addition to this work, study the branches taught in our common schools, and are trained in the arts of neatness and propriety.

The principal advance of the year has been in the erection of a new church building. At our June meeting, Rev. W. W. Carithers was present and presented a plan for a chapel. The need for such a building was so apparent that it was decided to proceed at once and have it erected. The cost of the building was \$2,411.08. Of this amount there was paid to Mr. Carithers, on account of "nickel investments," \$794.14, leaving a balance of \$1,616.89. One thousand dollars of this has been provided for by the Ladies' Missionary Societies of Pittsburgh Presbytery. A part of this building is partitioned off, and serves as a dwelling for Mr. R. A. Wilson, who has charge of the mission farm. Regular preaching is kept up, and is attended by a goodly number of the Indians, when they are not away receiving rations or bargaining about their land. They give their full confidence to the missionary, and seem to be seriously inclined to the straight way. They bring their sick to the mission, and feel that they are greatly relieved.

Miss McBurney and Miss Carithers were at the mission all last year, and Mr. Carithers was absent only during Synod, and while he worked for the mission in

the weeks that followed. Miss Joanna Speer, of New Concord, was chosen matron, and has proved a most efficient helper. The arrangements with Mr. Wilson, in caring for the stock and farm, have been very satisfactory. Some pasture land has been fenced in, and the stock is kept near home. "I see no reason," writes Mr. Carithers, in concluding his annual report, "why the most efficient work the mission has ever done does not lie just before us."

Balance from last year.....	\$3,693 13
Amount contributed during year.....	2,183 56
" " Pittsburgh Presbytery, L. M. S.....	1,000 00
Total.....	\$6,876 69
Expenditures.....	4,273 52
Balance on hand.....	\$2,603 17

We ask for this mission, \$2,000.

J. W. SPROULL, *Chairman*

W. J. COLEMAN, *Cor. Secretary*.

Report of Foreign Mission Board.

The past year will be memorable in the history of our Foreign Missions, because of the successful opposition that has been made to the work in its several departments. The policy of the Turkish government has always been obstructive and threatening, but within recent years it has more clearly shown its true character in the arrest and imprisonment of teachers, the forcible closing of schools that have fully complied with the law relating to public instruction, the confiscation of property, and a set determination to prevent the people from hearing the truth at the lips of our missionaries.

SYRIA:—The present governor of Latakiyeh, who seems to be a sincere Mohammedan, with all the cruel and sanguinary instincts of the Moslem faith, has labored ever since his incumbency to propagate his own religion and defeat the spread of Christianity. Nor have his efforts been unsuccessful. Some, who were once in the fellowship of the church and promised fair, have, under the pressure of his solicitations or threats, become nominally Mohammedan, and, like all traitors, have supplied him with information that could not have been obtained otherwise respecting the design and work of the mission. Except in Suadieh and in the southern part of this field, where three are yet in operation, all the schools in the country districts are closed, including those recognized as legally established by the Vizierial order of 1889, and so entitled to exemption from the general order issued in January, 1892, for the closing of all schools and places of worship. The building at Jendairia, which was taken from our mission in October, 1891, and transferred to the original owners of the land, is still in their possession. Although an order has restrained the governor from taking possession of the house at Aldainey, as he threatened to do, the grounds around it have been appropriated by the former owners. Twice has this whole matter been laid before the department of State, but though courteous replies have been received from the secretary of State, assuring the Board that all papers would be forwarded to the minister at Constantinople, with full instructions to take immediate and decided action, nothing has yet been done. The question will be again referred to the present administration, and, if necessary, a delegation will go to Washington to urge such action as will bring immediate redress.

The churches must not suppose, however, that no work has been accomplished in this field during the year. The labors of our brethren have been blessed abundantly. The attendance at the boarding schools in Latakiyeh has been as large as in previous years—59 girls and 36 boys. Nor has there been any falling off in the attendance at the day schools in town, the tabulated statistics showing 50 girls and 102 boys. Although nine out of twenty schools have been closed and six teachers have been discharged, there were 486 pupils under instruction during the whole or part of the year. The gospel was preached regularly in Latakiyeh, and for at least six months in Aldainey, or until persecution had scattered the little flock. Services were also held in Gunaimia every Sabbath till the first of December, when the teacher resigned, and as frequently as possible in other villages. The Lord's Supper was administered once or twice in Latakiyeh, Suadieh, Inkzik, Aldainey, Metn and Gunaimia, and there were 20 received into

the fellowship of the church, a net increase of three, leaving after we have deducted 2 deaths, 7 removals to other parts of the church, and 10 whose names have been erased from the roll, 210 native communicants. But we will not burden our report with further details which may be found in the annual statement of the mission. Nor will we, for prudential reasons, make any public statement respecting the occupancy of the new building in Latakiyeh, which is nearly complete, the resident missionary having already moyed into his apartments.

There have been some changes in the working force of this mission during the year. The resignation of Mrs. Mary McCarroll, now Mrs. J. Stewart Crawford, of Damascus, previously reported, was accepted in July. Subsequently, through her father, Rev. Joseph McCracken, she generously offered to return all the money expended for her outfit and traveling expenses, and paid into the treasury the full amount of \$400. This vacancy will be filled by Miss Lizzie McNaughton, of Olathe, Kan., who was appointed to Latakiyeh January 30th, and will leave for her field of labor in the autumn. Testimonials of the highest order accompanied her application. Rev. W. W. McMillan describes her as an untiring Sabbath School worker, who possesses high moral and religious character, is quick in thought and apt to teach, and will not shrink from the responsibilities of her place. We have also to record the retirement of our senior missionary, Rev. Henry Easson, who came home in August, 1892. His resignation on the 8d of October was accepted with reluctance and regret that the mission should have to lose, in its counsels and work, the benefit of his long and varied experience; but finding himself broken in health after twenty years of arduous service, he felt that he would not be justified in returning. We are confident, however, that though not actively engaged as a foreign missionary, his presence and lectures, as he visits the churches, will do much to intensify the interest of the people in the work. And who can tell but that in answer to many prayers, his health may yet be fully restored, so that he shall be able to resume his labors in Syria.

In Suadia, the extreme northern part of this field, the work has been carried on without any interruption from the authorities. Miss Meta Cunningham, who represents the Irish and Scotch churches, has continued to labor with commendable diligence, and a good measure of success. In compliance with her urgent request of last year, arrangements have been completed to put an ordained minister and a physician into this long-neglected district. On the 3d of October, 1892, an application was received from Rev. J. Boggs Dodds, of Olathe, Kan., to be sent out as a foreign missionary, placing himself at the disposal of the Board. Among the letters endorsing his application was one from Rev. W. W. McMillan, in which he says: "Bro. Dodds has an untarnished ministerial standing, and his short pastorate of but a few months has been marked by zeal and energy and success. From my short acquaintance with his public work and the earnestness shown, I feel sure he will leave no effort untried to spread the religion of Christ." Equally valuable was the testimony of the late Mr. James R. McKee, who, after an intimate acquaintance of many years, was able to describe him as "keeping self and self interest entirely in the background. . . As careful, reliable, painstaking, not afraid of work, mental or physical, not easily discouraged." Within less than three months after his appointment, Mr. Dodds was on his way to Syria, reaching Latakiyeh on the 18th of February, and Suadia, where he is to reside, on the 31st of March, "well pleased," as he writes, "with the opportunity for doing the work of the Master and executing the commission of the church." His medical associate will be William M. Moore, M. D., a graduate of St. Louis Medical College, and a well known physician of Olathe, Kan. Those who have been long acquainted with Dr. Moore in the practice of his profession and in the church, speak of him in the highest terms. "The Board," writes Rev. W. W. McMillan, "will find in him a worthy young man, one well acquainted with Covenanter principles and firmly attached to them." He will be sent out in the autumn. Then for the first time in the history of the Dr. and Mrs. Wm. Holt-Yates mission, it will be thoroughly manned and ready for doing effective work.

On the mission property are two houses, both pleasantly situated, but a considerable outlay will be necessary for repairs and alterations. The upper house, which is a two-story, flat-roofed building, with six fair sized rooms and three other apartments of smaller size on the second floor, and rooms for the boys'

boarding school and a chapel on the first floor, is, we are told, fairly well adapted for the purpose for which it is used, but more rooms will be required to accommodate the two missionary families. The lower house, which is regarded as the most suitable place for the girls' school, is "one story high, covered with a hip roof of Antioch tile. It is proposed to take the roof off this house, remove the mud bricks from the walls down to the foundation, which is a most excellent one, and rebuild with good stones and add a second story," according to a carefully executed scale drawing which the mission has forwarded to the Board. "The partition walls in the first story will be left standing as they are, with one or two unimportant changes as to doors," and the same windows can be used. But the "walls of the upper story, the floor, partitions, windows and doors, and all the inside work must be new." While "the roof seems to be quite good, some of the timbers will have to be replaced." The Board believes that these proposed changes are necessary for the comfort of the missionaries and the efficiency of the work. The estimated cost of the lower house is from \$1,250 to \$1,500. We have written for more definite information, and, if possible, a more exact estimate; and we ask authority of Synod, in case the reply is satisfactory, to call for the requisite funds. We also ask permission in the meantime to borrow from money that the treasurer has invested temporarily what may be needed for immediate use. It is important that the stones and other materials should be contracted for at once, and the work begun without any delay, that the roof may be on in time for the October rains. The enlargement of the upper house may be deferred until next year.

In a private letter Mr. Dodds writes as to the outlook: "Suadie is not a city or town like Mersine or Latakiyeh, and is free from the oppressive surveillance of which Turkish officials are so capable. Within a short distance of our mission house there are said to be five thousand Fellahs, and many Greeks and Moslems. The people are just beginning to appreciate school privileges. . . . The opportunities for evangelistic work are good. Many villages are to be found within a few hours ride. The need of the gospel is painfully apparent. I am well pleased with the place and the prospects. We long to be able to speak to these people in their own tongue and so become factors in their welfare. . . . Now is the time to take possession of Suadie. . . . May our dear fellow helpers in this work be brought forward in due time, that the seed may be sown in these quiet times of present opportunity. . . . The Orontes valley for Christ."

As to the medical department of the Syrian Mission, there is nothing of special importance to report. Our devoted brother, Dr. Balph, notwithstanding the severe affliction that has shadowed his home and filled his heart with grief, has been enabled to do a good work. We are told that sixty clinics were held, with an average attendance of forty persons, and that religious services were conducted at all the clinics as in former years.

ASIA MINOR.—The story of Tarsus Mission, as told in the annual statement of our missionaries, is one of defeats and successes. The opposition of the Turkish authorities is felt as severely there as in Syria, and prominent Fellahs seem to be in league with the government to prevent our missionaries reaching that people with the Gospel. The tabulated statistics show one boarding-school for girls with thirty-seven pupils, and another for boys with fifteen pupils. This table also shows six day schools for boys, with an aggregate attendance of seventy, and one for girls, with ten children in attendance. The only place where the work has not been disturbed is Mersine, the home of the missionaries and the centre of operations. One of the most interesting and encouraging features of the work there is the large attendance at Sabbath services, and we are told that "to meet the exigencies of the case," Dr. Metheny has, at his own expense, and in "the face of determined opposition on the part of ignorant and fanatical" officials, erected "a room suitable for a chapel." There are at present thirty-nine names on the roll of native communicants, a decrease of four, but it was hoped that at the communion to be held in the new chapel on the third Sabbath of April there would be an "accession of eleven, and eight of these from the world."

The absence of Miss Lillie B. Joseph, who came home last summer for a season of rest, and that of Miss Willia Dodds, who was summoned to Latakiyeh by the sickness and death of her sister, the late Mrs. Balph, and who, only a few weeks

ago, arrived in this country with the four motherless children, have unavoidably increased the labors of Miss Sterrett, the responsible head of the boarding school in Mersine. We have not yet learned the plans and wishes of these young ladies in reference to their return, but it is hoped that in a few months she will have the assistance of Miss Jennie B. Dodds, the sister of our missionary to Syria, who was appointed to this field in January, 1898; and we are glad to be able to promise Miss Sterrett an associate so well qualified by collegiate training and personal consecration for missionary work.

In their annual statement, our missionaries call special attention to two buildings that they would like the church to purchase—one in Adana, and the other in Tarsus. The former was erected by the American Board Mission with money contributed for the relief of the famine sufferers, and is not finished. The structure, as it stands, will cost \$3,500, and \$1,100 will be needed to fit up a part of it for present requirements. Previous to his last visit to this country, Dr. Metheny urged the Board to secure this property, but we declined to do so. When he laid the matter before us again last winter, we could see no reason to reverse our former decision, and, in reply to a cable for money, refused to advance any for that purpose. At once, Dr. Metheny, with characteristic eagerness, and believing that he had secured a great bargain for the church, made the purchase on his own responsibility, and issued a circular appealing for funds to meet his obligations. In the meantime a letter had been written to the mission for detailed information as to the additional expense of finishing the inside and providing necessary furniture, with the intention, if the replies were satisfactory, of endorsing and commanding the enterprise to Synod. But when the circular appeared, the Board cabled disapproval of his action, and declined to assume any responsibility in the matter. We have never called for money for extraordinary purposes, without the special instructions of this court, and we believe that to be the true policy of the Board, whose functions are wholly administrative.

Within a few days a communication has been received from Dr. Metheny, from which it would appear that our letter asking further information did not reach the mission for several weeks after he had issued his appeal. It also contains the following reasons for wishing to secure the Adana property, which, without expressing any opinion, we take pleasure in laying before Synod.

1. The attitude of the government now makes it so difficult to build, that I cannot bring myself to attempt it, if it is at all avoidable.
2. The very important influences of a boy's school cannot be ignored or safely delayed—every day's delay is an irreparable injury.
3. It must be in a house occupied by a missionary (minister or physician). This, as you will understand, is to bring it within the conditions necessary to secure the provisions and the benefits of the treaties concerning "domiciles."
4. The Latakiyah and Mersine schools thus far are secured only by virtue of the above-mentioned treaties.
5. Without a house, we cannot use, to the best advantage, the forces at our disposal.
6. Until God interfere by some special providence, as we hope and expect that He will, this is the only method known to us by which to secure our work from the interference of officials and make it safe from their mischievous purposes.
7. Taking the Adana house does not necessitate an additional missionary force at present.
8. Consider that the Adana house furnishes over 13,000 square feet of floor space.
9. The missionaries built it with famine relief money much cheaper than anything can now be built.
10. They can sell it any day, if willing to let it go for secular purposes, for \$800 more than they ask of us.
11. Their appropriations since it was built have not enabled them to carry out their original designs. They have never offered it for sale, but are willing to let us have it at our request.
12. We take the responsibility of our action. We cannot see any better or any other course so surely securing this greatly needed arm of service, now so utterly paralyzed.

The other building is located in Tarsus. Though not so large as the one in

Adana, it is finished, and said to be as commodious as admirably situated for missionary work. It is to be sold under foreclosure, and may be obtained for \$6,200 and the cost of transferring the title. "To take both the houses," writes Dr. Metheny, "would necessitate the sending out of another missionary. To take one, does not. If the new missionary should be a physician, he ought to be able to pay back his salary and expenses."

CYPRUS.—Crossing to the Island of Cyprus, we find a promising field and a fair measure of success attending the ministry of our licentiate, M. Daoud Sada, a good man and a faithful preacher of the Gospel is attracting attention and exciting opposition. The pressing need of the hour is an American minister to take responsible charge and push the work. After waiting for many months, the Board has reluctantly accepted the resignation of Rev. J. R. W. Stevenson, who returned to this country last August in search of health, but has not yet recovered sufficient strength to resume missionary work. The vacancy created by his enforced retirement should be filled with as little delay as possible, and we appeal again to licentiates and students of theology to listen to the call for laborers that has been so long before the church. It is expected that a physician will be ready to go in the autumn of this year. At a meeting of the Board, held on Wednesday, May 31st, Arthur Foster, M. D., of New Castle, Pa., who is highly commended as to Christian character and professional ability, and who seems to be full of the evangelistic spirit, was appointed medical missionary to the island.

Through the liberality of Mrs. James R. McKee, of Pittsburgh, Pa., and other friends of the work, we have been enabled to erect and furnish a chapel in Larnaca. The place is ready and waiting for the men.

CHINA.—At the last meeting of Synod, the Board was empowered "to appoint two missionaries, one of them an ordained minister, and the other a physician, to establish a mission in China as soon as practicable." Acting on these instructions, a call was issued at once for "a minister and a thoroughly qualified physician, who shall be sent to China as soon as practicable, to be the messengers and representatives of our church in that empire. They must be young men less than thirty years of age, graduates of some university, who have proved themselves apt to teach, manifestly of a missionary spirit, and loyal to the distinctive principles of the Reformed Presbyterian Church." No applications have been received, except an informal one from a physician, but, as he has not yet furnished the testimonials and information asked for, it has not been acted on. Nor will any appointment be made until we are able to secure the services of a minister to be commissioned at the same time. About one-half of the money subscribed, subject to the order of Dr. Metheny, for this purpose, has been paid into the treasury, with some small contributions from individuals and societies.

FINANCES.—This brings us to the financial condition of the missions. The report of the Treasurer, which we ask the church to study carefully, shows that the receipts were only a little more than \$500 in excess of the expenditures, and yet the disbursements, for such obvious reasons as the resignation of two missionaries and the closing of mountain schools, were far less than those of the previous year. What about the current year? There will be added to the working force one minister, probably, in addition to the missionary who has already gone to Suadia, two physicians and two ladies. This means an increase of \$4,400 for salaries, over \$1,500 for outfits, and, at the lowest estimate, \$1,500 for traveling expenses and freight on goods. Then, if the authorities allow the missions in the Turkish Empire to resume school work in the mountains on the same scale as formerly, there will be needed about \$1,500 more. These items represent a total of \$8,900. Deducting the salary of the minister to Cyprus, which the young people of Second New York have engaged to pay for a term of five years, and the pledges of the young women of the church to aid in the support of the medical missionary to Suadia, with the cost of his outfit, which an elder has already put into the hands of the secretary for that purpose, congregations will still be required to raise in plate collections alone, instead of the \$7,984.91 given last year, the full appropriation of \$15,000. We simply call attention to these facts and figures, and say no more.

A REFERENCE.—The following resolution was referred to this Board at the last meeting of Synod: "Inasmuch as Moses Greenberg, a young Christian Hebrew of this church, has made commendable progress in his education, and

desires to enter upon missionary work among his own race, as soon as is advisable, *Resolved*, That a committee be appointed to take this matter into consideration, make investigation, and report at next meeting of Synod on the advisability of inaugurating mission work among the Jews." In our opinion, this paper should have gone to the Central Board, as it evidently contemplates evangelistic work among the Jews in this country. At the same time we take the liberty of suggesting that, if any work of the kind is undertaken, it should be in connection with one of the city congregations, that it may have the direct and constant oversight of a session.

In closing, we desire to bear testimony to the diligence and fidelity of our missionaries in their respective fields of labor, and we ask for them the continued prayers of the whole church.

Respectfully submitted, R. M. SOMMERSVILLE,
Corresponding Secretary.

The Committee on Systematic Beneficence reported. The report was adopted as a whole and is as follows :

Report of the Committee on Systematic Beneficence.

The term "Systematic Beneficence," as the words literally import, means showing kindness and doing good to others on some established method, principle or rule. It is now, however, almost universally restricted to express an established method, order or plan of giving for religious purposes, by which giving is raised out of the category of the incidental and occasional, and so systematized as to become a recognized element and feature of the Christian life. As, however, we have had from year to year, many valuable reports on this subject, it will not be necessary to treat it exhaustively here, but merely to notice some points of practical importance. And

1. Systematic beneficence is based on the universal proprietorship of God.

"The earth is the Lord's and the fulness thereof," so that what passes for possession with many is simply holding by grant or lease for a time without any proprietary rights of our own. "The land shall not be sold forever, for the land is mine, for ye are strangers and sojourners with me." And this divine prerogative, as great and sole possessor, we are taught to respect, celebrate and in our worship make glorious. Therefore, David says of God's relation to the creature, "Of thy own give we unto thee," and our Lord, "I thank thee, Father, Lord of heaven and earth."

2. In what we are permitted to use and enjoy of the creature, the great proprietor claims a right to be honored and glorified. "Whether therefore, ye eat or drink do all to the glory of God."

"Honor the Lord with thy substance, and with the first fruits of all thy increase." He is justly entitled to quitrent from his tenants and dependents, and therefore often teaches them to ask "How much owest thou unto my Lord?" As kings and nobles have often given away goodly estates, reserving only a small quitrent or royalty, as an acknowledgment of original right, so the divine proprietor, though giving with unbounded grace and liberality, would create a sense of responsibility and obligation in all that he confers.

3. Honoring the Lord with our substance is thus "brought under law to God," and becomes part of the regular duty and service we render him.

This is apparent both from approved examples, and positive com-

mands. Early as the time of our first parents, men have been taught "to bring gifts and offerings" to God, and from time to time institutions and ordinances have been set up, requiring liberal support from his worshippers, and which was enforced by all the authority of divine enactment. Thus, "Bring an offering and come into his courts," and "None shall appear before me empty," are positive laws of his kingdom that it behooves every one of us to respect.

4. Like every other duty and part of new obedience, rendered under law to God, our giving should be wisely regulated as to time, order and method.

In the habitual use of the necessaries of life, and the performance of its duties, we are under the necessity of adopting order and system. Thus, in the use of food, sleep, rest, labor, etc., we go by rule as to time, place and manner, and so it should be in religion.

(1.) By industry and care we should seek to have something to give. Like the ant we should "lay up food in the summer," for the purpose, as expressed by the apostle of the Gentiles, "Let him labor, working with his hands the thing which is good, that he may have to give to him that needeth."

(2.) We should give in some fair proportion to our means. We do not raise here the question of the tenth or tithe being invariably that proportion. Perhaps it may be regarded as a minimum, and the maximum as far beyond that as we please to go. Certain it is that many have risen far above a tithe in their giving for religious purposes. David and Solomon and many pious Israelites gave millions to the house of God. Indeed, it has been calculated that it would require, under the Old Testament, that every member of the church should give at least *one-third* of his income that the expenses connected with religion be properly met. The poor widow, however, who cast into the treasury only two mites gets credit for having given "more than they all," not but that there is a wide difference, for practical purposes, betwixt a million and a mite, but because she had reached the highest maximum possible, in giving "all that she had, even all her living."

(3.) It is also a good rule in giving to appropriate and lay up in store whatever we give for religious purposes, when means are coming in rather than going out. The writer once knew a devoted elder in our church, who told him that he never had the same comfort in giving till he set apart a drawer and called it "the Lord's drawer," into which he regularly put the Lord's proportion just as it came to hand; a practice Paul commends and enjoins (I. Cor. 16: 2), "Let every one of you lay by him in store as the Lord hath prospered him." This is the only way of being able at all times to meet the claims and exigencies of God's cause on earth, and in religion as in other things, "he that gives timously gives twice." We recommend:

(1.) That our people be more fully instructed from the pulpit and press, as to their responsibility as to their worldly means.

(2.) That every one fall in with the divine method and plan of consecrating themselves and worldly means to the Lord.

(3.) That minister and elder should be an example of this duty.

JAMES KENNEDY, }
J. C. McFEETERS, } *Of the*
D. C. FARIS, } *Committee.*

J. McCracken offered a resolution with reference to lengthening the yearly term of study in the Theological Seminary and reducing the number of years, which was referred to the Committee on Theological Seminary ; also a resolution with reference to the Travelling Fund, which was referred to the Committee on Travelling Fund.

The statement being made that Rev. Dr. Browne, a member of a committee appointed at the late General Assembly of the United Presbyterian Church to confer with similar committees of other churches with reference to a uniform version of the Psalms, was present, he was invited to make a statement with reference to the matter to the Synod, which he did, and stated his readiness to arrange for a conference of the committee of which he is a member with the corresponding committee of this Synod.

It was resolved that Synod has heard with pleasure the statement of Dr. Browne, and that he be informed of the appointment of a committee to co-operate with the committee of the General Assembly of the United Presbyterian Church in the matter of preparing a uniform version of the Psalms. The moderator informed Dr. Brown of the action of the court.

The report of the Committee on National Reform was made the order of the day for 7.30 this evening.

The report of the Committee on Temperance was again taken up.

At 5 o'clock Synod took a recess to meet at 7 o'clock. Prayer by R. C. Wylie.

EVENING SESSION.

Synod re-assembled at 7 o'clock and was opened with prayer by J. S. Thompson.

The calling of the roll was dispensed with.

Thos. McFall appeared and took his seat for the first time as a member of the court.

The consideration of the business pending at the close of the afternoon session was resumed.

While the subject was under discussion the time arrived for taking up the order of the day, and the Committee on National Reform reported. The report was accepted. The report of the financial agent was also presented in connection with this report, and was referred to the Committee on Finance. The report on National Reform was considered.

Pending the discussion, the court adjourned to meet to-morrow morning at 9 o'clock. Prayer by J. O. Bayles.

SATURDAY'S PROCEEDINGS.—June 3.

MORNING SESSION.

The moderator constituted the court with prayer at 9 o'clock.

Roll called. Absent : E. M. Coleman, A. C. Coulter, James Kennedy and T. C. Sproull.

The minutes of Friday's proceedings were read, amended and approved.

It was

Resolved, That the names of all ministers be entered in connection with the presbytery with which they were connected at the constitution of the court; also that none be marked absent at the constitution of the court who were present at 10 A. M., Central time.

The rule fixing 11.30 A. M. for devotional services was suspended for next Monday, and Synod fixed 9 A. M. for devotional exercises that day. The rule fixing 12 M. for recess was suspended for to-day, and Synod resolved to continue the session until 1 P. M., and adjourn at that hour until Monday morning at 9 o'clock.

The Committee on Printing and Publishing reported bill for printing Order of Business, which was referred to the Committee on Finance.

The Committee on Supplies reported. The report was adopted and is as follows:

Report of Committee on Supplies.

We recommend the following distribution of supplies:

ARMOUR.—June, Philadelphia Presbytery; July, Aug., Sept., Kansas Presbytery; Oct., Pittsburgh Presbytery; till Synod, Philadelphia Presbytery.

BAIRD.—June-Dec., New Brunswick and Nova Scotia Presbytery; Jan. till Synod, Pittsburgh Presbytery.

BUCK.—June, Rochester Presbytery; July, Philadelphia Presbytery; Aug., Sept., Pittsburgh Presbytery; Oct., Ohio Presbytery; Nov., Dec., Illinois Presbytery; Jan., Feb., Iowa Presbytery; March till Synod, Kansas Presbytery.

CROWE.—July, Aug., Pittsburgh Presbytery; Sept., Philadelphia Presbytery.

EDGAR.—June, New York Presbytery; July, Philadelphia Presbytery; Aug., Ohio Presbytery; Sept., Pittsburgh Presbytery.

EASSON.—June, Illinois Presbytery; July, Iowa Presbytery; Aug., Kansas Presbytery; Sept., Iowa Presbytery; Oct., Illinois Presbytery; Nov., Dec., Pittsburgh Presbytery; Jan., Feb., New York Presbytery; March, Philadelphia Presbytery; till Synod, Pittsburgh Presbytery.

FARIS.—June, July, Pittsburgh Presbytery; Aug., Illinois Presbytery; Sept., Oct., Iowa Presbytery; Nov., Dec., Kansas Presbytery; Jan., Feb., Pittsburgh Presbytery; March, Philadelphia Presbytery; April till Synod, Pittsburgh Presbytery.

FOSTER.—Pittsburgh Presbytery till Seminary opens.

McBURNEY.—June, Pittsburgh Presbytery; July, New York Presbytery; Aug., Philadelphia Presbytery; Sept., Oct., Illinois Presbytery; Nov., Iowa Presbytery; Dec.-March, Kansas Presbytery; till Synod, Pittsburgh Presbytery.

McCLURKIN.—Pittsburgh Presbytery.

MC ELWAIN.—June, Pittsburgh Presbytery; July, Philadelphia Presbytery; Aug., New York Presbytery; Sept., Pittsburgh Presbytery;

Oct., Ohio Presbytery; Nov., Illinois Presbytery; Dec.-Feb., Kansas Presbytery; till Synod, Pittsburgh Presbytery.

McCARTNEY.—July, Sept., New York Presbytery; Aug., Philadelphia Presbytery; Oct., Kansas Presbytery; till Synod, Pittsburgh Presbytery.

MCKNIGHT.—June, Philadelphia Presbytery; July, Aug., New York Presbytery; Sept., Rochester Presbytery; Oct., Nov., Dec., Kansas Presbytery; Jan.-March, Illinois Presbytery; till Synod, Pittsburgh Presbytery.

MCNAUGHER.—June, July, New York Presbytery; Aug., Philadelphia Presbytery; Sept., Oct., Illinois Presbytery; Nov., Dec., Kansas Presbytery; till Synod, Pittsburgh Presbytery.

ROBB.—June, July, Kansas Presbytery; Aug., Iowa Presbytery; Sept., Ohio Presbytery.

RAITT.—June, New York Presbytery; July till Feb., Pittsburgh Presbytery; March till Synod, New York Presbytery.

SHARPE.—June, July, Pittsburgh Presbytery; Aug., Rochester Presbytery; Sept., New York Presbytery; Oct., Nov.; Philadelphia Presbytery; Dec., Pittsburgh Presbytery; Jan., Feb., Illinois Presbytery; March till Synod, Kansas Presbytery.

STEWART.—June-Aug., Kansas Presbytery; Sept., Pittsburgh Presbytery; Oct., New York Presbytery; till Synod, New Brunswick and Nova Scotia Presbytery.

THOMPSON.—Kansas Presbytery.

WYLIE.—June, Iowa Presbytery; July, Aug., Kansas Presbytery; Sept., Ohio Presbytery; Oct., Pittsburgh Presbytery; Nov., Dec., Philadelphia Presbytery; Jan., Feb., Rochester Presbytery; March, April, Illinois Presbytery; till Synod, Ohio Presbytery.

We recommend that the Central Board be made the Interim Committee of Supplies.

J. W. SPROULL, P. H. WYLIE, J. W. F. CARLISLE, W. M. YOUNG, O. C. ORR,	Committee.
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J. W. Sproull, chairman of the Central Board of Missions, was appointed as the person to whom all letters, relating to supplies for presbyteries, are to be addressed.

The Committee on Theological Seminary and Education reported. The report was considered item by item. The first item was adopted and the question relating to lengthening the term of the Theological Seminary was referred to the Board of Superintendents of Theological Seminary to report to next Synod. The items relating to Geneva College were adopted. President Johnston was heard urging the claims of the college. The report was adopted as a whole and is as follows :

Report of Committee on Theological Seminary and Education.

It only requires a glance at the reports connected with our Theological Seminary and Institution for Literary and Philosophic study for the past year, to suggest how grateful we should be for the measure of comfort and success we have attained in these departments of our church work.

THEOLOGICAL SEMINARY.

We gratefully acknowledge that notwithstanding the troubles in our church, with which we have had to struggle for years, our Seminary remains in full working force, manned by faithful and efficient hands, and yielding a harvest yearly of well trained and strong young men to carry on the Lord's work. By the election of Dr. R. J. George a year ago to the chair of Systematic Theology, we have a staff of professors complete, and in excellent working order; and though the number of our students has somewhat decreased, that can easily be accounted for by the troublous times through which the allwise Saviour has, of late been causing us to pass. The devoted and effective way, however, in which our professors have been doing their work during the past year will, we are persuaded, ultimately be the means of putting our Seminary in as prosperous a condition as it ever was before.

It is also very gratifying that the financial condition of our Seminary has been so largely sustained during the past year. While, however, we gladly mention the names of such men as John Tibby and others who have largely contributed to many of our schemes, and with sorrowful emotion recall the names of John A. McKee and of J. R. McKee, father and son, yet on him who lives forever, from all mutation free, rests our hope for the future that he will not allow our work to be in vain in the Lord, and in this spirit we would say to both professors and students, "be of good courage and he will send strength to your heart." Our Seminary deserves the most liberal support. In its prosperity alone can the church be provided with such ministers and missionaries as will prove a power in the world for both moral and physical good. The reference to your committee of the question of a change of time in the term of study in the Theological Seminary, we have not had due time to consider and must therefore simply refer it back to the wisdom of Synod.

GENEVA COLLEGE.

The reports also show that this department of our church work is in a very healthy condition. While such losses as those of John A. McKee and J. R. McKee—brethren, who both in means and management had a power to help which few possessed—will be acutely felt, yet even already the clouds are beginning to pass away. Mr. Morton, a brother beloved, and in every respect competent and reliable, having been chosen to fill the important position of J. R. McKee, and having consented to act, it is hoped that no interest of the college will suffer from what has taken place. From the large attendance of students on all the classes and the increased efficiency of professors in every department of college work we augur a more successful future for our College than has ever been realized in the past. Accordingly we think that the Board should be at liberty to spend any moderate amount of money, both in enlarging the library or improving the College grounds that would attract students and promote health and the development of the powers of body or mind.

1. The recommendation in the report to devise means to get rid of an overdraft that has been pressing as a dead weight on the college funds should be carried into effect as soon as possible.

2. We would nominate Mr. J. T. Morton to fill the unexpired term of J. R. McKee in the Synodical Board of corporators of the college

and that Rev. C. D. Trumbull, whose term has expired, should be elected his own successor for three years.

Also that Rev. R. M. Sommerville and Rev. J. W. Sproull with elder John Hunter be elected as their own successors; and elder W. R. Sterrett for the unexpired term of J. A. McKee in Seminary Board.

Respectfully submitted,

JAMES KENNEDY,	}	<i>Of the Committee.</i>
T. H. ACHESON,		
T. C. SPROULL,		

T. C. SPEER,

Report of Seminary Board.

The Board of Superintendents of the Theological Seminary respectfully report: The annual meeting for the closing exercises was held on March 21st and 22d. All the members were present except Messrs. D. Boyd and John Hunter, both of whom sent letters of regret that they could not attend.

Reports from the professors were submitted, containing a detailed account of the work done during the year. These have been published for the information of the church.

The following students were in attendance: Fourth year—Edwin Hanson Buck, John Steele Duncan, James Sankey Martin, Isaac Thomas, Elmer McBurney, Samuel McNaugher, Jr. Third year—George Alexander Edgar, Andrew Irwin Robb, Henry George Foster. Second year—John Brown McIsaac, James Gray Reed. First year—Robert Morrison Blackwood, John Blair Gilmore, Moses Greenberg, Andrew James McFarland.

"All of the students were present on the opening day except J. S. Duncan, R. M. Blackwood and J. S. Martin. Mr. Duncan entered September 27th. R. M. Blackwood is pursuing studies in the Senior class at Geneva College, and entered the Seminary by recommendation of the Ohio Presbytery October 13th; and J. S. Martin resigned his professorship at Geneva College, where he had been employed for upward of two years and entered the Seminary November 28th. The record of attendance this year was exceptionally good." Oral examinations in Biblical Introduction and Pastoral Theology were held. Written examinations in the other studies had been held by the professors the previous week. The papers were submitted for inspection. Each of the students of the first three years delivered a discourse before the Board. The examinations and discourses were commendable, and gave evidence of the faithful work done by the professors, and of close application on the part of the students.

Diplomas were given to the five students of the fourth year, and certificates to the three of the third year as candidates for licensure.

With great satisfaction we call attention to the fact that the collections for the Seminary fund have been sufficiently large to enable our treasurer to pay the professors in full to June 1, 1893. We ask for \$2,500 for the coming year.

Believing that it would be of decided advantage to have the students take lessons from a competent instructor in elocution, the Board appropriated a small sum for that purpose to be expended under the direction of the professors.

Mr. John Tibby, to whom the Seminary as well as the church is indebted for many kind gifts, has placed it under still further obligations, by donating a crayon portrait of Rev. T. Sproull, D. D., LL. D., to be hung in the Seminary building with those of the other professors. Appropriate exercises were held in connection with the presentation, and the thanks of the Board were returned to Mr. Tibby for his thoughtfulness and liberality.

It is with feelings of sincere sorrow that we record the death of two of our members, elder Jno. A. McKee on the 12th of June, 1892, and of his son, elder J. R. McKee on the 27th of January, 1893. The former had reached the advanced age of eighty. "Like as a shock of corn cometh in in his season," he "in a full age came to his grave." The latter was removed while yet "in the prime of life, having only entered his forty-fifth year," and in the very midst of his usefulness. The Board bears testimony to the deep interest taken by these departed members "in the work of educating a ministry for the church," as well as in

every thing that related to her peace, purity and prosperity. We have placed on record and published to the church a minute appreciative of their high character and expressive of our deep sense of the loss that the cause of Christ has sustained by their removal.

The terms of Revs. R. Sommerville and J. W. Sproull, and elder John Hunter have expired. Their successors, as well as a member to take the place of elder J. A. McKee, deceased, should be elected at this meeting.

Respectfully submitted, T. P. STEVENSON, *Chairman.*
J. W. SPROULL, *Secretary.*

Report of the Board of Corporators of Geneva College.

To the Synod of the Reformed Presbyterian Church:

The Board of Corporators of Geneva College respectfully report:

The annual report of the Board of Trustees will be presented by its president, Rev. A. Kilpatrick. From this you will be informed of the work of the college year just closed, and of the present condition and prospects of the college.

It seems to be necessary to call the attention of Synod to the fact that, since the completion of what was known as the "new endowment," the college has received very little financial aid. The institution still has many needs. The laboratory is imperfectly supplied with apparatus; the gymnasium is lacking in equipments; the musical department is left to depend on its own feeble resources. The Board is constantly appealed to for increased facilities, which it is powerless to furnish. These increasing demands are the evidences of prosperity. As long as the college is growing, it will make new demands. When it ceases to grow, it will begin to die.

The age is most exacting in its demands for broader education and more perfect facilities, and the friends of learning are pouring wealth into their favorite institutions with lavish hand. Geneva needs more money. The Synod should seek to re-open the money channels between the college and the reservoirs where wealth is stored, that golden streams may flow into her treasury. We have suffered the loss this year of two of our charter members—father John A. McKee and brother J. R. McKee. These were men who had profound convictions as to the relation of the college to our distinctive church work, and devotion to her interests was to them a religious duty. Elder John A. McKee was one of three men who founded the chair of Political Philosophy, he contributing \$5,000 for that purpose, and both of them were among the largest contributors to the Dr. A. M. Milligan Memorial Chair. The Board of Corporators unites with the Board of Trustees in paying its tribute of respect to the memory of these noble men.

Mr. Jas. R. McKee was the Synodical member of the Board of Corporators whose term would have expired in 1894. A successor should be chosen for the remainder of the term. We recommend Mr. John T. Morton as his successor. The term for which Dr. C. D. Trumbull was elected expires at this meeting, and Synod should elect his successor to serve for three years.

An unavoidable overdraft has been accumulating on the treasury for several years. The Board of Corporators request Synod to make some provision to meet this, either by the appropriation of funds that are at its disposal, or by an appropriation of \$1,500 for the current year, and naming a day for the collection to be taken in our congregations.

President W. P. Johnston has been appointed to represent the Board on the floor of Synod. Respectfully submitted,

Respectfully submitted,
T. P. STEVENSON, President.
R. J. GEORGE, Secretary.

REPORT OF THE BOARD OF TRUSTEES OF GENEVA COLLEGE.

To the Board of Corporators of Geneva College:

Your Board of Trustees would respectfully present this, its report, for the year 1892-93. The past year has been a quiet and successful one, and the year has been marked by the usual prosperity. The whole number of students enrolled this year now closed was 159, an increase of 8 over that of last year.

The department of the students has been characterized by good order, and

good work has been done by all the classes. The graduating class numbers 3 ladies and 9 gentlemen. The number of graduates in the classical course is 8, in the scientific, 2, and in the literary, 2. Of the graduates, 6 are members of our own church.

What Geneva needs, and can have, if parents will but embrace the opportunities she affords, is more of the youth of our church. These she should have, to train them for future usefulness in the kingdom of our Lord, and train them where there is no opposition to the distinctive position of the Reformed Presbyterian Church, until the character is fully developed.

The prayer meeting has maintained its usual interest, and each Sabbath the professors and students meet in the college for Sabbath School and preaching services. We hope that the Geneva congregation will be a means of helping the spiritual growth of the students, as well as giving greater prominence to the distinctive position of our church.

FINANCES.

We refer to the treasurer's report as to the condition of the finances of the institution. It has been our aim to limit the expenses to the income of the college.

FACULTY.

The chair of Political Science, reported vacant in our last report, was filled by the election of J. M. Coleman, a graduate of the class of 1887, and who completed three years of the seminary course. Prof. Coleman, in addition to the training received in these institutions of our own church, has completed a special course in history and political philosophy in the University of Michigan. Prof. Coleman is a thorough Covenanter, and we hope will succeed in carrying forward the good work so auspiciously begun by Dr. D. McAllister and Prof. W. J. Coleman. Your Board deems this chair one of the most important in the college, as it has for its object the laying, deep and broad, in the mind of the students those principles of the word of God that are so honoring to the King, and so dear to this church—scriptural magistracy. And so long as this is done, we may confidently expect the blessing of the King on the institution.

Prof. J. S. Martin resigned charge of the Preparatory Department of the college in November. His place was temporarily filled to the close of the year by Miss Maggie Martin, a graduate of the class of 1888, and who did very satisfactory work to the close of the year. The Board has unanimously chosen Prof. J. B. White, a graduate of Geneva, in the class of 1885, to this position. He is a member of our own church. He has taken a special course of study in John Hopkins University and in Germany. We have known him as a student, and he now comes back to us highly recommended as a tried and successful teacher. He will enter upon his work at the opening of the next term.

THE LIBRARY.

We renew our request to Synod for a division of the collection for the Library Fund between the Theological Seminary and the College, and ask that the church be urged to greater liberality to this important arm of both the seminary and college.

IN MEMORIAM.

It is again our sad duty to record the work of death. With profound sorrow, we record the death of the Messrs. McKee, J. A. and Jas. R. We mourn for father and son as for dear friends. Geneva College had no truer friends, nor more faithful servants than these two. Elder John A. McKee, like father Gregg (whose death we reported last year), had borne his full share of the church's public work, and his translation from the church's work to the church's reward will be keenly felt. While he had almost reached the allotted span of human life, his counsels were wise and his advice will be missed in our Board. But Jas. R. McKee was still a young man. His sun went down while his face was toward the zenith. Younger in years than the others, he made up for youth in consecration and self-denying labors. Your Board most deeply feels the loss of its treasurer, who, under the present administration, has so faithfully handled its funds. We hoped he would yet have many years to fill the life of usefulness so well begun. But it was not to be. The Master called him, and he left us. Our comfort is that he, who gave us these men, will give us others whom he will qualify to do his work, until the principles they loved so well, and for which

the college was founded, will have the help and sympathy of every consecrated believer. Each returning year increases the debt of gratitude we owe those devoted men and women who have given Geneva College its high aims and its financial strength. Our prayer is that the Master will call and consecrate those who will take up the work of those who have passed from service to reward.

Respectfully submitted,
A. KILPATRICK, President.
R. J. GEORGE, Secretary.

The report on Temperance was again taken up, considered and re-committed.

The report on the Sabbath was taken up. Item 4 was amended and adopted. The report was adopted as a whole and is as follows:

Report of the Committee on the Sabbath.

Since your last report upon this subject no moral question has agitated the country deeper than that of Sabbath observance. The Christian people of every name have been aroused from their apathy, and called to an actual contact with it as a live question.

Its connection with the World's Fair, now in progress, has brought it to the front as a test of the nation's moral character.

By the force of circumstances it was pressed upon the attention of congress, where after weeks of discussion that body put itself upon a record that is explicit and unmistakable. No appropriation of the nation's money to that Fair could be granted except upon the condition of the closing of the gates upon the Sabbath day.

While this congressional action remains upon the country's statute book unrepealed it can never more be questioned as to the legal status of a Sabbath rest day in these United States.

But as if the passage of the act by a very large majority of congress were not enough to make sure the protection of the day, the enemy of the Sabbath pressed the matter to a still higher degree of confirmation. Summoning their best forces they appeared again in congress urging and insisting upon a repeal of the act protecting the Sabbath. After exhausting all their strength for repeal they were rewarded by the congress refusing even to re-open the question.

This action of congress has the force of a law, for it was passed by both houses and signed by the president. It has the validity and sacredness of a contract, for the government, who was party of the first part, actually appropriated money on the condition above named, and the officers of the World's Fair, parties of the second part, actually received the money, and pledged themselves to carry out the contract in good faith. And the action of congress had the force and power of example for it thereby says to the other nations of the world who may come to visit us: America has a day devoted to rest and worship, and she will not surrender it.

But the agitation could not stop with this action of congress. The enemy could not and would not let it rest. The power of greed was too great. Unwise and reckless expenditures had been made in the plans and construction of the exposition buildings. And every possible source of income must be drawn from to meet the heavy outlay. Law and order and morality and religion must all be sacrificed, and the nation's honor compromised to raise the money to meet the foolish investment.

In this third, and more frenzied attempt to open the gates on Sabbath, the opponents are bolder in their disregard of law, more careless about the inviolability of contracts, and more oblivious to the honor of the country. Money they must and will have, at all hazards. But to this furious and desperate effort of these opponents to override all law, and right and justice, a third time the people have arisen in their heroic determination to resist them to the last hour of the last day of the exposition. Nor is there any show of weakening among the friends of the Sabbath. They seem to gather strength in every renewal of attack. Almost three million of young men and women of Endeavor Societies stand pledged to-day—not only not to go the Fair—but as far as they are able not to let others go if the Lord's day be trampled underfoot. How glad every heart should be before God that there is such a Sabbath loving and Sabbath saving power in this country.

In all this survey of facts we see the wisdom and goodness of God in calling this nation to consider its relation to him and to decide the question whether it will have a Sabbath or not. The position taken by congress was a long step in advance of anything ever taken before, and it laid the basis for still higher grounds; it has opened the way to press before the nation the evil of a mail system that disregards the Sabbath, of a train system that makes no difference between the Sabbath and Monday, and of all other forms of Sabbath profanation by societies, organizations and business corporations.

There never was a more opportune time for a bureau of instruction to be stationed at the seat of government to press such questions as these before the nation. "Be instructed ye judges of the earth to serve the Lord." And who is to instruct them unless such as have the light? Those who know the precious worth of the Sabbath ought to be sent to tell the rulers how to take care of it and preserve it to their subjects. The injunction to the church is to preach the word to kings.

When the nation has reinstated the Sabbath among the legal institutions of the country, and thrown around it the legal safeguards that each advance reform step must compel it to do, it has then come up along a practical line to some degree of an acknowledgment of God the author of the Sabbath, and of Jesus Christ the Lord of the Sabbath, that has long been its duty to do. Is it a thing impossible that by such agitation, God means to lead this nation to know him and submit to his law? There is certainly enough in the outlook to warrant the church to a new zeal in defence of the Sabbath.

Long have we been sighing over the broken condition of the Sabbath. We have often said one to another, how sadly the Sabbath is being profaned; railroad trains and steamboats running as on any other days—business enterprises and places of amusement open all days alike; we see the standard lowered everywhere, we feel it in our lives, we lament it and say where are the days of our fathers?

The special duty of the church at this hour, when God has come to agitate the land, to arouse public sentiment, to call out the nation's forces to defend it, is to summon all the aid she can command to carry on the good work; she must move forward when God is moving in the land.

We recommend the following:

I. In view of the interest that is aroused all over the land in the

Sabbath question, that each minister endeavor to put himself and his people in closest touch with the agitation—keep the people fully informed as to Sabbath movements, and aim to get out of it the highest and best results of Sabbath keeping in his own vicinity.

II. That the church fortify herself against all the deceptions and sophistries of the enemy in claiming an interest in the workingmen in making a plea for liberty in asking religious services in the exposition, and even the plea for a civil Sabbath—the latter of which may be of value in its place, but none in this discussion to maintain the Sabbath. These all are a sham, a false assumption—a wicked deception to blind the people, and allure their consent to a reckless profanation of the Lord's day in the real interest of greed.

III. We recommend that the church be called upon to take a more aggressive position upon such flagrant violation of the Sabbath as the Sunday mail, Sunday trains, Sunday newspapers, etc., that every effort be made in the neighborhoods of our congregations to stop as far as possible these lines of Sabbath profanation, and that hearty encouragement be given to every effort of pressing these questions before the legislature of the States, and especially before congress.

The church owes it to the representatives of the nation to furnish them light on these important subjects and to help them to know and feel their duty in legislating upon such vital questions.

IV. That since there has been such a persistent determination upon the part of the Fair managers to ignore the law of God and the law of the land, to trample in the dust the very institution of the Sabbath and to give full license to the use of liquor, we recommend that Synod urge all our people not to go to the Fair and further that all parties of the church who have any exhibits in the Fair are advised to withdraw them as soon as practicable. We record with deep gratitude to God the widespread awakening in the interest of Sabbath observance, and the far-reaching discussion on the closing of the World's Fair on the Lord's day. We hope and believe that whatever be the immediate issue to that Fair the ultimate result must be good.

We emphasize the fact that the desecration of the Sabbath by seven day labor is against the best interests of mankind physically, mentally and spiritually and if presumptuously continued will result in shortening human life, dwarfing the intellect and ultimately destroying the soul.

H. H. GEORGE, Ch'm., } Of the
 S. J. CROWE, } Committee.

The Committee on Sabbath Schools reported. The 1st and 3d recommendations were adopted. The 2d "That a convenient selection of psalms in various metres be prepared from our new version, for use in Sabbath Schools," was referred to the Committee on Psalmody. The report was adopted as a whole and is as follows :

Report of the Committee on Sabbath Schools.

It is an old and trite saying that children are the hope of the church; but children are the hope of the church only when they are trained up in church ways, and their hearts imbued with love for the church and her principles.

Children are a heritage of the Lord, but there is danger that this

heritage may be alienated and become the possession of another. "All thy children shall be taught of the Lord," is a prophecy which the church herself must fulfill. The church should ever insist upon careful religious training in the family and the relation of father and mother as teachers of their children should never be forgotten nor its duties neglected; but the church is a great family of whom God is the Father, Jesus Christ, the Elder Brother, and the Holy Spirit the Teacher. All its members, men women and women, boys and girls and lisping infants are brethren, looking to and depending upon the mother of them all for edification in knowledge and holiness.

And so it has come to pass, that while the modern Sabbath School in its inception contemplated the instruction and training in the religious life, mainly of young people and chiefly those who had no church home, we have come in these later times to adopt more largely the idea that the Sabbath School is a school within the church for prosecuting the Christian education of all its members, young and old.

We all agree that the matter of instruction should be divine truth taught directly from the printed page of the scriptures, and from those symbols of our faith which we believe to be "agreeable unto and founded upon the scriptures." By these means the man of God is perfected, "thoroughly furnished unto all good works." It was thus that Timothy "Knew the holy scriptures which were able to make him wise unto salvation through faith that is in Christ Jesus." It may well be an inspiring thought to devoted teachers and superintendents that God may make them supremely happy in presenting the souls for which they yearn, "as chaste virgins to Christ."

We all know the danger of the Sabbath School becoming a mere tiresome routine, a treadmill both to teachers and scholars. The older members of the school, may, though their love for the word of God and their delight in the study of it, endure the routine, but for the sake of the children, we urge variety—variety—not mere novelty—in the opening and closing exercises—in methods of teaching and illustration. Give all the members of the school something to do in the opening and closing exercises, as far as possible. Let something be done to draw the mind to, and not away from the word of life, and whet the appetite for the bread and water of life. Here is a wide and attractive field, which may be made a very fruitful field, for the glory of God and the good of souls.

We have long been convinced that more attention should be paid to the history of our church, particularly to the faithful contendings of our forefathers for divine truth. One method of forming an attachment to our church is to bring our children face to face with the great cloud of witnesses by which we are encompassed. An aged father in the ministry who is with us to-day, told me but a day or two ago, that it was the reading in his childhood of such books as "Traditions of the Covenanters," and "Cloud of Witnesses" that confirmed him in the Covenanter faith.

Considering the smallness of our church as compared with surrounding denominations, we are able, this year, to report a gratifying increase in the number attending our schools. Last year there were reported 10,075, this year our statistical report foots up 11,624 in attendance—an encouraging increase in view of the fact that the liberal defection must have largely depleted the attendance in some quarters.

We recommend :

1. That special attention be given both by instruction in the class and through the library, to the history of our church.

3. That the standing committee on Sabbath Schools be instructed to prepare blanks for the use of superintendents and clerks of sessions, so that full statistical reports may be secured from all our Sabbath Schools.

Respectfully submitted,

T. C. SPROULL,
J. R. WYLIE,
J. W. F. CARLISLE, }
} Of the
} Committee.

The report on National Reform was taken up. A substitute for the 1st item was entertained and adopted. The 2d item was adopted. The report was re-committed for revision. H. H. George was added to the committee.

The hour for devotional exercises arrived and the time was fully occupied. Synod adjourned to meet Monday morning at 9 o'clock.

MONDAY'S PROCEEDINGS.—June 5.

MORNING SESSION.

The court convened at the appointed hour and was constituted with prayer by the moderator.

The calling of the roll was dispensed with until after devotional exercises.

In the absence of J. Milligan Wylie, J. W. F. Carlisle was appointed to lead in the devotional exercises this morning, which he did.

The roll was called. Members all present except T. J. Alleu, Caskey, E. M. Coleman, A. C. Coulter, J. C. Dodds, Elsey, R. J. Gault, J. H. Graham, T. G. Graham, D. C. Martin, Wm. McFarland, Montgomery, L. M. Patterson, James Smith, T. C. Sproull and J. Ralston Wylie.

The Committee on Discipline reported. The report was taken up item by item.

Item 1 was laid on the table for the present.

Item 2 was adopted. The complaint and appeal of James Reid was taken up. The papers were read. The parties were limited to one-half hour each in the presentation of the case. Pending the hearing of the parties the hour for recess arrived.

J. K. Reed was excused from further attendance on the sessions of Synod on account of sickness. R. S. Edgar was also excused on account of the sickness of a business partner.

Synod took recess until 2 p. m. Prayer by W. R. Sterrett.

AFTERNOON SESSION.

Synod was called to order at the appointed hour, and was led in prayer by Wm. Browne.

It was resolved that the calling of the roll be dispensed with this afternoon and the remaining afternoon sessions of this meeting of Synod.

Paper No. 27, being Treasurer's Report of the fund for a mission to China, was received and referred to the Committee on Finance.

The Committee on Secret Societies reported. The report was adopted and is as follows :

Report of Committee on Secret Societies.

The argument against secret orders is many-sided. These orders are to be condemned as rivals of the home; as selfish, and in their selfishness wasteful of time and money; as promoters of the evil communications which corrupt good morals, as hostile to just government in the State, and to purity of doctrine and faithful discipline in the church. All these and other kindred objections may be and should be urged against secret societies. But there is one particular aspect of the argument against all such orders suggested by their name itself, and that is their secrecy. This objection is selected for consideration in this report for the reason that frequent attempts have been made of late to belittle it or even to dismiss it altogether. It has been maintained in public meetings of the National Christian Association within a few months past that their secrecy is not in itself a reason why these societies should be opposed and condemned. There seems to be, therefore, a present urgent call for a brief review of this mischievous apology for one of the worst characteristics of Satan's empire of darkness.

The argument by which it is attempted to apologize for this feature of secret orders is in substance as follows : The family may have and does often have its home gatherings, from the privacy of which all others are excluded. In like manner there may be meetings of ecclesiastical tribunals or civil legislatures which are not open to the public. So there may be societies for social, industrial, or other purposes, with secrecy as one of their essential characteristics, and yet their secret character may be justifiable and right.

A summary answer to all this argument is that it draws an unwarranted conclusion from the premises. God has given to mankind the family, the State and the Church. Their blessings are intended for all. The privacy of the homes and any occasional privacy in the Church or State is only a wise means of securing their intended blessings more fully and more certainly for the entire family of mankind. To find in the privacies of these institutions which God has given with all their fullness of light and blessing to meet all the wants of all men, a justification of man-devised societies which are conceived and born in selfish exclusiveness, and carried forward in darkness, is a shameful perversion of reasoning from analogy. It is far worse than that. It is an insult to the wisdom and goodness of him who said in the moral and spiritual as well as the natural world, "Let there be light," and who in the days of his tabernacleing with men, taught his followers to walk in the light as children of the day and not of the night, by his own example of doing nothing in secret and ever speaking openly to the world.

But we must go further than simply to deny any true analogy between the privacies and intimacies of the home and the secrecy of the lodge. The latter is destructive of the former. The secrecy of a social order, apart altogether from any other feature of it, cannot but prove a deadly enemy of all the proper confidences of the home. It interposes the chasm of sealed lips and closed breasts between husband and wife,

fathers and daughters, brothers and sisters, and sons and the mothers, in whose bosom they were cherished. The secrecy itself, whether of Masonry or of Oddfellowship, or of any other less objectionable association, so far from having any analogy to the confidences and privacies of the home is their necessary and implacable foe.

But does not the affirmed analogy hold in the wider sphere of the Church and the State? Do not their institutions, by occasional proceedings at least, justify the secrecy of the lodge? The argument here is no less fallacious than before. The church and the State may at times exercise the right of reaching in private certain conclusions intended to have in due time the widest publicity. This is a wise private method for a public end; a prudent administrative means for accomplishing the greatest possible good for all. But a secret association is founded in secrecy. The very end and essence of its being is to have secrets, and to keep them from all but the initiated. If anything at all analogous to this is introduced into the administration of national or ecclesiastical affairs, it is to be condemned equally with the secret orders themselves.

In the State, as in time of war, there may be secret methods for public ends. To guard against the communication of information to an enemy, matters may be kept in temporary concealment for the ultimate knowledge and benefit of all. But in all this can be found no justification either for secret orders or for secret caucuses of ambitious politicians. A secret political caucus, like a secret order such as Masonry is readily transformed into a cabal, or even into a traitorous conspiracy.

In like manner in the church, in times of persecution, her members may be driven to the retirements of glens and moors, and to hidings in dens and caves of the earth. But the concealments necessary in such times for the enjoyment of the means of grace and even for the preservation of life, bear no analogy either to the secrecy of ecclesiastical caucuses or to the secrecy of the lodge. The analogy is between the caucus and the lodge. An apology for the secrecy of Masonry may be attempted as a defence for a secret meeting of a coterie within a church, the very nature and purpose of which secret gathering requires the concealment of its proceedings from the church itself. But such an attempted apology and defence is a condemnation both of the secret order and of the secret church meeting which patterns after it. One of the gravest of perils that can threaten the church is a clique or coterie of her officers and members, planning their course, and agreeing before hand to stand by each other for the securing of certain ends. Entering into any such covert arrangement, whether expressed or in substance only tacitly understood, no follower of Christ can hold his soul free to receive divine light and guidance, and to act an independent part in all emergencies as they arise, and as present and imperative duty to the Lord himself demands.

Your committee submit for adoption the following recommendations:

1. That Synod urge upon all its members the maintenance of our uncompromising testimony against all secret orders on account of their secrecy, as well as on account of other evil features, whether these may be more or less aggravated.

2. That we testify not only against secret societies themselves, but also against the civil authority which gives to them a corporate being,

and against the churches which permit their members to be connected with them.

3. That we commend the National Christian Association, its agents and its excellent organ, the *Christian Cynosure*, to the hearty co-operation and support of our ministers and people.

4. That Synod appoint five delegates, with power to add to their number, to represent the Covenanter Church at the approaching Annual Meeting Conference, on June 20, in Chicago, with the understanding that that gathering shall in no way involve its members in an approval of the Columbian Exposition.

DAVID MCALLISTER, }
R. C. WYLIE, } *Of the
Committee.*

The following resolutions were adopted :

Resolved, That Synod appoint a delegation to attend the Pan-Presby-Council in Glasgow in 1896, and instruct such delegation to confer with the appropriate committees of the Alliance, with a view to secure adequate consideration by the next council of the living moral issues of the day.

Resolved, That Synod approve of the proposal already made in Scotland, for a representative gathering of Covenanters from the churches on both sides of the Atlantic, in connection with the meeting of the Pan-Presbyterian Council in Glasgow in 1896 ; and that a committee be appointed to confer with representatives of the churches in Scotland and Ireland, with a view to make suitable arrangements for as large and profitable a conference as possible.

R. J. George, T. P. Robb and J. M. Foster, ministers ; and W. G. Adams and J. C. Glasgow, elders, were appointed a committee to nominate delegates to the conference on Secret Societies in Chicago June 20th ; also delegates to the Pan-Presbyterian Council in 1896, and a committee to make arrangements for the proposed Conference of Covenanters in Scotland at the same time.

The following resolutions on divorce were adopted :

Resolutions on Divorce.

Resolved 1. That in all its legislation concerning the family, the State is bound by the laws of Jesus Christ, the moral law-giver of the world.

Resolved 2. That laws which assume to divorce husband and wife for other causes than that which is specified in the Scriptures and to sanction their subsequent marriage to other partners, are in presumptuous contradiction and defiance of the laws of God.

Resolved 3. That the enormous multiplication of divorces in the United States are the just and natural consequence of such corrupt legislation.

Resolved 4. That the church in her discipline can pay no respect to such legislation ; that no minister of religion is at liberty to solemnize marriage between parties either of whom has been previously divorced from another partner on unscriptural grounds ; and that the ministers of this church are enjoined to make inquiry on this point when solemnizing marriage between parties whose previous life is not known to them.

The Committee on Travelling Fund reported. The report was taken up item by item for adoption. The first item was adopted. The second item relating to persons who may participate in the distribution of the travelling fund, was stricken out. The report, as amended, was adopted as a whole, and is as follows:

Report of Committee on Travelling Fund.

The Committee on Travelling Fund would respectfully report the following receipts and their distribution:

Expenses of delegates.....	\$2,367 38
Postage.....	1 05
Total.....	\$2,370 43
Receipts—Quotas from presbyteries.....	\$2,945 40
Surplus.....	\$ 574 97
Totals.....	\$2,945 40 \$2,945 40

PRESBYTERIES.	Quota.	Expenses.	Surplus.	Due to Synod.	Due from Synod.
Kansas.....	\$ 484 10	\$ 544 25	\$ 84 73	.....	\$ 194 88
N. B. & N. S.	64 80	107 95	12 65	.....	55 80
New York.....	604 80	319 90	118 05	166 85	.....
Philadelphia.....	209 40	75 06	40 87	93 47	.....
Vermont.....	49 20	59 70	9 60	.....	20 10
Rochester.....	183 50	154 00	26 06	.....	46 56
Ohio.....	138 90	73 90	27 11	37 99	.....
Lakes.....	201 00	165 55	39 23	.....	3 78
Pittsburgh.....	622 50	183 17	121 50	317 88	.....
Illinois.....	231 30	310 55	45 15	.....	124 40
Iowa.....	255 90	875 36	49 95	.....	169 41
Postage.....	.....	.....	.....	.....	1 05
TOTALS.....	\$2,945 40	\$2,369 39	\$ 574 90	\$ 616 14	\$ 615 98

Respectfully submitted,

G. M. ROBB,
D. S. FARIS,
W. C. ALLEN,
SAMUEL CARMICHAEL,
A. STEWART, } Committee.

The Committee on Presbyterial Reports reported. The report was amended and adopted, and is as follows:

Report of Committee on Presbyterial Reports.

The Committee on Presbyterial Reports would respectfully report:

That as usual some of the clerks of Presbyteries brought their reports with them to Synod. Of the eleven reports those of Iowa, Lakes, Philadelphia, New York, Pittsburgh and Vermont were correct, the other five (5) had mistakes either in reporting their ministers, or in additions, or in the additions made by sessions and which the clerks of presbyteries would have discovered had they proved their work, and in two instances clerks of presbyteries erased the printed heading in the blanks and added

other schemes. Besides those mistakes of the clerks of presbyteries, sessions in 35 instances failed to notice the discrepancy between this year and last year's report in the number of members these vary from 1 to 12. Perhaps the church will have to await the millenium before her officers will follow plain directions or perform accurately simple additions.

CONGREGATIONS.

The number of congregations reported is 122 with a membership of 9874—a decrease of 2 in the number of congregations and of 191 in the number of members. This decrease is caused largely by the echo of liberalism in the 1st New York and St. Johnsbury congregations. One new congregation was organized and one reorganized. Four congregations were disorganized, one of these being united to a neighboring congregation. Of the 122 congregations, 67 have pastors, 10 have stated supplies, while 45 are without pastoral oversight. The number of Sabbath school scholars reported is 11,824, an increase of 977 above last year's report.

CHURCH OFFICERS.

The number of ministers is 107, an apparent increase of two, but as Rev. J. A. Thompson and Rev. J. R. W. Stevenson were not reported last year, the number is the same. There were 4 ordinations. One minister was received from the United Presbyterian Church and one returned to the fold, who had withdrawn from it. Four ministers withdrew from our fellowship and entered the Presbyterian Church, but one of these made that church the doorway to the Congregational Church. One of our ministers was removed by death, Rev. Wm. Graham, of Boston. Six pastors were released from their congregations and five were installed. There are sixty-four pastors three of whom are installed in two congregations each. Forty-six are without pastoral charges; of these two are in the seminary, two in the college, four are in the employ of the Foreign Mission Board, one is employed in the Southern Mission, one in the Indian Mission, one in the Chinese Mission. Seven are incapacitated by age or disease for the full active work of the ministry, four are employed in the Sabbath work. There are two reported as being employed in other colleges part of their time. The rest are employed in the ministry and home mission work.

There were three licensures the past year. Twelve students of theology and twelve licentiates are reported to synod. One licentiate withdrew from the church and one student, T. J. Speer, was removed by death.

FINANCES.

The number of congregations that failed to support one or more of the schemes of the church is 78. Only one congregation is reported as having raised its full quota to all the schemes of the church, and in this regard Miller's Run congregation is the banner congregation. The Allegheny congregation raised its full quota to all the schemes of the church except \$2.20 deficit in Sustentation. Central Allegheny reports the largest amount reported by any congregation in the past history of our churches.

The whole amount reported is \$406,586, an average of \$41.15 per member, a gain over last year's report of \$21.94. Deducting the princely gift of Father Gregg, the amount raised by the church was \$206,586; an increase of \$130.20. An average of \$20.90 $\frac{1}{2}$ per member or a gain of \$1.69 $\frac{1}{2}$.

The Amount raised for Mission Work is \$36,829.	\$3 73 per Member
Foreign Missions.....	2 11 "
Home Mission.....	7,097 71.8 "
Southern Mission.....	3,927 38 "
Chinese Mission.....	1,545 15.6 "
Indian Mission.....	3,517 35.6 "
Theological Seminary.....	2,816 28.4 "
Sustentation.....	2,370 23.5 "
Church Extension.....	25,139 2 55 "
Pastor's Salary.....	68,541 6 94 "
National Reform.....	3,296 33.8 "
Miscellaneous.....	63,099 6 88 "

We recommend

1. That clerks of presbyteries and sessions be directed to place the collections for Testimony Bearing with that of National Reform and indicate the amount in a foot note.

2. That clerks be directed to add no new columns in their statistical reports, and be advised to be more careful in their additions.

3. That the request of Kansas Presbytery for the division of that presbytery be granted, and that the eastern boundary of this new presbytery be the State line between the States of Colorado and Kansas extended indefinitely north and south, and to include all the territory between this line and the Pacific Ocean. That delegates from the following congregations, Denver, Evans, La Junta, and Seattle, and the following ministers D. McAllister Jr., P. J. McDonald, J. Patton, D. G. Thompson and J. Milligan Wylie, or delegates from any two of the congregations named, with any two of the above named ministers be directed to meet in Denver, Colorado, on the last Tuesday of July, 1893, at 2 P. M., and that the presbytery of Colorado be then and there constituted with prayer by Rev. D. G. Thompson, or by J. Milligan Wylie his alternate.

Respectfully submitted,

A. KILPATRICK,
R. HARGRAVE,
B. M. SHARPE. } Of the
} Committee.

Report of Illinois Presbytery.

The Presbytery of Illinois would respectfully report:

We held two regular meetings during the year, and one called meeting.

Our roll shows nine congregations and one mission station. Three of our congregations have pastors, five are vacant, and one is supplied by appointment of the Central Board of Missions.

We report four ministerial members, and one will be added in June by the installation of Rev. M. A. Gault over the Bloomington congregation.

Our ministers are all settled pastors, except G. M. Elliott, who is still teaching at Beaufort, S. C.

There have been some changes in our presbytery since we last reported to Synod:

Rev. D. J. Shaw was certified to Pittsburgh Presbytery on June 8, 1892.

Rev. D. G. Thompson was certified to Kansas Presbytery on October 12, 1892.

Rev. Jas. Patton was certified to Kansas Presbytery on April 11, 1893.

The pastoral relationship between Rev. D. G. Thompson and the Elkhorn congregation was dissolved by presbytery on October 12, 1892.

Elkhorn congregation recently made out a call on licentiate J. S. Martin. Their call was rejected.

Princeton congregation made out a call on licentiate J. S. Martin on May 22d. This call was declined.

St. Louis congregation expects to realize from their present church property over \$16,000, which is more than will be needed to build a chapel suitable for

religious services. The amount left over and above what is required to build the chapel can be used in prosecuting the work in the interests of our people in St. Louis.

Owing to the condition of things in St. Louis, we recommend that a mission be established in that city.

De Witt Mission has a society of nineteen members, a Sabbath School and a young people's organization. It needs assistance. It is so far from us that we can do nothing for it.

Since our last meeting of presbytery, new information has been communicated to us from De Witt Mission, which our representative, Rev. D. S. Farris, will convey to the Central Board of Missions.

Mrs. W. F. George was recommended to Synod for aid to the amount of \$200 for one year from the Fund for Widows and Children of Deceased Ministers.

Presbytery asks for the full time of one minister during the year.

Our statistical report has been forwarded.

Our Travelling Fund is full.

R. C. REED, *Clerk of Presbytery.*

Report of Iowa Presbytery.

The Iowa Presbytery beg leave to report:

We have held two regular meetings during the year, besides special meetings held during sessions of Synod.

Our meetings have been marked by a commendable degree of brotherly love; and so far as we can see, our congregations are enjoying an encouraging measure of prosperity.

Our autumnal meeting was one of special note, being held in the congregations of Lake Reno and Glenwood, under the pastoral care of Rev. E. G. Elsey.

These congregations were visited presbyterially, and a presbyterial communion held at Lake Reno. These two congregations, so far removed from the centre of presbytery, manifest a most praiseworthy amount of energy, earnestness and zeal in the maintenance of the principles of the Reformed Presbyterian Church; and the presbytery felt well repaid for their long journey.

We have under our care eleven congregations, in eight of which are settled pastors (Lake Reno, and Glenwood being both under the pastoral care of Rev. E. G. Elsey). Lind Grove, Washington and Elliota are vacancies.

Round Prairie was, at our last meeting, declared disorganized.

A call from North Cedar congregation on Rev. Wm. Littlejohn was by him accepted, the pastoral relation between him and Lind Grove was dissolved, and he has been certified to the Kansas Presbytery.

We ask the time of one laborer for the year to come. E. H. Buck is a licentiate under our care. His time is at the disposal of Synod.

By order of presbytery,

T. P. ROBB, *Clerk.*

Report of Kansas Presbytery.

Kansas Presbytery would respectfully report: That since last meeting of Synod we have held one regular meeting at which, in addition to routine business importance questions of reform were discussed.

We have twenty-three congregations of which four are supplied by the Board, and ten are without pastors or stated ordinances.

Rev. J. Bogg Dadds having accepted an appointment to labor as a foreign missionary at Suadia, Syria, the pastoral relation between him and Olathe congregation has been dissolved.

Pleasant Ridge congregation has become disorganized, its members having united with Olathe congregation.

Rev. D. G. Thompson and James Patton have been received on certificate from Illinois Presbytery. The former has been installed as pastor of LaJunta congregation, and the latter as pastor of Evans congregation.

Rev. W. M. Glasgow has been received on certificate from Philadelphia Presbytery. Rev. B. M. Sharp has been released from the charge of Long Branch congregation. His full time is at the disposal of Synod.

Rev. William Littlejohn has accepted a call from North Cedar congregation. His certificate from Iowa Presbytery having been received, his name has been added to our roll. His installation will be attended to at the earliest opportunity.

Calls have been made by Eskridge congregation on Rev. Wm. McFarland, by Sterling congregation on Rev. T. J. Allen, and by Olathe congregation on J. S. Martin, licentiate. These have been sustained as regular gospel calls and duly forwarded. Rev. M. A. Gault has accepted a call from Bloomington congregation, and been certified to the Illinois Presbytery.

A. J. Robb, student of theology of the fourth year under our care has been licensed to preach the gospel. We have four unsettled ministers: W. W. McMillan, J. Dodds, J. A. Thompson and J. R. W. Stevenson.

The time of Rev. J. A. Thompson is at the disposal of Synod.

The two former are each recommended to the Aged Ministers' Fund for \$300, and the widow of the late Rev. J. H. Wylie is recommended to the Fund for Ministers' Widows and Orphans for \$200.

We ask for the time of three laborers.

D. H. COULTER, *Clerk.*

Report of Lakes Presbytery.

Lakes Presbytery would respectfully report:

That we have held two regular meetings since the last meeting of Synod. We report eight congregations, seven settled pastors and two mission stations Brush Creek and Macedon.

Bellefontaine congregation receives the ministrations of Rev. P. P. Boyd as stated supply.

Rev. T. H. Walker was received by certificate from New York Presbytery and installed as pastor of Cedar Lake congregation, February 13, 1893. Our statistical report shows a slight increase over last year, both in numbers and in contributions.

Mr. J. G. Reed was received by certificate from Pittsburgh Presbytery, and taken under our care as a student of theology of the third year.

Respectfully submitted, T. C. SPROULL, *Clerk.*

Report of New York Presbytery.

The New York Presbytery would respectfully report:

We have held our regular semi-annual meetings during the year, transacting business largely of a routine character. The most of our congregations are enjoying a fair degree of prosperity. We have more losses than gains to report.

Rev. William Graham, pastor of the First Boston congregation, died on March 15, 1893.

Rev. T. H. Walker was transferred to Lakes Presbytery.

Our licentiate, Mr. J. J. Dunlap, has left the church.

The committee in charge of the New York City Mission having resigned, and no others being found to take their places, we were under the necessity of relinquishing this field.

We have fifteen congregations, four of which are without pastoral oversight. These are First Boston, Brooklyn, Coldenham and First New York.

First Boston has the grant of a moderation of a call.

Coldenham has called Rev. Thomas Patton. The call has been acted upon by our court, and it is expected that Mr. Patton will accept.

First New York called Rev. J. W. F. Carlisle. The call has been declined, and, at their own request, the congregation have been recommended to the care of the Central Board of Missions.

We have thirteen ministers, eleven of whom are settled pastors, and two are otherwise employed—Mr. Crowe in Sabbath Reform, and Mr. J. M. Littlejohn in teaching.

We ask for the time of one and one-half laborers for the year.

Our quota of Synod's Travelling Fund will be filled. We would ask, however, that we be allowed to levy the quota of First New York congregation on the basis of the present membership.

Our statistical report has been submitted.

S. G. SHAW, *Clerk.*

Report of Ohio Presbytery.

The Ohio Presbytery respectfully reports: We have held two regular meetings since the last meeting of Synod, which were marked by brotherly affection and peace. Conferences were held at each of these meetings which were both interesting and profitable.

We have five settled pastors in the presbytery and two ministers who are without charge, namely Father McFarland who is very feeble in body, and John M. Wylie who was released from the pastoral care of Muskingum and Tomica congregations at the fall meeting of presbytery.

We have three vacancies in the presbytery, Middle Wheeling, North Salem and Muskingum and Tomica. The first two are provided with all the preaching they can take by P. H. Wylie who sustains to them the relation of stated supply. Muskingum and Tomica with the aid extended them by the presbytery together with that which we hope to obtain for them from the Central Board of Missions, will be able to take preaching during a large part of the year.

The whole time of Rev. John M. Wylie is at the disposal of Synod. We ask for half time of one man.

Licentiate J. S. Martin was transferred to the Pittsburgh Presbytery since our last report. We have one student of theology under our care, R. M. Blackwood, of Londonderry congregation, who has been advanced to the second year.

The statistical report was forwarded to Synod's committee in due time and while it shows a slight decrease in membership, yet it is in many other respects an encouraging report.

So far as we know the days of fasting and thanksgiving have been observed, and the general state of religion in the various congregations is encouraging.

The congregation of Londonderry was unfortunate in the loss of its house of worship, which was destroyed by fire in the early part of the winter. The congregation is erecting a new house of worship and are united, harmonious and zealous in the work of the Lord under the efficient leadership of Rev. P. H. Wylie. Respectfully submitted,

J. S. THOMPSON, Clerk.

Report of Philadelphia Presbytery.

Philadelphia Presbytery respectfully reports: We have held during the year two regular meetings, and several special meetings.

Two congregations, Baltimore and Conococheague, are vacant.

Rev. W. J. Sproul demitted his charge of Conococheague congregation, April 9th of the present year, withdrawing at the same time from the communion of the Reformed Presbyterian Church.

Rev. W. M. Glasgow has been certified to Kansas Presbytery.

Rev. A. W. Johnston is still employed in the practice of medicine, being engaged to some extent also in the service of the pulpit.

Rev. J. M. Armour has been engaged most of the year in the work of the ministry. His time is at the disposal of Synod.

Rev. N. R. Johnston is occupied partly in editing of *Our Banner*, and partly in preaching the word.

We ask for the time of one laborer.

Days of fasting and thanksgiving have been observed.

The schemes of the church have been sustained with the usual measure of interest.

The quota for Travelling Fund is full.

Our congregations report very little change during the year.

Respectfully submitted, J. C. McFESTER, Clerk.

Report of New Brunswick and Nova Scotia Presbytery.

The presbytery of New Brunswick and Nova Scotia would respectfully report that we have held our regular meeting in the fall of 1892.

At this meeting Rev. Robert Stewart was present and renewed his request to have his name restored to our roll of presbytery. The recommendation of the last Synod in reference to his case was read to him, in which the presbytery was advised "to hold his request under consideration until he more fully presents his reasons for his request and his views of the course he has followed."

Mr. Stewart thereupon expressed to presbytery his regret for his course and gave satisfactory assurance that he was in thorough harmony with all the distinctive principles of our church. After a free conference and full consideration of his case presbytery cordially granted his request and restored his name to our roll. The full time of Mr. Stewart will therefore be at the disposal of Synod.

A call from the congregation of Coldenham, in New York Presbytery upon

Rev. Thomas Patton, was forwarded to us and being presented to him was accepted.

At his own request Mr. Patton was transferred to the New York Presbytery.

The congregations under our care are giving evidence of unshaken attachment to our distinctive testimony and while not growing in numbers are exhibiting unabated zeal and liberality in the prosecution of the church's work.

The congregation of Barnesville, under the care of the Central Board, is anxious to have a settled pastor as soon as possible. It affords a promising field for missionary effort.

Houlton congregation, also under the care of the Central Board, in view of expected outlay for repairs on their church does not apply for preaching for this summer.

We again heartily recommend Mrs. Lawson of Barnesville to a share in the fund for the widows of deceased ministers.

Respectfully submitted, THOS. PATTON, *Clerk, pro tem.*

Report of Pittsburgh Presbytery.

Since the last meeting of Synod, Pittsburgh Presbytery has held two regular and three special meetings.

The following changes have occurred during the year:

On the 6th of July, 1892, Mr. G. M. Robb was ordained and installed pastor of New Alexandria congregation.

On May 23, 1893, Mr. J. S. Duncan was ordained and installed pastor of Parnassus congregation.

At our fall meeting, Rev. W. R. Laird notified presbytery of his acceptance of a call from the West Chester Presbyterian Church. He was granted a certificate of standing, and his name was removed from the roll.

On the 6th of July, 1892, Rev. Geo. P. Raitt was received from the United Presbyterian Church.

Mr. David McAllister, Jr., was, on September 15, 1892, ordained as missionary among the Chinese in Oakland, Cal.

Mr. P. J. McDonald, licentiate, was ordained on May 23, 1893, to labor, by appointment of the Central Board, at Seattle, Wash.

On June 1st, Rev. J. C. K. Faris was received on certificate from Vermont Presbytery.

On June 2d, Rev. Solomon Kingston was certified to Illinois Presbytery, and Rev. T. J. Allen, having accepted a call from Sterling, Kas., was certified to the Kansas Presbytery.

Geneva congregation, on College Hill, Beaver Falls, was organized by commission of presbytery, which met in the college chapel, November 4th and 18, 1892.

Oil Creek was re-organized by commission of presbytery, August 1, 1892.

We have under our care twenty-eight congregations and one mission station. Fifteen of these congregations are without settled pastors.

There are on our roll thirty-two ministers. Eleven of these are settled pastors. Rev. D. C. Martin is stated supply at North Union and Middletown.

Mr. J. S. Martin has accepted a call from New Castle congregation, and will be ordained and installed soon.

At our spring meeting, on April 12, 1893, Messrs. Geo. A. Edgar and H. G. Foster were licensed to preach:

Our licentiates are I. T. E. McBurney, R. J. McIsaac, S. McNaugher, Jr., T. A. McElwain, W. J. McKnight, H. G. Foster and Geo. A. Edgar.

R. J. McIsaac, by appointment of the Central Board, is superintendent of the Southern Mission.

Our students of theology are J. B. Gilmore, Moses Greenberg and A. J. McFarland, of the second year, J. B. McIsaac, of the third year, and Geo. A. Edgar and H. G. Foster, of the fourth year. J. G. Reed, of the third year, has been certified to Lakes Presbytery.

With sadness of heart, we report the death of T. J. Speer, of the third year. His death occurred on April 8, 1893, at Denver, Colo., where he had gone for the benefit of his health.

At our spring meeting, presbytery appointed a committee to devise a plan for rendering assistance to our weak congregations. This committee has prepared

a plan which will secure for all our weak vacancies much needed pastoral care, provided our stronger congregations come to their aid with financial help.

Rev. H. H. George is still engaged in the work of Sabbath Reform.

The full time of the following is at the disposal of Synod: J. C. K. Faris, J. L. McCartney, H. Easson, J. J. McClurkin, J. R. Baird, Geo. P. Raitt, I. T. E. McBurney, T. A. McElwain, W. J. McKnight, S. McNaugher, Jr., and the time of H. G. Foster and Geo. A. Edgar, except the Seminary months.

We request that Revs. J. J. McClurkin and J. Galbraith receive a share in the distribution of the Aged Ministers' Fund, and Mrs. Love a share of the Fund for Ministers' Widows and Orphans.

Presbytery asks for the full time of four laborers.

Respectfully submitted,

R. C. WYLIE, Clerk.

Report of Rochester Presbytery.

Rochester Presbytery would respectfully report.

Since the last meeting of Synod we have held two regular meetings and one special. We report seven congregations and six settled pastors. In most of our congregations there is a good degree of spiritual life and an increased interest in the work of the church. Calls have been made upon S. R. Wallace by Youngstown congregation and on Wm. McFarland by Eskridge congregation. Both of these calls were declined.

J. M. McElhinney was released from the pastoral charge of Rochester congregation September 27, 1892 and has since been giving most of his time to work for the American Sabbath Union.

The Rochester congregation has passed through severe trial and is still very unsettled. Presbytery appointed J. Renwick Wylie to hold communion there the second Sabbath of May, which he did with good results.

Presbytery asks for one fourth time of one laborer for the coming year.

Our statistical report is submitted.

Respectfully submitted, S. R. WALLACE, Clerk.

Report of Vermont Presbytery.

The Vermont Presbytery respectfully reports that since your last meeting, we have held two regular and one special meetings.

The congregation of St. Johnsbury having became disorganized, presbytery met there July 14th, and took possession of the church property. W. A. Pinkerton who was in charge there withdrew from our church and carried nearly all of the congregation with him into the General Assembly Presbyterian Church.

We have now but four congregations, two of which are vacant.

J. C. K. Faris has been certified to Pittsburgh Presbytery. D. C. Faris preached one half of each alternate Sabbath during the summer at Ryegate. Rev. N. R. Johnston was with the Topsham congregation last summer and expects to be with them again this summer. The days of fasting and thanksgiving have been observed.

Respectfully submitted,

J. C. TAYLOR, Clerk.

The following resolution was adopted:

Resolved, That hereafter congregations be instructed to make out their annual reports for each calendar year; that these reports be made out on or about January 1st of each year, and as soon thereafter as practicable be forwarded to the clerks of presbyteries, who are instructed to make out and forward their reports to the chairman of the Committee on Presbyterial Reports not later than April 1st of each year; and that the next annual report cover the year 1893.

The Committee on Finance reported. The report was accepted and laid on the table for the present.

J. F. Crozier appeared for the first time and took his seat as a member of the court.

The consideration of the case pending at the noon hour, was resumed, and the hearing of the parties was continued. The parties were interrogated by the court and removed.

The time for adjournment having arrived the time was extended one-half hour.

Wm. Wylie was granted leave of absence from the remaining sessions of the court.

Pending the consideration of the complaint and appeal of James Reid the hour for adjournment arrived, and Synod adjourned at 5:30 p. m., to meet to-morrow morning at 9 o'clock. Prayer by J. W. Sproull.

TUESDAY'S PROCEEDINGS—June 6.

MORNING SESSION.

The moderator called Synod to order at 9 a. m., and constituted the court with prayer.

The roll was called. The following members were absent: A. C. Coulter, Dill, Elsey, J. L. Ewing, D. S. Faris, J. M. Foster, George Kennedy, Mcntgomery, J. C. Smith and H. S. Steele.

The minutes of yesterday's proceedings were read and approved.

The case pending at the hour of adjournment last evening was again taken up. The following action was taken:

Resolved, 1. That the appeal and complaint of James Reid be not sustained.

2. That Synod disapprove of the action of Illinois Presbytery in seeming to favor what was proposed as a permanent and final separation of husband and wife, and as a final discharge of the obligations of the husband to his wife.

3. That Mr. Reid be required to give to this Synod his promise to support his wife according to his ability.

4. That on condition that he proceed actually to carry this promise into effect, he be restored to his full privileges in the church.

5. That in case of any difference between Mr. Reid and the session of Old Bethel congregation, as to the measure of his duty in the support of his wife, they be required to submit the question to the arbitration of impartial Christian men.

R. C. Allen entered his dissent from the action of Synod in adopting the first resolution.

T. P. Stevenson, D. B. Willson and G. Cunningham were appointed a committee to confer with James Reid as to his acceptance of the conditions of the above resolutions.

Item 3 of the report of the Committee on Discipline was taken up. Pending the consideration of this item the hour for devotional exercises arrived. The time for business was extended ten minutes that a vote may be had. A substitute for this item was entertained and adopted.

One-half hour was spent in devotional exercises.

Synod took recess until 1:30 p. m. Prayer by G. Cunningham.

AFTERNOON SESSION.

The court was called to order at the appointed hour.

J. M. Littlejohn appeared and took his seat as a member of the court.

Item 4 of the report of the Committee on Discipline was taken up. A substitute was offered, entertained and adopted. The parties, to-wit: J. B. Robinson, on behalf of the memorialists, and S. R. Wallace and W. C. Allen, on behalf of Rochester Presbytery, were allowed twenty minutes each in presenting the case. T. M. Logan, of the session of Rochester, was allowed ten minutes to make statements bearing on the case. The parties were interrogated and removed. The suspension of Hugh Robinson and of J. B. Robinson was removed and the case was referred back to Rochester Presbytery together with the papers in the case.

R. C. Reed stated that he had received a telegram informing him of the serious illness of his brother J. K. Reed, a member of this court, and asked to be excused from farther attendance on the sessions of Synod. The request was granted and Mr. Reed was requested to convey to his brother the sympathies of this court. G. Cunningham, J. A. Black and J. S. Duncan were also excused.

Item 5 of the report of the Committee on Discipline, including a majority and minority report, was taken up and was indefinitely postponed. Item 1 was taken from the table and was adopted. The report was adopted as a whole and is as follows :

Report of the Committee on Discipline.

The Committee on Discipline respectfully reports.

Nine papers have been placed in our hands.

1. Papers Nos. 17, 18, 19 and 25 being memorials for more advanced action on the sale and use of tobacco.

We recommend that the Synod reaffirm past deliverances on this subject in the earnest hope and belief that the time is not far distant when the evil can be wholly eradicated from the church.

2. Paper No. 21 being a complaint and appeal of James Reid from the action of Illinois Presbytery.

The papers are in order and ready for the action of Synod.

3. Paper No. 23 being a reference from Ohio Presbytery. Your Committee recommend that the matter of this paper be referred to Ohio Presbytery to institute the inquiry required by the Book of Discipline, chapter V, section II, paragraph 4, to report to next Synod.

4. Paper No. 26 being a memorial of Hugh Robinson, J. B. Robinson, and others of Rochester congregation. This paper comes to Synod by virtue of protest against the refusal of the lower courts to transfer it.

This paper comes before us with some irregularities, but we recommend that the memorial be heard.

D. H. COULTER, F. M. FOSTER, S. R. McCURKIN, DAVID LOVE, S. M. ORE,	}
Committee.	

The report of the Committee on Finance was taken from the table. Item I. was adopted. Item II., section 1, was adopted, and the clerk cast the unanimous ballot of Synod for A. B. Copeland, Daniel Chesnut and A. C. Coulter to be members of the Board of Trustees for three years from June 15, 1893. Section 2 was adopted. Synod ballotted for a trustee to fill the vacancy caused by the death of James R. McKee, and Theophilus Sproull was elected. Section 3 was taken up. Pending the consideration of this item, Synod took recess to meet at 6.30 P. M. Prayer by J. Dodds.

EVENING SESSION.

Synod convened at 6.30 P. M. The session was opened with prayer by Wm. Anderson.

The item pending at the close of the afternoon session was laid on the table for the present. Section 5 of the same item was laid on the table for the present.

Item III. was taken up and adopted.

The report of the Committee on Finance was laid on the table until the Committees on the Records of Presbyteries present their reports.

The Committees on the Records of Illinois, Iowa, Kansas, Ohio and Rochester Presbyteries reported "that they found in them nothing contrary to the law and order of the church."

The Committee on the Records of Lakes Presbytery reported,

That they found in them nothing contrary to the law and order of the church except:

1. The minutes of May 28, 1891, pages 40 and 41 are recorded twice; also the minute of June 3, 1891, pages 43 and 44 and these records do not agree.

2. Presbytery did not adjourn after holding a special meeting before beginning the business of a regular meeting. Page 46, minutes of July 29, 1891.

3. In the minute of July 8, 1891, there is no record of the constitution of the court.

4. There is no record of the adoption of the minutes of May 28th, June 3d and July 8, 1891.

5. No meeting of presbytery was held from July 29, 1891 to June 1, 1892.

6. Minutes read and adopted after recess and not at beginning or close of the meeting of presbytery. Page 49, minute of July 29, 1891.

7. Presbytery adjourned without fixing a definite time for next meeting. Page 49, minute of July 29, 1891.

8. Presbytery met at the call of the moderator and not pursuant to adjournment. Minute June 1, 1892.

9. Page 51, wrong date to minute of June 2, 1892.

This report covers two years as these records were not reviewed last year.

S. R. WALLACE,
T. A. RUSK,
J. S. THOMPSON,
J. M. DAVIS,
W. M. BLAIR. } Committee.

The Committee on the Records of New York Presbytery reported,

That they found in them nothing contrary to the law and order of the church except that on page 295 a statement of good standing, without exception, was given to a minister under process not yet terminated.

D. S. FARIS, E. G. ELSEY, R. HARGRAVE, T. A. HAMILTON. JAMES SMITH,	}	Committee.
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The Committee on the Records of N. B. & N. S. Presbytery reported,

That they found in them nothing contrary to the law and order of the church, except that Mr. Stewart having acknowledged a grave offence against the order of the church was restored to standing on an expression of regret for such parts of his course as was regarded irregular, without any record of admonition or other censure.

G. M. ROBB, J. McCACKEN, G. R. McBURNEY, DAVID LOVE, WM. YOUNG,	}	Committee.
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The Committee on the Records of Philadelphia Presbytery reported,

That they found in them nothing contrary to the law and order of the church except that the last minute is not signed by the moderator, who, at the time of its first adoption had left the church. We recommend that the moderator officiating at that time be authorized to sign it.

P. H. WYLIE, J. W. DILL, J. R. WYLIE, GEO. CUNNINGHAM,	}	Committee.
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The Committee on the Records of Pittsburgh Presbytery reported,

That they found in them nothing contrary to the law and order of the church except that on page 225 no definite place of meeting is mentioned; and of the meeting held at New Alexandria July 6th, the year is not given.

R. STEWART, T. McFALL, P. P. BOYD, T. M. LOGAN, G. CUNNINGHAM,	}	Committee.
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The Committee on the Records of Vermont Presbytery reported,

That they find nothing in them contrary to the law and order of the church, except carelessness in the general make-up of the records. We find :

1. Inaccurate spelling in many instances.
2. Indefinite statements, pages 126 and 131.
3. Important reports are not incorporated, in some instances, in the minutes ; e. g. page 138, where property is at stake.

W. S. FULTON, *Chairman.*

The report of the Committee on Finance was again taken up.

Item II., section 4, was amended and adopted.

Items IV., V., VI., IX. and X. were adopted.

Items VII., VIII., XI., XII. and XIV. were amended and adopted.

Item XIII. was added to the report.

The report was adopted as a whole, and is as follows:

Report of the Committee on Finance.

The Committee on Finance would respectfully report that the following papers and items have been referred to us:

I. Report of John T. Morton, treasurer of Synod's Board of Trustees.

II. Reports of Synod's Board of Trustees and of the Board of Superintendents of the Theological Seminary.

III. Reports of Walter T. Miller, treasurer of Foreign Mission Fund; Temporary Investment Account, Foreign Mission Fund; Fund for Mission to China; Sustentation Fund; Church Erection Fund; Boys' Industrial School Fund; Beattie Children Fund, and Literary Fund.

IV. Report of Foreign Mission Board.

V. Report of Central Board of Missions.

VI. Report of the financial agent of National Reform.

VII. Petition of the East End congregation.

VIII. Items from Missionary Conference.

IX. Bill of Myers, Shinkle & Co., \$8.50 for printing 500 copies of sermon of Moderator, and bill of New Castle News Co., \$1.25 for printing order of Business.

X. Paper instructing the Board of Trustees to report at next meeting of Synod the propriety of Synod endeavoring to make arrangements to have the lives of ministers insured in a first-class company, instead of endeavoring to raise an endowment for the widows and orphans of deceased ministers.

XI. Report of presbyteries on behalf of persons recommended to a share of the Superannuated Ministers' Fund, and of persons recommended to a share of the Fund for Ministers' Widows and Orphans.

XII. Report of Board of Corporators of Geneva College.

In reference to these matters, we find that the reports of the treasurers have all been audited and certified as correct, except the account of the treasurer of National Reform, which has been audited by your committee and found correct. We would also say that the thanks of Synod are due the treasurers for complete and accurate reports.

I. We would recommend the publication of the summary of these reports.

II. (1) That Synod ballot for the election of three trustees to fill the places of A. B. Copeland, D. Chesnut and A. C. Coulter, and that they be elected as their own successors.

2. That Synod ballot for the election of one trustee to fill the vacancy caused by the death of J. R. McKee, and that Theophilus Sproull be so elected.

3. In view of the large and increasing amount of the invested funds, we recommend that the treasurer be required to furnish a bond of such

amount and under such conditions as may be satisfactory to your Board.

4. That J. T. Morton be elected treasurer of Synod's Board of Trustees, at the salary of twenty-one hundred dollars (\$2,100) per year.

III. In view of the value to the church of the property of the East End congregation, and the vicissitudes through which this congregation has passed during the last two years, we recommend that the Central Board of Missions pay for supplying the pulpit of the East End congregation for one year, full time, conditional upon the congregation meeting promptly the expenses, and settling monthly with the treasurer of Synod the interest on its indebtedness.

IV. The liberal bequest of \$5,000 from John A. McKee having now become available, we recommend that the Board of Trustees take the necessary steps, if, in their judgment, it is at all practicable, to establish and maintain a home for aged persons and orphans.

V. In view of the generosity of Mr. Thos. E. Greacen in advancing the money necessary to pay for publishing the Psalter, there still being a deficit of \$1,400 in the Literary Fund, occasioned by this publication, your committee would ask Synod to call the attention of congregations to this fact, and recommend the purchase of the Psalter, and in this way liquidate the indebtedness due Mr. Greacen.

VI. We recommend that the bills of Myers, Shinkle & Co. and New Castle News Co. be paid, and the same charged to Literary Fund.

VII. We recommend the adoption of the following items recommended by the Missionary Conference:

1. That appropriations be made as follows:

(1) To Kansas Presbytery, \$100 each for Quinter, Holmwood and Superior congregations, and for Wahoo \$400 for the year, in case of settlement.

(2) That \$250 be appropriated to the presbytery of New Brunswick and Nova Scotia for Barnesville, provided that congregation will take preaching for full time, and in case this congregation gets a settled pastor, the supplement be made \$300 for the year.

(3.) That \$200 be appropriated to Ohio Presbytery for the Muskingum and Tomica congregation for the year.

(4) To Pittsburgh Presbytery for the use of its weak congregations, \$400.

(5) That \$100 be appropriated to Rochester Presbytery for the Lochiel congregation for the past year, and that this congregation be directed to apply to the Board of Sustentation for the future.

2. That the Kansas Presbytery be directed to send one of its ministers to investigate all the conditions and prospects of Sylvania congregation; the Illinois Presbytery, one of its ministers to visit De Witt, and the presbytery of New Brunswick and Nova Scotia, a like service in Houlton; these ministers to report to the Central and Church Erection Boards, and, if, in the judgment of the Central Board, any or all of these reports be favorable, the Board be directed to take such place under its care for the coming year, and give such aid as it can.

3. That 1st New York congregation be referred to the Central Board of Missions to obtain definite information as to the expense of carrying on the work in that field, and if the prospects there are satisfactory,

the Board take that congregation under its care and grant such aid as may be necessary to secure full-time preaching to that congregation.

4. That the Central Board of Missions be directed to reduce the supplement of the Denver congregation \$50, instead of \$100.

5. That \$150 be appropriated for developing the work in Colorado Presbytery.

VIII. In the matter of insuring the lives of our ministers, we would suggest that this matter be referred to the Board of Trustees without recommendation.

IX. We recommend that the permission asked for by the Foreign Mission Board, to borrow money from Temporary Investment of Synod's Board be granted to the amount of \$1,500 if necessary.

X. In view of the balance on hand in Library Fund, we recommend that this collection be omitted for the present year, and, in its place, a collection be taken to meet the overdraft in Current Expense Account of Geneva College, and that no further indebtedness be incurred without the consent of Synod.

XI. That the following appropriations be made from Aged Ministers' Fund :

Rev. J. Dodds.....	\$300 00
Rev. J. Galbraith.....	400 00
Rev. J. J. McClurkin.....	250 00
Rev. W. W. McMillan.....	400 00

And the following appropriations be made from Widows and Orphans' Fund of Deceased Ministers :

Mrs. J. Lawson.....	\$250 00
Mrs. J. Love.....	250 00
Mrs. J. H. Wylie.....	250 00
Mrs. T. J. Speer.....	250 00
Mrs. W. F. George.....	250 00
Mrs. J. French.....	250 00

XII. We recommend the following appropriations for the schemes of the church, to be taken by collection on the Sabbaths named:

Superannuated Ministers' Fund.....	\$1,500....July. 1st Sabbath
Fund for Widows and Orphans of Deceased Ministers.....	1,500....July, 3d Sabbath
Southern Mission.....	4,500....Aug., 1st Sabbath
Testimony Bearing.....	4,000....Aug., 3d Sabbath
Chinese Mission.....	1,000....Sept., 1st Sabbath
Deficiency in Geneva College Current Account.....	1,500....Sept., 3d Sabbath
Theological Seminary.....	2,500....Oct., 1st Sabbath
Students' Aid Fund.....	1,000....Oct., 3d Sabbath
Domestic Mission.....	7,000....Nov., 1st Sabbath
Indian Mission.....	1,000....Nov., 3d Sabbath
Foreign Mission.....	15,000....Dec., 1st Sabbath
National Reform.....	7,000....Jan., 1st Sabbath
Church Erection.....	6,000....Feb., 1st Sabbath
Sustentation.....	6,000....Mar., 1st Sabbath

XIII. We recommend that the Central Board be authorized to appropriate to Rochester Presbytery \$200 for the cultivation of Rochester congregation.

XIV. As these appropriations are based upon the actual requirements, we recommend that the full amounts asked for be raised, and

that the pastors be requested to bring this fact to the attention of their congregations.

Respectfully submitted,

J. MILLIGAN WYLIE,
S. R. WALLACE,
J. C. TAYLOR,
THEO. SPROULL,
T. C. SPEER,
} Committee.

Report of Treasurer of Synod,

Dear Brethren: About October 1, 1892, the late treasurer, Jas. R. McKee, presented his resignation to Synod's Board of Trustees, stating that he felt compelled to do so on account of ill health.

After a careful investigation and, with a desire to retain him as treasurer, and in the hope of his recovery, the Board arranged with his brother, H. W. McKee, to attend to the business for him until the meeting of Synod, with compensation therefor. There seemed to be some improvement in his health until he was stricken down with typhoid fever, which resulted in his death on January 27, 1893.

On February 7, 1893, Synod's Board of Trustees elected me treasurer, and continued the arrangement made with Mr. McKee, which had, at the first, been arranged to continue until the meeting of Synod.

At the time of Jas. R. McKee's death, H. W. McKee was himself ill at home and, after partial recoveries, with relapses, is at present confined to his home.

Having given what attention I could, outside of my obligations to the bank with which I am connected, and being ably assisted by Miss Hattie Bowman, the efficient lady clerk at the office of the late treasurer, I have the pleasure of presenting herewith my report, commencing May 1, 1892, and ending May 1, 1893.

The Board has declared a dividend of 5 per cent., which has been placed to the credit of the accounts entitled thereto.

The professors in the seminary have been paid in full to June 1st, leaving a balance to the credit of that account.

The professors of Geneva College have also been paid in full to June 1st, but the overdraft in this account has increased during the year.

The receipts for Current Work during the year are \$655.01 in excess of last year.

The General Endowment Fund has been increased this year as follows: By Mrs. Rachel Stephenson, of St. John, N. B., congregation, Rev. A. J. McFarland, pastor, \$10,000. She also placed in the hands of the Board \$4,000, the application of which is to be decided upon in the future, either by herself during her life, or after her death by Synod. Reference was made to this \$4,000 at last meeting of Synod.

The Theological Seminary Endowment Account has been increased by the payment of students' notes.

The Geneva College Endowment Account has been increased by the payment of Geneva College notes.

The Board has received from Mrs. Susan McMillan, of Bloomington, Ind., congregation \$2,000. Interest is to be paid to her during life; at her death, it is to be used for Current Funds, as specified by her. She is a sister of elder Chas. McCaughan, of Bloomington, Ind., congregation.

Mrs. Robert Gibson, of Central Allegheny congregation, died January 11, 1893.

Very respectfully submitted,

JOHN T. MORTON, *Treasurer,*

Pittsburgh, Pa., May 1st, 1893.

NATIONAL REFORM ACCOUNT.

Summary Statement for the Year ending May 31, 1893.

Receipts.

Cash balance on hand from last year.....	\$3 39
Collected by Secretary Gault.....	\$146 50
by Secretary Weir.....	618 23
by Secretary T. P. Stevenson.....	812 00
by Secretary A. W. Stevenson.....	313 00
by Rev. A. W. McCullough.....	54 42
by John A. Dodds.....	11 40
Interest on bequest of Mrs. Jane W. Sterrett for Literature Fund	60 00
Contributions paid directly to the treasurer by individuals, con-	
gregations, etc.....	2,887 54
Received on note given April 19, 1893, and due February 15, 1894,	4,903 09
	500 00
	<u>\$5,406 48</u>

Disbursements.

Paid Secretary Gault, on bal. of salary, leaving \$425 still due,	\$711 43
Secretary F. O. ter, balance of salary in full.....	595 00
Secretary Weir, expenses from June 1st to October 1, 1892	21 80
Secretary Weir, on account of salary due before October 1,	
1892, leaving still due, \$546.29.....	1,211 10
Secretary Weir, since October 1, 1892, salary and expenses	
as collected by himself.....	428 33
Secretary T. P. Stevenson, on account of salary due before	
July 1, 1892, leaving still due \$150.....	214 00
Secretary T. P. Stevenson, expenses due before July 1,	
1893, in full.....	23 36
Secretary T. P. Stevenson, salary, as collected by himself,	
since July 1, 1892.....	335 37
Secretary A. W. Stevenson, on account of salary due before	
July 1, 1892, leaving still due \$175.....	225 00
Secretary A. W. Stevenson, salary, as collected by himself,	
since July 1, 1892.....	169 25
Christian Statesman, account in full.....	126 29
Secretary W. J. Coleman, account in full.....	69 75
Rev. A. W. McCullough, collected by himself, for Bible	
in School Work.....	54 42
John A. Dodds, expense in work.....	11 40
Dr. H. H. George, amount specially contributed for Sab-	
bath Work.....	122 00
rent of office in Philadelphia, 13 months at \$15.....	195 00
expenses of printing, sending out literature, and postage	
on same, \$286.75; also travelling and correspondence,	
\$189.88, all as collected by Secretary T. P. Stevenson	
since July 1, 1892.....	476 63
expenses of printing and sending out literature, as col-	
lected by Secretary A. W. Stevenson since July 1, 1892,	143 75
special expenses of attending committee meetings, as fol-	
lows: Rev. J. S. McKee, \$6; Rev. C. Wylie, \$13; Dr.	
W. J. Robinson, \$13; Dr. A. B. Miller, \$35.75.....	67 75
Secretary T. P. Stevenson, expenses, not collected by him-	
self, printing appeal, \$20; travelling expenses, \$16.30,	36 30
discount on notes for \$1,500.....	35 50
	<u>\$5,274 33</u>
Balance on hand.....	132 15
	<u>\$5,406 48</u>

SUPPLEMENTARY REPORT.

Mr. John Hunter, of Sterling, N. Y., having agreed to give \$1,000, or any part thereof, for a special Literary Fund, in case an equal amount is contributed by others, the following sums have been received for this purpose.

Felix R. Brunot, Pittsburgh.....	\$100 00
The Misses Jane and Rebecca Euwer, Allegheny, Pa.....	25 00
James Whittall, Philadelphia.....	50 00
John Heaslip, Pittsburgh.....	5 00
Parnassus, Pa., R. P. cong., per J. H. Campbell, treas., and M. G. Euwer..	50 00
Wm. Steele, Philadelphia.....	25 00
	<u>255 00</u>
An equal amount now available from Mr. John Hunter.....	<u>255 00</u>
	<u>\$510 00</u>

There has already been sent out with this Fund, 18,750 documents, including 129,600 pages, at a cost of \$162. In addition, 5,000 copies of a sixteen-page tract, Dr. Hodge's "Kingly Office of Christ," and 1,800 more of the Appeal of the Divorce Reform Committee, eight pages, are now ready to be sent forth, at a cost, including postage, of \$118.

Respectfully submitted,

DAVID MCALLISTER.

FOREIGN MISSION FUND.

Receipts.

From congregations.....	\$7,984 91
Sabbath Schools and missionary societies	3,570 56
individuals and bequests.....	3,219 00
Synod's Board of Trustees, interest on invested funds.....	1,581 22
Returned by Mrs. Mary McCracken Crawford.....	400 00
Contributions for Tarsus.....	1,012 42
for Cyprus.....	940 38
for Suadia.....	52 00
for mountain and special schools.....	1,507 23
Total receipts.....	\$20,267 72

Expenditures.

For salaries.....	\$7,975 10
mission expense—Latakiyah.....	5,416 14
mission expense—Tarsus.....	1,949 57
mission expense—Cyprus.....	557 60
travelling expenses.....	1,811 08
outfit—Rev. J. B. Dodds.....	400 00
mountain schools.....	500 00
medical attendance—J. R. W. Stevenson.....	290 00
special contributions remitted.....	282 48
shipping expenses.....	251 44
medical supplies—Latakiyah.....	128 33
medical supplies—Tarsus.....	127 23
printing, telegraphing, etc.....	27 71
Total expenditures.....	\$19,716 68
Excess of receipts over expenditures.....	\$551 04
Plus balance per last report.....	2,771 69
Makes balance now on hand.....	\$3,322 73

FOREIGN MISSION FUND—TEMPORARY INVESTMENT.

Cr.

By balance per report of this date.....	\$4,398 22
interest, one year at 4 per cent.....	173 73
Credit balance this date.....	\$4,571 95

SUSTENTATION FUND.

Cr.

By balance.....	\$2,026 19
<i>Dr.</i>	

To paid, according to distributions ordered by Board to the following:

Rev. T. A. Rusk.....	\$258 00
Rev. John M. Wylie.....	206 00
Rev. S. M. Stevenson.....	78 00
Rev. Isaiah Faris.....	130 00
Rev. E. M. Coleman.....	232 00
Rev. R. B. Cannon.....	183 00
Rev. J. C. K. Faris.....	155 00
Rev. S. R. Wallace.....	361 00
Rev. D. C. Faris.....	165 00
Rev. R. J. Gault.....	258 19
	\$2,026 19

Cr.

By cash from bequest of Jas. Wiggins, deceased.....	\$1,000 00
contributions to date from various congregations, Sabbath Schools and individuals	1,311 14
Credit balance this day.....	\$2,311 14

CHURCH ERECTION FUND.

Cr.

By balance.....	\$2,715 50
cash from Synod's Board of Trustees, interest on invested funds.....	\$170 00
Less due Jane Boyd, by advice of Synod.....	47 00
cash from Synod's Board of Trustees, interest on invested funds.....	123 00
contributions to date of various congregations, Sabbath Schools and individuals.....	170 00
	779 92
	\$3,788 42

Dr.

To paid, appropriation to Superior congregation.....	\$300 00
appropriation to Youngstown congregation.....	500 00
appropriation to Denver congregation.....	700 00
Balance carried down.....	2,288 42
	\$3,788 42

By balance.....	\$2,288 42
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THE BEATTIE CHILDREN FUND.

Cr.

By balance.....	\$3,272 34
interest, one year at 5 per cent.....	163 62
	\$3,435 96
	Dr.
To paid, account Miss Julia L. Beattie.....	\$25 00
account Miss Julia L. Beattie.....	25 00
account Miss Julia L. Beattie.....	25 00
To balance.....	3,360 96
By balance.....	\$3,435 96

BOYS' INDUSTRIAL SCHOOL FUND.

Cr.

By contributions to date from various sources, items of which have been acknowledged in the <i>Reformed Presbyterian and Covenanter</i>	\$531 84
	Dr.
To paid, H. O. Neill & Co.....	\$85 11
remitting C. J. Love, by order of Rev. J. S. Stewart.....	40 00
Rev. J. S. Stewart, paid Brown Bros. & Co., part of stg bill, £71 18s. 11d. say £61 13s. 5d. @ \$4.86 1/2.....	300 00
Balance.....	106 73
Balance.....	\$106 73

LITERARY FUND.

Dr.

To balance, per account of this date.....	\$1,219 68
paid, <i>Evening News</i> , Mansfield, Ohio, for publication of Synod's order of business.....	3 00
W. Waters & Son, binding Psalters.....	42 25
for rent of safe in Allegheny Safe Deposit Co., to June, 1883.....	3 00
W. Waters & Sons, binding Psalters.....	42 41
Myers, Shinkle & Co., 1,000 circulars.....	17 75
Postals.....	3 00
W. Waters & Son, binding Psalters.....	68 49
J. W. Pratt & Son, printing 5,000 Psalters.....	129 25
Myers, Shinkle & Co., publication of 500 copies of sermon of Rev. R. C. Wylie.....	8 50
W. Waters & Son, binding 1,000 Psalters.....	84 50
W. Waters & Son, binding 1,000 Psalters.....	44 80
W. Waters & Son, binding 1,000 Psalters.....	21 80
W. Waters & Son, binding 1,000 Psalters.....	84 50
	553 25
	\$1,772 93

To balance.....	\$919 03
In addition to the above overdraft, there is due Mr. Thos. E. Greacon the sum of \$500.....	500 00
Making total overdraft.....	\$1,419 03
<i>Cr.</i>	
By cash received to date from sales of Revised Psalter.....	\$625 00
Testimonies and Books of Discipline.....	28 87
	653 87
contributions to date of 39 congregations.....	\$198 58
to date of individuals.....	1 45
	200 03
Balance.....	919 03
	\$1,772 93

FUND FOR THE MISSION TO CHINA.*Cr.*

By contributions to date from individuals.....	\$3,408 84
interest to date at 4 per cent.....	111 33
Balance now on hand.....	\$3,520 17

GENEVA COLLEGE ENDOWMENT.

Balance per last report.....	\$107,089 36
Cash received, notes during the year.....	505 00
Total endowment this fund.....	\$107,594 36

THEOLOGICAL SEMINARY ENDOWMENT.

Balance per last report.....	\$58,291 54
Cash, Rev. J. McElhinney's note.....	242 31
Rev. E. M. Milligan's note.....	155 00
Rev. W. A. Pinkerton's note.....	149 94
Rev. H. W. Temple's note.....	248 21
Total endowment this fund.....	\$59,087 00

STUDENTS' FUND ENDOWMENT.

Balance per last report.....	\$14,666 51
Balance.....	\$14,666 51

DOMESTIC MISSION ENDOWMENT.

Balance per last report.....	\$25,383 02
Balance.....	\$25,383 02

SOUTHERN MISSION ENDOWMENT.

Balance per last report.....	\$3,780 13
Balance.....	\$3,780 13

FOREIGN MISSION ENDOWMENT.

Balance per last report.....	\$34,636 67
Balance.....	\$34,636 67

AGED MINISTERS' FUND ENDOWMENT.

Balance per last report.....	\$6,700 00
Balance.....	\$6,700 00

CHURCH EXTENSION ENDOWMENT.

Balance per last report.....	\$3,400 00
Balance.....	\$3,400 00

CHINESE MISSION ENDOWMENT.

Balance per last report.....	\$100 00
Balance.....	\$100 00

REBECCA LAW ENDOWMENT.	
Balance per last report.....	\$775 00
Balance.....	<u>\$775 00</u>
MARGARET PEOPLES ENDOWMENT.	
Balance per last report.....	\$900 00
Balance.....	<u>\$900 00</u>
IOWA PRESBYTERY ENDOWMENT.	
Balance per last report.....	\$700 00
Balance.....	<u>\$700 00</u>
WILKINSBURG COLLEGE ENDOWMENT.	
Balance per last report.....	\$500 00
Balance.....	<u>\$500 00</u>
MRS. ROBERT GIBSON ENDOWMENT.	
Balance per last report.....	\$1,380 00
Balance.....	<u>\$1,380 00</u>
MRS. AGNES MCINBOY ENDOWMENT.	
Balance per last report.....	\$3,000 00
Balance.....	<u>\$3,000 00</u>
MRS. RACHEL STEPHENSON ENDOWMENT.	
Cash received, subject to future disposal.....	\$4,000 00
Cash received	<u>10,000 00</u>
Total.....	<u>\$14,000 00</u>
Balance	<u>\$14,000 00</u>
DAVID GREGG BEQUEST ENDOWMENT ACCOUNT.	
Balance per last report.....	\$200,000 00
Balance	<u>\$200,000 00</u>
MORTGAGE ACCOUNT.	
Cash received on mortgages and loans during year.....	\$60,350 46
Expenditures.	
Balance overdrawn per last report.....	\$8,077 87
Cash paid out on loans during year.....	<u>71,137 49</u>
Balance overdrawn.....	<u>18,864 90</u>
Totals	<u>\$79,215 36</u> <u>\$79,215 36</u>
INTEREST ACCOUNT.	
Balance per last report.....	\$ 31 58
Interest for the year.....	<u>15,913 88</u>
Total	<u>\$15,945 46</u>
Expenditures.	
Expenses during the year per order of Board.....	\$ 968 38
Expense Account, postage, stationery, etc.....	79 80
Interest and accrued interest on mortgages.....	249 00
Interest on sundry bequests and endowments at special rates..	729 75
Dividend on invested funds, per order of Board.....	12,762 35
Balance.....	<u>1,156 23</u>
Total.....	<u>\$15,945 46</u>
MARGARET PEOPLES INTEREST ACCOUNT.	
Dividend on invested funds.....	\$54 00
Cash paid her.....	<u>\$54 00</u>
CHURCH EXTENSION INTEREST ACCOUNT.	
Dividend on invested funds.....	\$170 00
Cash paid W. T. Miller, treasurer.....	<u>\$170 00</u>

MRS. REBECCA LAW INTEREST ACCOUNT.

Dividend on invested funds.....	\$49 50
<i>Expenditures.</i>	
Interest on her loan.....	\$24 87
Cash paid W. T. Miller, treasurer, per her order.....	3 00
Cash paid John T. Morton, treasurer, per her order.....	9 00
Cash paid her.....	12 63
Total	\$49 50

IOWA PRESBYTERY INTEREST ACCOUNT.

Dividend on invested funds.....	\$35 00
Cash paid treasurer of Iowa Presbytery.....	\$35 00

WILKINSBURG CONGREGATION INTEREST ACCOUNT.

Dividend on invested funds.....	\$25 00
Cash paid A. C. Coulter, treasurer.....	\$25 00

MRS. ROBERT GIBSON INTEREST ACCOUNT.

Dividend on invested funds to February 1, 1893.....	\$56 25
Cash paid her to November 1, 1892.....	\$37 50
Cash paid Rev. J. W. Sproull, executor.....	18 75
Total.....	

Total..... \$56 25

FOREIGN MISSION INTEREST ACCOUNT.

Cash, Mrs. Margaret Gormley bequest, per order Synod.....	\$ 7 87
Cash, Mrs. Nancy Hewitt bequest, per order Synod.....	1,000 00
Dividend on invested funds	1,731 83

Total..... \$2,739 70

Cash paid W. T. Miller, treasurer.....	\$2,739 70
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MRS. RACHEL STEPHENSON INTEREST ACCOUNT.

Dividend on her invested funds, one year on \$4,000, and six months on \$10,000.....	\$450 00
Cash paid her.....	450 00

EXPENSE ACCOUNT.

Cash, postage, printing and copying secretary's report.....	\$42 65
Engrossing resolution on death of D. Gregg.....	32 00
Engrossing resolution on death of J. A. McKee.....	5 15

Total..... 79 80

ESTATE OF ANN BROWN.

Balance per last report.....	\$ 95 00
Cash to Chinese Mission per order Synod	\$ 47 00
Cash to Southern Mission Current, per order Synod.....	47 50
Total	

95 00

ESTATE OF NANCY HEWITT.

Balance per last report.....	7,407 20
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Expenditures.

Cash to Foreign Mission Current, per order Synod.....	\$ 1,000 00
Cash to Domestic Mission Current, per order Synod.....	1,000 00
Balance	5,407 20

7,407 20

Total..... 7,407 20

MRS. MARGARET GORMLEY BEQUEST.

Balance per last report.....	\$ 15 75
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Expenditures.

Cash, one-half to Syrian Mission, per order Synod.....	\$ 7 87
Cash, one-half to Southern Mission, per order Synod.....	7 88

15 75

Total..... 15 75

MRS. SUSAN McMILLAN'S GIFT.

Mrs. Susan McMillan, Bloomington, Ind., for Current Funds, after her death.....	\$ 2,000 00
Balance.....	\$ 2,000 00

\$ 2,000 00

MISS CATHARINE SIMPSON BEQUEST.

Balance per last report.....	\$ 75 30
To Domestic Mission Current, per order Synod.....	75 30

\$ 75 30

RUSHSYLVANIA CHURCH PROPERTY.

Balance overdrawn per last report.....	\$ 22 00
Balance overdrawn.....	\$ 22 00

EAST END R. P. CHURCH.

Balance overdrawn per last report.....	\$ 25 00
Attorney's Fees.....	200 00
Total	\$ 225 00
Balance overdrawn.....	\$ 225 00

ROBERT AIKIN PROPERTY ACCOUNT.

Balance overdrawn per last report.....	\$ 475 54
Interest on same	28 50

Total	\$ 504 04
Cash on account.....	\$ 55 00
Balance	440 04

Total.....	\$ 504 04
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WOMENS' PRESBYTERIAL SOCIETY OF PITTSBURGH PRESBYTERY.

Balance per last report.....	\$1,200 00
Balance.....	\$1,200 00

ST. JOHNSBURY CHURCH PROPERTY.

Cash, paid for Mtge. and Attorneys fees.....	\$ 3,057 44
Balance overdrawn.....	\$3,057 44

MRS. AGNES MCINROY INTEREST ACCOUNT.

Dividend on invested funds	\$120 00
Cash paid her.....	\$120 00

REV. R. M. C. THOMPSON'S DAUGHTERS.

Cash received from A. Alexander for loan to R. M. C. Thompson's daughters	\$100 00
Cash paid to R. C. M. Thompson's daughters for loan from A. Alexander	\$ 100 00
Cash received from R. M. C. Thompson's daughters, in payment of loan	\$100 00
Cash to Aged Ministers Fund Current per order of A. Alexander	\$100 00

FUND FOR WIDOWS AND CHILDREN OF DECEASED MINISTERS.

Balance per last report.....	\$ 65 00
Cash from 48 congregations.....	295 00
Cash from 1 L. M. S.....	10 00
Cash from 11 individuals	31 50
Total.....	\$402 26
Balance	402 26

Expenditures.

Cash—Mrs. J. Love, 53 1/2 per cent of Synod's order.....	\$ 133 34
Cash—Mrs. J. R. Lawson, 54 1/2 per cent. of Synod's order.....	133 33
Cash—Mrs. J. H. Wyllie, 53 1/2 per cent. of Synod's order.....	133 33
Balance.....	2 26

Total.....	\$402 26
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CATHERINE McDONOUGH PROPERTY ACCOUNT.

Balance overdrawn per last report.....	\$ 599 68
Interest.....	600 00

Total.....	\$1,199 68
Cash, total amount received.....	\$1,199 68

NOTE OF J. A. MCKEE.

Note of J. A. McKee, for Home for Widows and Orphans.....	\$5,000 00
Balance.....	5,000 00

HOME FOR WIDOWS AND ORPHANS.

Note of J. A. McKee.....	\$5,000 00
Mrs. J. T. Morton.....	100 00
Mrs. Jane Cowley.....	25 00
Total.....	\$5,125 00
Balance.....	\$5,125 00

TESTIMONY BEARING.

Cash from 65 congregations.....	\$ 887 90
Cash from 1 L. M. S.....	35 00
Cash from 22 individuals.....	171 12
Cash from 2 W. P. M. S.....	60 00
Total.....	\$1,154 11

Expenditures.

Cash paid out per order of Committee.....	\$ 841 70
Balance.....	<u>312 41</u>

Total..... \$1,154 11

THEOLOGICAL SEMINARY CURRENT.

Balance per last report.....	\$ 40 69
Cash from 84 congregations.....	1,538 99
Cash from 25 individuals.....	201 25
Cash from 1 S. S.....	6 01
Dividend on invested funds.....	<u>2,914 58</u>

Total..... \$4,701 52

Expenditures.

Cash—Professors salaries.....	\$3,750 00
Cash—Paid expenses per order Board.....	109 82
Balance.....	<u>841 70</u>

Total..... \$4,701 52

THEOLOGICAL SEMINARY LIBRARY.

Balance per last report account Seminary.....	\$1,083 29
Balance per last report account College.....	<u>910 24</u>
Cash from 39 congregations.....	\$247 35
Cash from 3 individuals.....	4 40
Cash from 1 S. S.....	10 76
Cash—Seminary collection.....	<u>4 36</u> \$266 75

Total..... \$2,260 28

Expenditures.

Cash, Books, Insurance, etc., account Seminary.....	\$ 116 12
Balance account Seminary.....	1,102 73
Balance account College.....	<u>1,041 43</u>

Total..... 2,260 28

MEMORIAL BUILDING RENT.

Balance per last report.....	\$ 967 60
Rent for the year.....	<u>775 00</u>
Total.....	\$ 1,742 60

Expenditures.

Cash, Water tax and repairs for the year.....	\$ 267 92
Balance.....	<u>1,474 68</u>

Total..... \$ 1,742 60

CHINESE STUDENT FUND.

Balance per last report.....	\$ 20 00
Balance closed to Chinese Mission Current account per Synod.....	<u>20 00</u>

CHINESE MISSION FUND.

Balance per last report.....	\$ 1,996 58
Cash from 86 Congregations.....	970 69
Cash from 21 L. M. S.....	179 35
Cash from 37 Individuals.....	298 32
Cash from 19 S. S.....	164 15
Cash from 6 M. B.....	48 65
Cash from 4 W. P. M. S.....	<u>299 69</u> 1,955 85

Mrs. Ann Brown Bequest per order Synod.....	47 50
Chinese Student Fund per order Synod.....	<u>20 00</u>
Dividend on invested funds.....	5 00

Total..... \$ 4,024 93

Expenditures.

Cash paid salaries of Missionary Help for the year per order of Domestic Mission Board and reported monthly to them...\$ 1,647 53	
Balance.....	<u>2,377 40</u>

Total..... \$ 4,024 93

INDIAN INDUSTRIAL SCHOOL.

Cash from young friends of the Mission.....	\$ 10 00
Balance.....	10 00

INDIAN MISSION CURRENT.

Balance per last report.....	\$ 3,693 13
Cash from 82 Congregations.....	\$ 1,204 33
Cash from 41 Individuals.....	285 28
Cash from 21 S. S.....	299 25
Cash from 21 L. M. S.....	240 72
Cash from 3 Y. P. S. C. E.....	44 50
Cash from W. P. M. S. of Pittsburgh Presbytery.....	1,000 00
Cash from W. P. M. S. of Illinois Presbytery.....	5 48
Cash from 6 M. B.....	54 00
Bequest of Miss A. Copeland.....	50 00
	<u>3,183 56</u>
Total.....	\$ 6,876 69

Expenditures.

Cash paid Missionaries and other expenses during the year and reported monthly to Domestic Mission Board.....	\$ 2,376 35
Cash to Indian Mission Building per order Synod.....	1,147 17
Balance special account.....	750 00
Balance general account.....	2,603 17
Total.....	\$ 6,876 69

INDIAN MISSION BUILDING.

Cash receipts for the year.....	\$ 469 72
Amount from Indian Mission Current to pay for Chapel, per order of Synod.....	1,147 17
Total.....	\$ 1,616 89

Expenditures.

Cash paid Rev. W. W. Carithers on account Chapel, per order Domestic Mission Board.....	\$ 1,000 00
Cash paid Rev. W. W. Carithers balance for Chapel, per order Domestic Mission Board.....	616 89
Total.....	\$ 1,616 89

SOUTHERN MISSION CURRENT.

Cash from 101 congregations.....	\$ 2,400 44
Cash from 66 individuals.....	372 61
Cash from 38 L. M. S.....	525 09
Cash from 31 S. S.....	610 26
Cash from 4 Y. P. S. C. E.....	57 30
Cash from 8 W. P. M. S.....	363 12
Cash from 1 M. B.....	2 00
Cash from 2 M. M. S.....	18 06
Pleasant Grove rent.....	30 00
Estate Wm. Brown.....	100 00
Mary Gray Bequest.....	28 75
Miss A. Copeland Bequest.....	50 00
Mrs. Ann Brown Bequest per order Synod.....	47 50
Mrs. Margaret Gormley Bequest per order Synod.....	7 88
Dividends on invested funds.....	189 00
Total.....	\$ 4,802 01

Expenditures.

Balance overdrawn per last report.....	\$ 59 30
Cash paid Missionaries and travelling expenses to May 1st, 1892, per order of Board and reported monthly to them.....	3,988 12
Balance.....	754 59

Total.....	\$ 4,802 01
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VALLEY CREEK BUILDING FUND.

Cash received during the year.....	\$ 149 25
Cash paid R. J. McIsaac per order Domestic Mission Board.....	185 50
Balance.....	13 75
Total.....	\$ 149 25

GENEVA COLLEGE CURRENT.

Cash, Tuition for the year.....	\$ 3,712 18
Interest on endowment notes.....	170 78
Dividend on invested funds.....	<u>5,354 47</u>

Total..... \$ 9,227 42

Expenditures.

Balance overdrawn per last report.....	\$ 996 36
Cash, Professors' salaries for the year.....	9,246 32
Interest on current account & Geneva College Bld'g overdrafts	114 18
Attorney's fees in tax case.....	182 55
Diplomas, etc.....	39 50
Clerical work for year.....	<u>575 00</u>

Total..... \$ 11,00 91

Balance overdrawn..... \$ 1,963 48

Total..... \$ 11,200 91

GENEVA COLLEGE BUILDING FUND.

Balance overdrawn per last report.....	\$ 906 89
Balance overdrawn.....	<u>\$ 906 89</u>

STUDENTS' FUND CURRENT.

Balance per last report.....	\$ 3,025 95
Cash from thirty seven congregations.....	\$ 252 31
Cash from five individuals.....	6 45
Cash from Pittsburgh Presbytery.....	<u>75 00</u>

Dividend on invested funds..... \$ 333 76

Total..... \$ 733 32

Expenditures. \$ 4,093 03

Cash paid five students.....	\$ 500 00
Cash paid three students per order Pittsburgh Presbytery.....	75 00
Balance.....	<u>3,518 03</u>

Total..... \$ 4,093 03

AGED MINISTERS' FUND CURRENT.

Balance per last report.....	\$ 604 95
Cash from sixty-seven congregations.....	518 71
Cash from thirteen individuals.....	20 75
Cash, loan from A. Alexander for use of Rev. R. M. C. Thompson's daughters.....	100 00
Cash from one S. S.....	2 30
Dividend on invested funds.....	<u>335 00</u>

Total..... \$ 1,581 71

Expenditures.

Cash, Clerical work per order Board.....	\$ 47 91
Cash, Paid ministers per order Synod.....	1,262 50
Balance.....	<u>271 30</u>

Total..... \$ 1,581 71

DOMESTIC MISSION CURRENT.

Balance per last report.....	\$ 541 22
Cash from one hundred and six congregations.....	\$ 2,948 58
Cash from fifty individuals.....	715 72
Cash from nineteen L. M. S.....	245 80
Cash from fourteen S. S.....	277 48
Cash from two Y. P. S. C. E.....	26 00
Cash from eight W. P. M. S.....	386 62
Cash from one M. B.....	2 00
Cash from Miss A. Copeland bequest.....	100 00
Cash from estate of Catharine Simpson.....	<u>47 82</u>

\$ 4,750 02

1,000 00

75 03

1,269 15

Total..... \$ 7,635 42

Expenditures.

Cash paid for mission work and supplements during the year per order of Domestic Mission Board and reported monthly to them.....	\$ 4,342 14
Balance.....	3,293 28
Total.....	\$ 7,635 42

DAVID GREGG BEQUEST CURRENT.

Balance overdrawn per last report.....	\$ 1,834 63
Insurance.....	566 00
Five per cent. collateral inheritance tax.....	7,362 50
Insurance.....	298 03
Repairs and city taxes.....	1,706 42
Interest on overdraft, per order of Board.....	324 97
Charged for collection of rents.....	400 00
Total.....	\$ 12,492 55

Receipts.

Cash, rents for the year.....	\$ 8,000 00
Balance overdrawn.....	4,492 55
Total.....	\$ 12,492 55

RECAPITULATION OF ENDOWMENT FUNDS, MAY 1, 1892.

Theological Seminary Endowment.....	\$ 59,087 00
Students' Fund Endowment.....	14,666 51
Domestic Mission Endowment.....	25,383 02
Southern Mission Endowment.....	3,780 13
Foreign Mission Endowment.....	34,636 67
Aged Ministers' Fund Endowment.....	6,700 00
Church Extension Endowment.....	3,400 00
Chinese Mission Endowment.....	100 00
Geneva College Endowment.....	107,594 36
Rebecca Law Endowment.....	775 00
Margaret Peoples Endowment.....	900 00
Iowa Presbytery Endowment.....	700 00
Wilkinsburg Congregation Endowment.....	500 00
Mrs. Robert Gibson Endowment.....	1,380 00
Mrs. Agnes McInroy Endowment.....	3,000 00
David Gregg Endowment.....	200,000 00
Mrs. Rachel Stevenson Endowment.....	10,000 00
Total Endowment this year.....	\$472,602 69
Endowment May 1, 1892, was.....	461,302 23
Showing an increase this year of.....	\$11,300 46

RECAPITULATION OF CURRENT MISSION ACCOUNTS, MAY 1, 1893.

Students' Fund Current.....	\$ 3,518 03
Theological Seminary Current.....	841 70
Theological Seminary Library.....	1,102 73
Chinese Mission Current.....	2,377 40
Geneva College Library.....	1,041 43
Indian Mission Current, General.....	2,603 17
Indian Mission Current, Special.....	750 00
Interest Account.....	1,156 23
Aged Ministers' Fund.....	271 30
W. P. S. of Pittsburgh Presbytery.....	1,200 00
Fund for Widows and Children of Deceased Ministers.....	2 26
Memorial Building Rent.....	1,474 68
Domestic Mission Current.....	3,293 28
Southern Mission Current.....	754 59
Mrs. Susan McMillan's Gift.....	2,000 00
Mrs. Nancy Hewitt Estate.....	5,407 20
Testimony Bearing.....	312 41
Indian Industrial School.....	10 00
Home for Widows and Orphans.....	5,125 00
Valley Creek Building Fund.....	13 75
Mrs. Rachel Stephenson Endowment for future disposal.....	4,000 00
Total	\$37,255 16

Less the following overdrafts, viz:

Mortgage Account.....	\$18,864 90
Geneva College Current.....	1,963 48
Geneva College Building.....	906 89
David Gregg Bequest Current.....	4,492 55
Robert Aiken Property Account.....	449 04
Rushsylvania Church Property.....	22 00
East End Church.....	225 00
Note of J. A. McKee.....	5,000 00
St. Johnsbury Church Property.....	3,057 44
Sundry Account "Interest Due".....	1,112 00
* Total.....	\$36,093 30
Leaving a cash balance on hand of.....	\$1,161 86

It was

Resolved, That J. W. Sproull, A. Kilpatrick and A. C. Coulter be appointed a committee to prepare a placard of the church schemes with dates and names of treasurers attached, and to send two of these to each congregation of the church, and to draw an order on the treasurer of the Literary Fund for the cost.

The Committee to confer with James Reid reported as follows:

The Committee has communicated to Mr. Reid the decision in reference to his complaint and appeal. Mr. Reid authorizes us to say that he engages to keep himself informed of the condition of his wife, and that he will not permit her to be in want, it being understood that this engagement of his does not change the present arrangement for her care and support.

T. P. STEVENSON, } *Of the
D. B. WILLSON, } Committee.*

J. Milligan Wylie was appointed the moderator's alternate to preach the opening sermon at the next meeting of Synod.

Synod adjourned at 10 P. M. to meet to-morrow morning at 9 o'clock. Prayer by A. Kilpatrick.

WEDNESDAY'S PROCEEDINGS.—June 7.

MORNING SESSION.

Synod met at 9 A. M. and was constituted with prayer by the moderator.

The roll was called. Absent; A. M. Allen, Angus, Blair, Bole, Carlisle, E. M. Coleman, Conner, A. C. Coulter, J. M. Foster, Fulton, Gilchrist, Hamilton, Hargrave, Geo. Kennedy, Latimer, Logan, Milligan, McAteer, McClurkin, McDonald, McGlade, McKee, Montgomery, G. M. Robb, Rusk, H. S. Steel, J. Ralston Wylie and Robert Wylie.

The minutes of yesterday's proceedings were read, amended and approved.

J. R. Baird, R. B. Cannon and Wm. Gregg were excused from further attendance on the sessions of Synod.

The clerk, by direction of Synod, cast the unanimous ballot of Synod for William Blair to fill out the unexpired term of John A. McKee as a member of Synod's Board of Trustees.

The moderator stated that he had a telegram from John T. Morton announcing his acceptance of the position of treasurer of Synod.

Synod fixed three minutes as the limit of speeches during the remaining sessions of Synod.

The following resolution was adopted :

Resolutions on Chinese Legislation.

Anti-Chinese legislation by the government has been, from the first, unchristian and unjust. Every subsequent amendment or modification of the first exclusion law has made it more cruel and unjust. By the last, known as the Geary exclusion law, more than one hundred thousand Chinese in the United States were required to submit to unjust and humiliating conditions or be cast into prison and then forcibly shipped back to China.

These repeated acts of iniquitous legislation against an industrious and peaceable people have been committed not because of any fault of theirs but to satisfy the demand of office-seeking politicians, enemies not only of these strangers in our midst, but enemies of Christ and of humanity.

These long continued wrongs are the more to be deplored because they tend to imbitter the Chinese people against us and against Christianity, and because the Chinese government and people may be incited to retaliation the result of which may be the expulsion of American missionaries from China or the prevention of others from entering.

This cruel Anti-Chinese legislation, in violation of treaty as well as of the divine law, calls for a renewal of our earnest testimony against the United States government as a kingdom of this world in defiant hostility to the kingdom of Christ. Therefore,

Resolved, That the officers of this Synod be instructed to prepare and forward an appeal to the next congress and to the president, and in the name of this Synod and of Synod's Lord demand the repeal of all unjust Anti-Chinese laws.

A resolution with reference to a new mission among the Chinese in Seattle was referred to the Central Board of Missions.

The report of the Committee on National Reform was taken from the table, was re-read, amended and adopted, and is as follows :

Report of Committee on National Reform.

Notwithstanding the many discouragements, yet there is much to cheer us, in the work done during the past year. Rev. Wm. Wier, the only District Secretary continuously in the field has preached almost every Sabbath, has written much and ably for the press, and has held a number of conventions during the year and especially one valuable convention at Sparta, Ill.

The Corresponding Secretary, Rev. T. P. Stevenson, and the Assistant Corresponding Secretary Mr. A. Waldo Stevenson, have prosecuted the work by means of public meetings, by correspondence and the publication and distribution of important permanent documents.

Eight documents of from eight to thirty-two pages each, have been electrotyped, and four leaflets of four pages each.

Among these are Dr. A. A. Hodge's lecture on the "Kingly Office of Christ," Judge Thayer's address on "Divorce Reform," and the United States Supreme Court decision on the American Government, and Christianitiv, with suitable editorial comment.

In this series are to be included the best papers which have been written in the history of the National Reform movement, constituting a permanent literature, which will cover every phase of the questions involved in the discussion.

Of these documents, a total of 42,800 copies, aggregating 316,400 pages, have been printed and distributed during the past year. Mr. John Hunter of Sterling, N. Y., has offered to give \$1,000 or any part of this sum toward this special work on condition that an equal amount shall be contributed for the same purpose by others, and more than one-fourth of this amount has been secured.

The growing importance of Divorce Reform work, led the special secretary for that department, to secure the formation of a special committee to co-operate with him in that work.

Seventeen of the leading citizens of Philadelphia have lent valuable co-operation in the monthly meetings of this committee, have secured contributions, have enlisted the help of many men in many States, have appointed local and State secretaries, and have done much to influence legislation and mould public opinion concerning the sacredness of the family.

A special committee has also been formed in Philadelphia, with Bishop Wm. R. Nicholson, as its chairman, to cooperate with the National Reform Association, "In Defence of Our Public Schools." This committee has just undertaken to place Dr. W. A. McAtee's masterly review of the Wisconsin Supreme Court's decision against the Bible as a sectarian book, in the hands of judges in the State and Federal Courts throughout the nation.

This is done with a view to counteract the baleful effect of a decision which is already quoted in other States as a judicial precedent.

Mr. A. W. Stevenson has established a monthly journal, *The Christian State*, to represent these and other departments of National Reform work. This journal has sought and found to a large extent a new constituency of readers. A principal part of its purpose has been to facilitate the production of the permanent literature already referred to. All the documents which have been issued have been electrotyped from its columns. Including the special literature fund of \$510.00, the corresponding secretaries have collected over \$1,600.00 for the work during the year. All this has been secured through the aid of the literature published, and for the wider distribution of the same.

At the beginning of the past year, the Executive Committee arranged with the secretaries that they should depend on their own collections until the debt which had accrued should be paid. Under this arrangement the debt of the association, as the report of the financial agent will show, has been largely reduced during the year. By timely memorials addressed to the proper authorities, the influence of the association has been exerted in opposition to the Anti-Chinese law, in favor of the Sabbath, and in behalf of other reform movements during the year.

Rev. J. M. Foster has rendered very efficient service to the cause during the year. He lectured in Tremont Temple Boston, at Joseph Cook's

Monday lectures on "Why we should acknowledge God in the Constitution of the United States." The address was published in *Our Day*. He has also published several thousand copies of addresses delivered before large audiences in Boston.

We recommend:

1. That we recognize the National Reform Association as the agency through which our church can fulfill her covenant engagement of 1871 to co-operate with Christ's people of every name in bringing this nation to make a constitutional recognition of God as the source of all authority, Jesus Christ as the King of nations and the Bible as the fountain of all law.

2. That our ministers and members be requested, as they may have the opportunity to co-operate with the National Reform Association and other associations in their efforts to secure the claims of Christ in our government.

M. A. GAULT,	}	<i>Of the Committee.</i>
A. J. McFARLAND,		
H. H. GEORGE,		

M. G. EUWER,

H. H. George was nominated as a representative of this Synod in the work of National Reform, and Synod resolved to tender his services to the National Reform Association for the work.

The report of the Committee on Temperance was taken from the table. Item 5 was adopted. Item 6 was amended and adopted. The report was adopted as a whole and is as follows:

Report of Committee on Temperance.

The Committee on Temperance would respectfully report:

The cause of temperance has not advanced as we had hoped it would during the past year; it has lost ground. Its friends have not displayed the activity of other days, while the champions of the liquor interests have shown both great activity and great cunning. As the result in some States, legislation hostile to temperance, has been enacted. In one, South Carolina, measures have been adopted for dealing with the liquor question, based on the principle that the State itself should have complete control, through its appointed agents, of the liquor business, where there was encouraging reason to hope that radical measures would be taken for its suppression. In some localities laws in favor of prohibition have not been enforced, thus affording a pretext for their repeal. In others, side issues have been so magnified that the great question of prohibition has been lost sight of; while, in many, other reforms have been pressed to the neglect of this. But feeble efforts were made to have intoxicants excluded from the World's Fair and of course the efforts thus made were unsuccessful. Our government still refuses to give its assent to the proposed international agreement for the prohibition "of the use and trade of fire-arms and intoxicants among the natives of the western Pacific islanders."

The explanation of this retrograde movement is easily ascertained. The liquor interests representing many millions of dollars are very powerful and affect powerfully nearly every other. Politics, business, society, the church, all are more or less influenced by them. So potent is their influence that many who are willing to speak out fearlessly on.

other great issues such as the Sabbath, social purity, etc., etc., are silent as the grave in regard to prohibition or take sides against it.

The pastors of many large congregations dare not denounce in fitting terms the evil of intemperance, and those who are responsible for it, when they have as members or worshippers those who indulge in the use of intoxicants or those who are enriched by their manufacture or sale, and even church courts feel obliged to handle the subject with great care lest they may offend some who are directly or indirectly engaged in the drink traffic and who are among the most liberal contributors for the spread of the gospel abroad and the work of the church at home.

It ought to be remembered also that the subject of Sabbath observance was forced upon the attention of Christian people this year as never before by the efforts made to modify the Sabbath laws in some of our States and to throw open the gates of the World's Fair on the Lord's day. Energies were given to the preservation of the Sabbath that would otherwise have been expended in the cause of temperance and other reforms.

And then last year, it must not be forgotten, was the presidential election. Christians have not as yet learned that their religion must be carried into their politics. To secure the success of the party ticket many are willing to hold in abeyance their convictions on the temperance question. With them the cry of party drowns the call to duty.

These are some of the reasons the cause of temperance has not advanced. The explanation is not a justification. There can not be any justification. It seems strange that friends of prohibition should for a moment, in any circumstances relax their efforts, when we remember how fearful is the evil resulting from intoxicating liquors and how constantly on the increase is their use. It seems strange that any Christian father or mother, indeed, any kind father or mother, should hesitate to exert all their influence for the suppression of the drink traffic, when we remember that comparatively few homes have not suffered from the drink curse. It seems strange that the State should hesitate to prohibit the manufacture and sale of intoxicating liquors when we remember that they are the most prolific source of crime, wretchedness, poverty and insanity. It seems strange, passing strange, almost incredible, that the church of God should fail to do all possible to free itself and the world from this evil, when we remember that it is the deadliest enemy of the church, that enemy which more than any other interferes with the progress of the kingdom of our Lord and Saviour, Jesus Christ.

It must not be inferred however, from what has been stated, that the outlook is wholly discouraging. Some of the causes mentioned are of long standing, while others are only temporary and will soon pass away.

It behooves the friends of temperance to bestir themselves, to gird themselves with strength, to put forth every effort to abolish from society this the curse of our race. Engaged in this cause we can inscribe on our banner "For God and Humanity," and under it march on to certain victory.

We recommend the adoption of the following resolutions:

1. Synod reaffirms in most emphatic terms the position which we as a church occupy on this subject of temperance, viz: Prohibition by the State and total abstinence on the part of the individual, as the only right one—the only one with which we can successfully oppose the great evil of intemperance.

2. We urge our ministers to preach frequently on this subject, stating clearly and distinctly our position and testifying against those denominations of Christians who refuse to take the right ground on this subject and against this nation because of the countenance it gives to the traffic at home and the effort it makes to extend it abroad.

3. We most earnestly protest against the course of this government in allowing the sale and use of intoxicants on the grounds of the World's Fair, yielding as it has to the demands of demagogue politicians and the basest elements of society, against the indignant remonstrance of virtuous citizens and proclaiming as it does that while as a nation we are not prepared to abandon our Sabbath, we have no convictions on the subject of temperance.

4. In view of the fact that intoxicating liquors are sold on the grounds of the Columbian Exposition with the sanction of the government, Synod reminds its members of the pledge taken last year to refuse, if such would be the case, "to enter those grounds or give sanction to any enterprise that would fill its treasury by moneys gained by such unholy traffic," and recommends the entire membership of the church to adopt a similar course. This renewed action of Synod seems all the more necessary, inasmuch as the sanction of the liquor traffic has brought with it the almost inevitable consequence of Sabbath desecration.

5. We most heartily approve of the "proposal for an international arrangement to restrict traffic in fire arms and liquors with the western Pacific natives," and we urge our government to no longer delay, but at once to give its assent to the plan of proposed joint action.

In regard to tobacco, we recommend the adoption of the following resolutions:

Resolved, 1. That we reiterate our condemnation of the filthy, expensive, and sinful habit of using tobacco as demoralizing the character, ruining the health and draining the income, as well as entailing disease and an enfeebled constitution upon posterity.

2. That we urge once more that a practical testimony be borne against this vice, by refusing financial aid to students, licensing theological students, giving appointments to supplies, or ordaining to any office in the church those who persist in its use. Respectfully submitted,

J. W. SPROULL,
J. L. McCARTNEY,
JAMES PATTON, }
} Of the
Committee.

It was resolved that when Synod adjourn we adjourn to meet in the 2d church, Philadelphia, the last Wednesday of May, 1894, at 10 A. M.; and that the moderator's sermon be preached in the evening of that day.

The Committee on Sustentation and Church Erection reported. The report was amended and adopted, and is as follows:

Report of Committee on Sustentation and Church Erection.

There was placed in our hands the report of the Board of Sustentation and Church Erection.

We heartily commend the earnest faithful labors of this Board and we urge members of Synod to labor to secure a more hearty response from the church, in support of the two departments of work assigned to this Board.

First, SUSTENTATION. Your committee feel that it is the imperative duty of pastors who are receiving a minimum salary, to lay before their people the claims of this Board. The loving forethought of the late James Wiggins, has for ten years, supplied nearly, if not the entire half of the funds so helpful to the smaller congregations. Let us urge the church to a conscientious response to the call of the Board.

We recommend:

1. That pastors be directed to read the report of Board of Sustentation to their congregations, on the Sabbath before the offering for this cause is taken up.

2. That congregations be urged to consecrate to this work, a larger proportion of the Lord's bounty than heretofore.

3. That congregations whose pastor's salary falls below the minimum, be directed to apply to this Board.

Second, CHURCH ERECTION. This department of the Board's work has never met the hearty support that is due to it. Heretofore, the only way to meet the necessity of the case, has been to take pastors from their work in their congregations, and send them through the church to solicit help. Under this method, the need of individual congregations is only partly met, the liberality of the church, in reference to church erection is not developed and the work drags on under great difficulty.

We recommend:

1. That congregations be directed to fill their quota of the appropriation to church erection.

2. That no one shall be allowed to canvass the church for building funds, unless they are sent out to represent the Board of Church Erection and are so certified.

3. That the Board be requested to take into consideration the advisability of concentrating their work on one or more churches until they are completed or the debt so far reduced that the congregation will not be crippled in its legitimate work.

The Board will use its judgment in determining the relative importance of the applications and in every case place their help upon those places of greatest importance.

We recommend that

Walter T. Miller, treasurer, and Robert McAfee be elected their own successors in the Board. Respectfully submitted,

T. P. ROBB, P. P. BOYD, WM. MCFARLAND, JAMES FORSYTH, ROBERT WYLIE,	}
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Committee.

Report of Boards of Sustentation and Church Erection.

Boards of Sustentation and Church Erection would respectfully report:
SUSTENTATION.

The minimum salary appointed by Synod, viz: \$800 country; \$1,000 towns; \$1,200 cities, is low. It but enables the preacher to live. Yet thirty-five of the sixty-five settled pastors, fall below, many of them far below this minimum. This is 53.8 per cent of the settled pastors, more than one half. The lowest amount received is \$314. Five do not receive over \$400. Eighteen are under \$500. Twenty-two are under \$600. In three presbyteries, viz. Kansas; Vermont and Ohio, not one pastor receives the minimum salary. In two presbyteries, viz: The N. B. and N. S., and Rochester, one pastor in each receives the

minimum. In two, viz: Lakes and Illinois, two pastors in each receive the minimum. To bring all salaries up to the minimum, and nothing short of this should be aimed at, would require the Treasury of Sustentation scheme to receive annually more than \$12,000. But it usually receives only a little over \$2,000.

The fidelity of these thirty-five pastors; their toil and labor when there is so little coming to them on which to support themselves, their families and educate their children, deserve the highest recognition by and praise from this court of Christ. Nor do conditions indicate that their number will be largely diminished but rather increased. Of the fifty-four vacancies, probably not more than twenty, if so many, could be expected to pay the minimum salary. This leaves thirty-four vacancies which need help if a pastor is to be settled, and all need settled pastors. All told, there are sixty-nine of the one hundred and twenty-four congregations, which need help to get and sustain pastors.

Just now, when the church is called upon to endure affliction and trial for the truth, it is reasonable and right that this work of Sustentation should receive special attention. To carry on an energetic work abroad requires an equally energetic work at home. Let not less money go abroad for the evangelization of the heathen; but let more go into the building up of our beloved Zion at home.

Interest, also, in contributions is called for at this time because the ten thousand dollars, bequeathed to this scheme by the late James Wiggins, to be paid in annual installments, have passed into the treasury and out into the work as designed by the donor. For ten years, \$1,000 have been put into the treasury each year. In not a few instances, this has been one-half the amount received by the treasury for the year. The treasury will, therefore, greatly miss the Wiggins's bequest. The works of this servant of God have lived after him, and the Board places on record gratitude to God through the Lord Jesus Christ for the work which his thoughtfulness and liberality have accomplished.

The loss to the treasury will be in a measure made up by the generous donation to Sustentation scheme of one share in the bequest of the late David Gregg. By this, the treasury will be greatly assisted, once the income is available. But funds will still be short and supplement will be materially reduced, unless the church makes special effort. If the number of applicants increases, the reduction will be the greater.

These facts are brought to the attention of Synod. It is confidently hoped that a deeper interest will be taken in Sustentation. But few, if any, departments of the church's work appeal more eloquently for generous support.

The Treasurer's report shows that total contributions for year were \$2,811.14, including Wiggins' bequest. Ten congregations applied. Adjusting the distribution according to the minimum and deficit in each case, the Sustentation treasury will pay 58.80 per cent. of deficit to salary in congregations applying; as per following table.

CONGREGATIONS.	Members.	Total Contributions.	Rate of Total Contributions.	Contributions to Schemes.	Rate to Schemes.	Salary Paid.	Rate in Salary.	Deficit.	Supplement of Board.
Slippery Rock..	73	\$1,565	\$21 43	\$ 175	\$2 40	\$ 590	\$ 8 08	\$ 210	\$ 124 53
Jonathan's Cr'k	40	610	15 25	94	2 35	400	10 00	400	237 20
Tabor.....	80	938	11 72	298	3 72	640	8 00	160	94 88
Vernon.....	55	1,041	18 92	308	5 61	583	10 60	217	128 68
Almonte.....	62	1,000	16 12	278	4 48	500	8 06	500	296 50
Syracuse.,....	57	856	15 00	154	2 70	510	8 94	690	409 17
Barnet.....	45	740	16 44	161	8 57	480	10 66	320	189 76
Mansfield.....	77	1,750	22 72	224	2 90	700	9 09	500	296 50
West Hebron...	98	1,031	27 13	406	10 68	500	13 15	500	296 50
Hickory Grove .	50	688	18 76	114	2 28	400	8 00	400	237 20
Ten congre'sa..	577	\$10,219	\$17 71	\$2,212	\$8 88	\$5,303	\$ 9 19	\$3,897	\$2,810 92

* 22 cents in treasury.

Many, if not all of these congregations are worthy of commendation. We wait to mention West Hebron whose rate of total contributions reaches \$27.18 per member. This is \$7.92 higher than the average rate in the whole body; and \$4.41 higher than any other in this list. The others have no doubt done their best, according to their means and deserve praise for their liberality.

It may not, however, in this connection, be inappropriate to call attention to what appears to be a discrimination on the part of some congregations against salary and in favor of the schemes. The schemes are praiseworthy as the Lord's work; worthy of all effort and sacrifice. But contributions should not be made by withholding from the pastor's salary. One or two will illustrate. Vernon has fifty-five members, and a noble band of workers they are, for they contributed more than \$1,000. But when they contribute \$808 to the schemes, and give their pastor but \$588, the Board are inclined to the belief that they have not dealt wisely and truly with their pastor. They have unintentionally discriminated against him. Had they paid him the minimum salary, they would still have had well nigh \$100 for the schemes. As it is, their pastor gets, with the supplement, only \$711.68. If Tabor congregation had paid their pastor the minimum, they would still have had \$138 for the schemes. As it is, he gets with the supplement, only \$735. These serve to show the principle. The pastor should not be passed by that larger contributions be made to the schemes, for "the laborer is worthy of his hire."

Reports to the Synod 1892 show a sum total of \$193,572. And yet 58.8 per cent., more than one-half, of the settled pastors are living, or are trying to solve the problem, how to live, on less than the minimum salary. \$12,000 from the above \$193,000 would probably bring all the pastors up to the minimum. Shall it be given, and thus the youth of the church be encouraged to enter the ministry, by knowing that if they enter the Lord's service they will have at least sufficient to keep the wolf from the door?

BOARD OF CHURCH ERECTION.

The Board of Church Erection is pleased to report that, amid the changes wrought by death, residence and other causes, the Board still retains after twenty-seven years of active service, one of its charter members, elder Walter T. Miller, the Board's treasurer. During these twenty-seven years, in the neighborhood of sixty congregations have been aided to build, repair, or liquidate debt. Help has been extended, in the aggregate, to about \$80,000. The wisdom as well as the efficiency, of this arm of the church's work have long since demonstrated possibilities yet unreached. Its power for good is limited by its treasury. The church could often enter new fields if the resources of Church Erection would provide the building for worship. Just here, the work will be aided by the thoughtful consideration of the late David Gregg, who bequeathed one share to Church Erection. This will bring into the treasury, each year, a sum equal to nearly fifty per cent. of the usual congregational collections. The cause will be greatly helped by this money. It is to be hoped, also, that interest in the scheme will not lessen, but increase, now that resources will be larger. Let it be remembered that the needs are greater than ever before.

The Treasurer's report shows that the receipts for the year ending April 30th, 1893, were \$1,072.92.

At our last report, there was in Church Erection treasury \$2,715.50, making whole amount for year ending April 30, 1893, \$3,789.

On July 1st, 1892, the Board made appropriations from monies then in the treasury as follows; To Youngstown, \$500; to Denver, \$700; to Superior, \$300. These appropriations, and the \$1,000 to Kansas City, not yet drawn, but included in the \$2,715.15, left in the treasury of last year's funds \$215.50. This, with the collections for the present year, gave the Board \$1,288.42 for further appropriations.

Applications endorsed by their presbyteries, have been received during the year from Seattle for \$1,000; New Castle, \$1,000; Denver, additional \$500. On these applications the Board will act at first meeting after Synod. Quinter congregation have found the title to the lot on which the church stands defective. They are taking steps to move the church building to a lot whose title is absolutely secure. This done, they will be entitled to Church Erection aid. Word has been received by the Board that the cause in Sylvania congregation is more en-

couraging; that they are raising subscriptions for a church. Their case, once it is regularly before the Board, will receive careful consideration.

The Board is pleased to state that the new members, elected at the last Synod, have taken their places in the Board. The time for which elders Walter T. Miller and Robert McAfee were elected has expired, and their places should be filled. An appropriation of \$5,000 for Sustentation, and of \$2,000 for Church Erection would be required for the church to prosecute her work as she ought the coming year.

Respectfully submitted,

JAMES KENNEDY, President.
F. M. FOSTER, Clerk.

The following resolution was adopted:

Resolved, That Synod recommend to the children of the church the church buildings of Denver, Kansas City, Topeka and Seattle as the object to which their contributions may be given during the coming year.

Synod took a recess until 1 o'clock. Prayer by J. S. Thompson.

AFTERNOON SESSION.

Synod convened at the appointed hour and was opened with prayer by Wm. Young.

The Committee on the Plan of Federation reported. The report was adopted and is as follows:

Report of the Committee on Plan of Federation.

The committee to which was referred the Plan of Federation of the Reformed Churches, and the letter of Rev. R. M. Patterson, chairman of sub-committee, transmitting the plan, would respectfully report the following recommendations:

1. That the Plan of Federation be published in the Appendix to the Minutes of Synod.
2. That a committee, consisting of three ministers and two ruling elders, be appointed, to report to next Synod as to proposed plan, their own conclusions after consideration, and after correspondence with the chairman, transmitting the plan.
3. That the clerk of Synod inform Rev. R. M. Patterson, chairman, of this action.

Respectfully submitted,

D. B. WILLSON, H. H. GEORGE, R. M. SOMMERVILLE, R. G. ROBB, JAMES SPEER,	} Committee.
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The nomination of members of the Committee on Plan of Federation was referred to the Committee on Nominations.

The report of the Committee on Evangelistic Work was taken from the table. The 4th and 5th items were adopted. The report was amended and adopted as a whole, and is as follows:

Report of Committee on Evangelistic Work.

Committee on Evangelistic Work would respectfully report:

Evangelistic work is the proclamation of the gospel of the Christ. Evangelists are the heralds "or gospellers," who go to the perishing and tell of salvation in Christ. In the Apostolic church, the evangelist occupied a distinct field of work. Such an one was Philip. He did not go to settled churches, but to the regions where the gospel had not yet been made known. Our missionaries are the evangelists of to-day. Yet true it is that the evangelist, speaking in general, is a Christian, who, having received his commission from his risen Lord, proceeds at once, without gainsaying to execute it. He may be the missionary, in the field, or the minister in the pulpit, the occupant of the pew or of a seat in the Sabbath School.

It is indeed a charming story the missionary historian has to tell. Thrilling, entrancing, enthusing, is the narrative of the acts of the nineteenth century evangelists. And yet the church of to-day is heartily ashamed before God of the fact that a little more than one hundred years ago, the shoemaker evangelist met with positive rebuffs as he promulgated God's plans for the evangelization of the world. And it is safe to assume that the church of the nearby twentieth century will be just as heartily ashamed of the puny efforts of the church of God of to-day, in executing a commission backed by all the resources of Omnipotence.

It is matter for gratitude that our own beloved Zion has been led to take such an active part in this evangelistic work. And yet the Covenanters of the near future shall contemplate the work of our church to-day and marvel that their forefathers could be "so slow of heart to believe all" that the Christ has promised. With such a character as our church possesses for ecclesiastical courage, with such a "Damascus blade" of truth as the mass of our people grasp in hands that are strengthened by the conviction of faith in her never failing Head and King, every Covenanter should be a Joshua for consecration, a David for confidence and a Paul for dauntless courage, in this work of the Lord.

To-day the necessity exists for a careful consideration of our church's work in our own country. There are problems in the city and there are problems in the country which refuse to be settled. Except by the most careful thought and most earnest effort on the part of the entire membership of our church they never will be settled.

It is said that when Francis Xavier, had entered China and knew something of its exclusiveness and proud self-sufficiency, he exclaimed: "O, rock! O, rock! when wilt thou open to my Master?" That rock has long since opened to the Master. And wide open doors the whole world round invitingly say to the evangelist: "Enter and proclaim the gospel for which the Providence of God has so auspiciously prepared the way.

Those whose souls have been unkindled through co-operation with the Holy Spirit in carrying salvation to the perishing, are met, when they return to tell of the triumphs of grace, with such a coldness on the part of the church that they stand amazed and exclaim, "O, rock! O, rock! when wilt thou open to my Master?" The greatest problem in the work of evangelization is not "How to reach the masses," but how to reach the conscience of each Christian and impress upon him that it is his business to be the means of saving some.

Let a man's character, or home or country be attacked by foreign foe, he counts not his life dear unto himself that he may protect them. Where is our loyalty to the home of the soul and to our Saviour Prince, if we allow worldly men for things of time to outstrip us in devotion. We are under orders, we must obey, for to the end of the age the orders remains the same.

Said the great Apostle, "the love of Christ constraineth me." That love led him to evangelistic effort, not for the sake of exhibiting his ability, but for the sake of saving souls. If that love possess us we will feel the burden of souls resting on us, the oppression of love in the heart for those who are perishing for knowledge.

In considering this subject let us notice:

I. *The means at our disposal for the prosecution of evangelistic work.*—The deficiency of workers is due to the deficiency of prayer that the Lord would "send forth laborers into his harvest. The lack of funds in our treasuries and the scant collections in our churches are due somewhat to lack of knowledge of the necessity or lack of proper pressing on the part of pastors, but we are sure that it is largely due to a lack of faith breathing prayer.

We are too much inclined to worldly maxims of business shrewdness to conduct the Lord's business according to heaven's motto, "Walk by faith and not by sight." The prayer of faith lays hold of the horns of God's alter; it fits the omnipotent arm in the shoulder socket of the church. If a congregation or a presbytery is called upon to do evangelistic work of a special nature within its bounds, let them draw upon God at sight for the amount sufficient to accomplish it. Is that presumption? "Ask Pastor Harms," says A. J. Gordon, "how his single church of poor peasants in Hermansburgh could send out and support in thirty (30) years, three hundred and fifty-seven missionaries." He will reply, "The divine draft, my God shall supply all your need, according to his riches in glory, was promptly cashed whenever presented." We evangelize too much on what we have and not on what we "need." Pray, "Lord, we need." "My God shall supply all your need." Let us have prudence but by all means let it be mixed with faith. We lay divine certainties on the table because from an earthly point of view they seem impracticable. Good doctrine if our ability is the measure of the possible. The Lord does not say, "be it unto you according to your funds," but, "according to your faith."

Every member added to the church adds to the pastor's responsibility for increased work on the part of his congregation. Every member at work is the secret of congregational success. An idle member is the devil's tinder.

The organizations within a church furnish a means ready to hand for the prosecution of evangelistic work in the neighborhood of each church, of which every pastor should readily avail himself.

The Woman's Christian Temperance Union is capable of most excellent service in the line of sowing the seed of reformation. The white ribbon, with but few instances, flutters over a heart true and loyal to Christ and the church, sympathetic in the church's need, and always ready to respond to the call for help.

The Young People's Society of Christian Endeavor, pledged to loyalty to their own church, to study its standards and to work for its success,

constitutionally under the care of pastors and sessions, can render most efficient aid in conducting mission Sabbath Schools, cottage prayer meetings, etc. Where young minds are bent on doing, and young hearts are bent on loving, the way will soon be devised by which the outcasts and the perishing can be reached. Let the missionary society be given the task of keeping the subject of evangelistic work, its necessity and progress, steadily before the members of the congregation. Instead of the object of a society being to raise funds, let it be to raise faith, to raise enthusiasm; the funds will come. Some members, we are sure, make a sort of fetish of their receipt from the missionary society, or hang it about their neck, like scapulars, to get them speedily out of the torments of conscience, on account of their idleness. Let the church be brought by the missionary society into touch with the necessities of the work, both at home and abroad, in the next town and in the next street. The elders and deacons, too, should be utilized in this personal hand-to-hand means of saving some. The region about a church, in city or country, should be divided into districts. Each officer should be assigned his district, not only for the purpose of looking after derelict members, but also for using his influence in the interest of Christ among the non-church-goers. All the "arms of the service," from the "battery" in the pulpit to the infantry in the Sabbath School, should be in marching order ready for service.

II. *The method by which we shall accomplish evangelistic work.*—The motto of every business man is "enterprise." That was the motto of Jesus also—"I must be about my Father's business." It was the maxim of Paul—"I determine to know nothing among you, save Jesus Christ and Him crucified." It was the principle of David Livingstone—"Fear God and work hard." It is the rallying cry of the Wesleyan Methodists—"Every one at it, and always at it."

No church to-day can hope to be successful in evangelistic work, except by the methods and principles laid down by our Master in precept and example. Every pastor should be evangelistic. He should be one with his Master in the work of building up his kingdom. He must be alive to the needs of the work and its progress in all fields. If he be ignorant of the need, he will be indifferent to the success. It should also be his duty to keep his people thoroughly informed on the progress of the work, that every member may be on the alert to "lend a hand" wherever needed. A good missionary magazine is an absolute necessity in these days.

The secret of a full treasury for the Lord's work, is true piety, a personal knowledge of the work and the prayer of faith for the missionaries by name. The giving, then, will not be haphazard, measured by the presentation of the subject on the part of the pastor, but systematic, proportionate and liberal. There will then be a missionary box in every home. The children will be taught from infancy to give. Each member of the family will have an interest in the work. Every day will witness a fresh consecration of the Lord's money and the Lord's servants. The hearts of our own missionaries would be strengthened by remembering that all day long showers of money-drops were raining into God's treasury. That would be a life-giving rain to a congregation as well. This money should be taken up each Lord's day, in envelopes pro-

vided for the purpose. Our congregations would then be singing heaven's "Hallelujah" where now they are singing earth's "Miserere."

The matter of music has a most important bearing on the usefulness of a congregation. It needs no proof that there should be a vast improvement in the manner of rendering the praise service in all our congregations. A regular training school for every member of the congregation is a necessity, that all may sing with "a loud noise skillfully." Those who sing the gospel need to be trained as well as those who speak the gospel. We cannot afford to allow the work of years on the part of Synod's Psalmody Committee to be wasted. Music not only *attracts* the weary, it has medicinal value as well. It soothes and brightens, but droning and groaning never. We do not need "a kist of whistles," but "sweet singers" in Israel. Nor do we have to make the psalms popular, but our manner of rendering them.

In the city there is no more efficient way of reaching the unsaved than by house to house visitation. Conducted regularly, not once every quarter of a century, but every year, the results cannot but be gratifying. The churches should be made ready to receive those who accept the invitations. Not the creations of an architect's lifetime should they be, but the creations of necessity. The Sabbath Schoolroom should seldom be in the basement, nor should the audience room be stiff and dreary. "Let there be light" and cheerfulness. A lecture room and reading room are also very needful adjuncts of a church equipped for its work. Then there are special needs in each locality, to which the church must adapt itself, or fail in its mission. These can be met, not in the old-time way of expecting the sign-board on the front of the building to do all the inviting and receiving, but by the warmth of a "handshake" and a hearty "come and we will do you good." The true Christ spirit will make a way for the triumphant marching of the Lord.

Every member is needed, every moment of his time, in this hand-to-hand work. How then can members of our churches satisfy their consciences by travelling across the city from one end to the other in order to listen to a certain minister? They have forcibly changed the question that should spring to the lips of every Christian, "Lord, what wilt thou have me to do?" into "Lord, how much can I get?" All the godliness obtained in such a way will evaporate in the ungodly conversation in cars or in the weariness of the bones, not to speak of the Sabbath breaking. It is criminal to expend Sabbath day energies in any such manner. The nearest one of our churches is the best church to attend, for then all ability and strength can be utilized for the work of the Lord and not for self gratification. A man's own preaching, not the minister's is to him the principal thing, therefore with all his getting let him get to work.

An immense amount of evangelistic work may be accomplished through our Sabbath Schools in city and country. Every scholar "one in the ranks," every teacher "a captain," every superintendent "a corps commander." From the moment they enter the school, scholars should be trained to become efficient members of the church. There exists in our church an undoubted need of training on the part of teachers and all Sabbath School workers, to which the church should give her earnest heed and not leave it to each congregation. A training school patterned

after the Northfield school is desirable and practicable. A summer school could be established where several of our ministers, noted for their proficiency in evangelistic work, especially methods of studying and teaching the Bible, could lecture on the subject. It would be entirely feasible to have a two weeks' school each summer in each presbytery, choosing a suitable locality for rest and recreation as well. Each Sabbath School in the presbytery could send a delegate or as many as possible. The school moving from presbytery to presbytery, the expenses could be met by the schools. The effect of this would soon be seen. As it is now, though teachers be ever so willing to do their duty they do not know how. The students in our seminary should have practical training in evangelistic work; they should be required to make practical effort along this line every Sabbath while in the seminary. In the intermission a portion of his time at least should be spent in some one of our city congregations, in missionating in the vicinity of the church, in holding evangelistic services, prayer meetings, etc., under the direction of the pastor. Not only will this be for the good of the church, but of incalculable good to the students in fitting them for their duties as "heralds of the gospel." In these days of so many Bible helps it is incumbent upon each pastor to gather his young people into a training class for the study of the Bible. They should be trained to go out as working forces or bands into the districts lying around the church, to conduct prayer meetings, Sabbath Schools, etc. This is peculiarly available for country districts where school houses can be secured. A sermon now and then from the pastor and prayer meetings regularly continued on the part of the young people will benefit all concerned.

Above all the heart must be deeply in earnest in bringing the news of salvation to the perishing. Nothing can take the place of this hunger for souls. If that be lacking, the machinery, be it ever so perfect, will be motionless any useless.

We recommend

1. That the Seminary faculty be directed to secure, if possible, evangelistic work for the unlicensed students during the summer vacation.
2. That pastors be earnestly recommended to train the young people of their congregations in Bible study for practical work in conducting Sabbath Schools, prayer meetings, etc.
3. That pastors and members be recommended to keep themselves familiar with the missions of the church at home and abroad, that they may come more in touch with the missionaries, and that they remember them by name at the throne of grace.
4. That systematic proportionate giving be recommended to the members of the church as the best means of meeting our obligations to our Lord and to the missionary schemes of the church.

T. H. WALKER,
T. H. ACHESON,
W. M. GLASGOW,
ROBERT SPEER, } Of the Committee.

The Committee on Nominations reported. The report was adopted and is as follows:

Report of Committee on Nominations.

The Committee on Nominations would respectfully recommend the following:

As delegates to the Council of the Pan-Presbyterian Alliance, to be held in Glasgow, Scotland: Ministers—D. B. Willson; W. J. Coleman his alternate; T. P. Stevenson; J. C. McFeeeters his alternate. Elders—Andrew Alexander, of the 2d New York congregation; S. O. Sterrett, of Union congregation, alternate. Wm. Anderson, of 1st Philadelphia congregation; Oliver Wylie, of Wilkinsburg congregation, his alternate.

As a committee to confer with similar committees of the Reformed Presbyterian Churches of Scotland and Ireland, as to a representative gathering of Covenanters, we nominate the following: Ministers—D. McAllister, D. C. Martin, J. W. Sproull. Elders—M. G. Euwer, of Par-nassus congregation; S. McNaugher, of Pittsburgh congregation.

As delegates to the Conference of the Christian Association Opposed to Secret Societies to be held at Chicago, June 20, 1893, we recommend the following: Ministers—T. P. Robb, T. H. Acheson, W. M. Glasgow, M. A. Gault and Isaiah Faris. Elders—Thomas McClement, of Sharon; J. B. Dodds, of Rehoboth; G. Cunningham, of Morning Sun; A. L. Mc-Conahy, of Princeton.

The committee recommend that the delegates to the Anti-Secret Convention and the Committee of Conference have power to fill vacancies, or to add to their number if found desirable.

That D. B. Willson, W. J. Coleman and R. C. Wylie, ministers, and S. M. Orr and James McAtee, elders, be the Committee on Confederation of Churches.

R. J. GEORGE,	}	<i>Of the Committee.</i>
T. P. ROBB,		
W. G. ADAMS,		
J. C. GLASGOW,		

D. McAllister, delegate to represent the Alliance of Reformed Churches, was heard.

The Committee on the death of William Graham reported. The report was adopted, and is as follows:

Report of Committee on the Death of Rev. William Graham.

It is with a keen sense of loss that we record the death of William Graham, who departed this life on the 15th of March, 1893. Mr. Graham was a self-made man. Born near Ballibay, Ireland in 1826, he came to this country when a little over 21 years of age, and while engaged in business he resolved to devote himself to the ministry. With him to resolve was to act. As the reward of untiring diligence and energy, he was soon prepared to enter the University of the city of New York, from which he graduated in 1859. While pursuing his literary studies at that institution, he had studied theology under the direction of his pastor, the late Dr. Andrew Stevenson, and was licensed to preach the gospel in November of the same year. In July 1860, he was ordained and installed pastor of the First church in Boston, where he finished his course after an active and successful pastorate of nearly 33 years.

At an early age our departed brother had given himself to Christ, and we read the sincerity and fullness of that surrender in the transparent

integrity of his whole life. Both when engaged in mercantile pursuits and during his ministry, he hated shams, and his tongue was as the pen of a ready writer, when covert sneer or manifest inconsistency constrained him to speak for the honor of his Lord. His last words reveal the man: "I am come from a sick bed to show what side I am on." His life furnished a fresh illustration of the value of training and impresses on us who are left behind the importance of seeking to set the truth into the minds of the young under our pastoral oversight.

A very marked feature in the discipleship of Wm. Graham was an unwearyed desire to promote the temporal and spiritual interests of others. Many a one can bear testimony that coming to Boston from the Lower Provinces or from the other side of the Atlantic he found a true friend in the pastor of the First church. His cheering words and timely helps will be missed in many homes. While the self-seeking, whose lives and labors move within themselves and for themselves can be spared with little grief, the unselfish are always remembered tenderly and society does not know how to let them go.

For a whole generation, Mr. Graham, with great earnestness, fidelity and success, preached the gospel of the kingdom. As a pastor and in his evangelistic efforts he was indeed instant in season and out of season. The only representative for many years of the Covenanter Church in the city of Boston, he never hesitated to make its principles and position known. No one more clearly understood the brotherhood of all believers nor more earnestly sought to make that truth, which was so real in his own experience patent to the world. Yet he believed that in the present condition of civil society there was a need be for the distinctive testimony of our church and he said so. Never would he consent to what seemed to him a compromise, and on all points, wherein he differed from his brethren, his views were not simply opinions, but convictions. Nor did he labor in vain, for he has left behind him a beautiful place of worship erected at great personal sacrifice and an influential congregation, whose members, though widely scattered, are united and determined to carry on the work.

Death came to our brother very suddenly ; while on his feet about to speak in the interests of temperance and social purity, his summoned spirit passed away, and there was no struggle. We can say of him as was said of David: "After he had served his generation by the will of God, he fell asleep." In sleep the toil worn laborer rests and is refreshed after the work of the day. And what saith the Spirit? "Blessed are the dead that die in the Lord, for they rest from their labors and their works do follow them."

R. M. SOMMERSVILLE,	}	Of the Committee.
S. G. SHAW,		
J. CALVIN SMITH,		
W. M. GREGG,		

The Committee on the death of John A. McKee and James R. McKee reported. The report was adopted, and is as follows:

Report on the Death of Elders John A. and J. R. McKee.

It is remarkable that the death of father and son should be recorded in the same memorial report. Elder John A. McKee, after long and severe illness, entered into his rest on June 12, 1892, in his 81st year. His son, James R. McKee, followed his honored father on January 27, 1893, soon after

completing his 44th year. For many years they were closely associated in the work of the church—not only in the Pittsburgh congregation, of which they were officers, but in the more public work of the church at large. Both were members of Synod's Board of Trustees, of the Central Board of Missions, of the Board of Trustees of Geneva College and of the Board of Superintendents of the Theological Seminary, of all which James R. McKee was treasurer. Thus intimately connected in life in most responsible duties of the Lord's house, in death they were not far divided.

Nor were father and son dissimilar in many of their leading characteristics. The rare gentleness and courtesy of the latter was nevertheless combined with the rugged principles and uncompromising convictions of the former. Both were loyal Covenanters, and both were devout and spiritually-minded to a high degree. In all gatherings for social worship, they took their part with peculiar tenderness and fervency of spirit. Communion seasons were to them true "feasts of fat things." The protracted sickness of the father had kept him for years before his death from the Lord's table, for which he had the intensest longing; while in the case of the son, a precious communion season had just been enjoyed when he was laid upon the bed of death.

Born in Ireland in 1812, John A. McKee came to this county in 1828, when sixteen years of age, and was married to Eleanor Anderson, the mother of James R. McKee, in 1837. In 1843, the family removed from Westmoreland county to Pittsburgh, uniting with the Covenanter congregation of Pittsburgh and Allegheny under the care of Rev. Thos. Sproull.

On the reorganization of the Pittsburgh congregation in 1865 John A. McKee was one of the original members, and was elected to the eldership the following year. James R. McKee connected himself with this congregation in 1867, at eighteen years of age, and served for many years as a deacon and then as an elder. Mr. John A. McKee's first wife died in 1877, and he was afterward married to Miss Maggie McCullough, of Boston, who survives him. Mr. James R. McKee married Miss Eda S. E. Gregg, daughter of Elder David Gregg. To these sorrowing ones, together with the children left without an earthly father, Synod extends its prayerful sympathy, while it unites with them in the confident and comforting assurance that the father and son, after a brief interval of separation, are eternally united with each other, and the ransomed host, and the Lord of glory himself in the heavenly home.

DAVID MCALLISTER,	}
F. M. FOSTER,	
J. MILLIGAN WYLIE,	
DAVID LOVE,	
WM. ANDERSON,	

Committee.

The following resolutions were adopted :

Resolved, That the thanks of Synod be returned to the Committee on Railroad Fares, and also to J. W. Pritchard, and through them to the roads granting concessions of fares.

Resolved, That a vote of thanks be returned to the congregation of New Castle and other friends for their hospitality, and to the reporters for their kindly reports of Synod.

The item of the report of the Committee on Finance appropriating \$100 to develop the work in Colorado Presbytery was re-considered, and was increased to \$150.

D. C. Martin, Thomas Walker, David Boyd, J. W. Cavan and J. W. Pritchard were appointed a Committee on Railroad Fares for the next meeting of Synod.

The minutes of to-day's sessions were read, amended and approved, and at 2.15 P. M. Synod was adjourned with prayer by Joseph McCracken, singing Psalm 133, and the benediction.

A. J. MCFARLAND, *Moderator.*

C. D. TRUMBULL, *Clerk.*

APPENDIX.

Report of the Syrian Mission.

To the Board of Foreign Missions.

DEAR FATHERS AND BRETHREN: With gratitude to the Head of the church for his abounding mercy, we hereby endeavor to set in order and put on record the labors and events of another year.

In the departure of Rev. H. Easson, the senior missionary and his family, the mission has sustained a severe loss. He was one who had borne the burden and heat of the day, and was thoroughly acquainted with the history of the mission, its circumstances and needs. The native brethren feel and testify that they have lost a faithful pastor and friend. Although he may not be permitted to return to us, yet we feel that he will faithfully champion the cause of the mission at home.

Mrs. McCarroll had begun to make her influence felt especially in the schools, but now her place is vacant.

The death of Mrs. Ralph is a providence at once sad and mysterious. By it our brother's hands are greatly weakened and his heart filled with sorrow, while his cares are greatly multiplied. But he has trusted and tested the promises of the all sufficient grace of our divine Saviour, and found them every one faithful and true. The abiding, childlike faith of Mrs. Ralph and her peaceful death, have been a source of strength and comfort to us all. Her life work did not seem to us to be completed, but we bow in submission to the will of our heavenly Father and trust him where we cannot understand his providences.

The care of the Doctor's children has withdrawn Miss Willia Dodds temporarily from active missionary labor, and it is expected that she will shortly return with them to the United States.

The wife of one of our licentiates, Isa Haurani, was about Jan. 1st, also called to her rest, after a few days severe illness. Another licentiate, Salim Salah, took fever and lay for some time apparently at death's door, but ultimately recovered. He has not been able to do any work for about five months.

A third, Yakob Juraidiney, was seriously hurt by a fall from a mule, and confined to the house for several weeks. His wife has been confined to her bed a long time and is not likely to recover. At times she suffers intensely, but is patient and unshaken in her faith. We have to record also the death of three baptized children.

Thus it is seen that we have not been strangers to affliction. But on the other hand we have been cheered by evident tokens of the master's care and the Spirit's presence. We have been cheered also by visits from brother missionaries, viz: Rev. J. S. Crawford, of Damascus, and Rev. R. J. Dodds, of Mersine, and calls from others, viz: Rev. Marsh, of Tripoli, and his wife, and Rev.

Meade and Mrs. Meade, from Adana. And last, but not least, by the arrival of our brother and sister, Rev. J. B. Dodds and his wife, and by the news of others recently appointed and soon to be sent on their way, coming up to the help of the Lord against the mighty. May they all be chosen vessels to bear the name of Jesus before the Gentiles.

The different parts of the field were visited by the missionaries as often during the year as circumstances would permit. Misses Wylie, Cunningham and Edgar visited several of the mountain villages during the summer, and Miss Wylie also attended a communion at Gunaimia, where she held a women's prayer meeting, doubtless the first ever held in the village, and in company with Mr. Stewart visited the families of the brethren.

The evangelistic tours of our helpers have been described in the *Herald of Mission News* and it need not be repeated here. Misses Wylie and Edgar visited among the people of Latakiyeh as much as possible, making an average of fourteen visits each week. They are not only well received, but people complain when they do not go to call upon them and many of them are found willing to engage in religious conversation, while a few desire the Bible read. A teacher has been constantly employed as Bible reader in Suadia and one half time in Latakiyeh, the rest of his time being spent in the book store.

Communions were held as follows; by Mr. Easson at Eldaney, Suadia, and Inkzik; by Messrs. Easson and Stewart, in Metn and Gunaimia, and by the latter in Gunaimia and Latakiyeh with a total accession of 20 to the membership of the church, viz: Suadia 2; Inkzik 3; Gunaimia 12; Latakiyeh 8. There were 38 baptisms, 2 being children of missionaries, viz: Latakiyeh 10; Inkzik 4; Eldaney 8; Gunaimia 10; Suadia 6.

Preaching services by missionary or licentiate have been regularly held every Sabbath in Latakiyeh and Suadia and also Sabbath Schools, except in Suadia during the summer months. The Latakiyeh school numbered 160 pupils and 14 teachers, except in the vacation when the attendance was about 50 and its contributions were 730 $\frac{1}{2}$ piasters, about \$26.

Sabbath meetings were held each week in Metn and occasionally in a few other places. The church in Jendairia has not been restored to us and we have not been able to preach in that village. About one half of the year there was preaching in Eldaney, but now that little flock is scattered and the house is vacant. About Dec. 1st, the teacher residing in Gunaimia resigned and we have not yet been able to fill his place. While he stayed he had services every Sabbath and each evening the brethren met together and had worship in common, the teacher leading. Although deprived of their leader they continue to meet as usual.

The schools in Latakiyeh have continued without any interruption and with about the same attendance. The boarding school for girls has 54 pupils and for boys 36, besides 7 day pupils. Girls' day school 50, boys' 95. Employing in all 12 teachers. Two boarding pupils united with the church. No change has been made in the studies or arrangements of any of these schools. But next year, the boys' schools are to occupy the new building. It was found impossible to complete the building in time for this present year. In Suadia the schools, under the charge of Miss Cunningham, have also been kept open, and have been well attended, two boarding and two day schools, employing three teachers. There have been no schools open in the northern part of the field, at Gunaimia or Inkzik. In the southern part, the schools of Metn, Soda and Tartous, have not been interrupted. In the plains near Latakiyeh there have been

no schools but the four teachers have thus far been employed as Bible readers. They have, however, very little freedom, or perhaps none at all, to read or speak openly, and are not known by the authorities to be in the employ of the mission.

In the mountains east of Latakiyeh, the schools were open as usual until October last, when the Governor closed those of Eldaney, Niuzaira, Dibbash and Ishtubgo and caused the removal of the teachers and their families to Latakiyeh. The Merj teacher evaded the soldiers and remains in his village, but has no school other than his own three boys. He reads and talks with the people as much as possible. The Kolluria teacher evaded the soldiers in the same way and keeps up a small school; his home is in Bahamra. The school at Malayyil has been closed part of the time, while those of Dair Antan and Kirdaha have been abandoned, and the teachers have opened schools in new villages further back in the mountains, where they have not been molested. But it will be impossible to oversee their work properly.

A brief account of the imprisonment of teachers, closing of schools and threatened seizure of mission property, may not be out of place. About Oct. 1, 1892, the former teachers of the Latakiyeh plain were imprisoned in Latakiyeh without a hearing. After three days they were called before the governor and charged with opening schools. They replied that they had not been teaching since his honor had closed their schools in November 1890. The command not to teach was then renewed and they were discharged by paying a bribe of \$9.00. Along with the teachers, the two sheiks of the village of Jendairia were imprisoned and afterwards charged with permitting a school to be opened in their village. Nothing was proved against them and they too were discharged, under orders not to allow a school to be opened, nor any of the missionaries, or persons sent by them to enter the village for the purpose of holding any religious meeting although there are six families of our people living there. Accordingly when Salim Salah went out as usual to preach, he was told not to return as it was against the orders of the governor to permit him to hold services. Mr. Stewart also made a visit one Sabbath with the same result. He was allowed to preach, contrary to orders, but was expressly informed that the sheiks, while denying all knowledge of the present visit, would report a second visit to the governor, who would in all probability inflict punishment upon them and also our teachers living there. So far as we can learn the brethren do not deny that they are Protestants, but they are afraid to offer any opposition to the governor. The house of worship has not been restored to us and the matter remains just as set forth in the letter of Rev. Dwight, of Constantinople, a copy of which was sent to you.

Lately Messrs. Dodds and Stewart again visited the brethren on a week day, but were not permitted to do more than pray with them, i. e. with the few who had the courage to come together.

In the same way the teachers of Eldaney, Dibbash and Muazira were brought before the governor. They admitted that they were teaching and were put into prison. After a few days they were required to give bail, that in four days they would move their families and goods from the mountains and not return without permission from the government. Two of the teachers furnished the required security, £50 each and were released. The third not being able to give bail, was ultimately released upon giving a written promise to do as the others. Isa Haurani was included in his son's bond and was compelled to move to Latakiyeh. The Consul was promptly informed of these proceedings, but he has not secured

any help, except an order to the governor not to take possession of the mission property in Eldaney, if deeds exist. The existence of a proper deed perhaps hindered him from taking the house, but the ground around it has been appropriated by the former owners.

These matters have also been fully laid before the Legation, but owing perhaps to Minister Hirsch's resignation, no help has been secured. It is the governor's manifest purpose to prevent any missionary work among the Ausairia, on the ground that they have become Moslems. But he also goes further and destroys our work among the Greeks and Armenians. This state of affairs will account for the diminished number of schools reported this year.

The teacher at Inkzik was imprisoned at the Jisr for nearly two months on a charge of reopening his school contrary to the will of the government. Nothing was proved and at last the teacher was dismissed. He reports that since he returned to his home, there is an attendance from 3 to 8 at evening prayers, but he has no freedom now to go out among the people of the village to do evangelistic work. He writes that the brethren there are anxious to have the Lord's Supper dispensed soon. The teacher at Gunaimia resigned partly from fear of arrest and imprisonment.

Isa Haurani is at present unemployed. The mission has no work for him in Latakiyeh and he is not at liberty to go anywhere else either to teach or preach.

The Girls' Missionary Society prepared and sent home with Rev. Easson a box of fancy work, which realized £14 sterling. We are under obligations as heretofore to the Religious Tract Society for the grant of £9 worth of books for free distribution. They are used chiefly as prizes. Also to the Society for Free Distribution of the Scriptures, for £5 for Bibles for free distribution.

The medical work has been conducted as heretofore, although owing to Dr. Ralph's absence in Cyprus and the affliction that has befallen him, as well as the opposition that has interfered with the other branches of the mission work, he has not been able to do so much as in former years. The work has been to a greater extent among the poorer classes, who have not been able to pay to any great extent for services rendered. Sixty clinics were held, the average attendance being about 40 persons. Religious services have been regularly conducted at all the clinics.

The number of prescriptions filled.....	3,500
The number of visits in Latakiyeh.....	493
Cash received for medical fees.....	\$ 107 04
Cash received for medicines.....	55 45

Adopted by the Mission, March 21, 1893. JAS. S. STEWART, *Chairman.*

Report of Tarsus Mission.

MERSINE, TURKEY, April 1, 1893.

To the Board of Foreign Missions:

DEAR FATHERS AND BRETHREN:—The months which we now have to report to you were not only not without discouragements, but they seemed full of them. Nevertheless, when Thanksgiving Day came around we did not find ourselves by any means destitute of causes of gratitude, nor have we passed through so much as a single day that was without reasons of thankfulness to God. He chastened us in various ways, it is true, but he has not exacted of us as our iniquities deserved. The attitude of the Turkish government has not changed towards us or the work, nor do we anticipate any favorable change while there remains to it

a vestige of power to oppose us. The enemy has cursed us, but God has blessed with loving voice. Prominent Fellahs have, for their own selfish reasons, joined with the government to shut us out from that people. Strenuous but futile were our efforts to open schools for them in several villages about Adana and Tarsus. They are in such abject terror of those of their own people who occupy positions in the government that, though really anxious for schools, they *dare* not accept our teachers. Because of the hostile vigilance of the police our efforts to open a school in Adana, where the work was once so flourishing, was of no avail. The people were forbidden to send their children, and obedience was enforced by threats. Similar vigilance made it utterly impossible to keep any boarding pupils. The teacher was thus prevented from doing any work but that of a Bible reader, saving the conducting of Sabbath services in his house. The same story might be repeated of the work of Nicola Dibbak in Tarsus. The wounds inflicted by his enemies last year are still open; judgment is turned away backward, and justice standeth afar off. For a few months he carried on a boarding school for boys, but there being no foreigner resident it could not be protected, and had to be given up. In addition to visiting and evangelistic work he conducted religious services in his home on the Sabbath days. A strategic move on the part of the government quite stranded our work among the Fellahs of Tarsus. Without any show of opposition to our work it opened a school beside ours, collecting funds from the Fellahs for its support, and also requiring them to send their children. With great difficulty we succeeded in opening schools in two villages near Tarsus, their patrons taking mutual promises of one another not to reveal to the government the fact of their existence. Mallim Yoosef Jeddeed being thrown out of employment as a teacher, we gave him work temporarily as colporteur and evangelist among the Fellahs.

The Turk, who makes it a matter of conscience to observe every right which he dare not violate and among them "domicile" rights, did not molest our work in Mersine. The Sabbath services, being attended by unusually large numbers, were an interesting feature of the work here. To meet the exigencies of the case, Doctor Metheny set about to build a room suitable for a chapel. He accomplished this in the face of the determined opposition of ignorant and fanatic underlings of the Turkish government, who no doubt misunderstand and misinterpret the wishes of the sublime Porte. God gave the victory to the right in the contest, and we expect to hold our communion in the new chapel the third Sabbath of this month. We hope to have an accession of no less than eleven to the church then, and eight of them from the world.

The number in attendance at the girls' boarding school was all that could be accommodated. The sickness and death of our dear sister, Mrs. Balph, of Latakiyeh, touched this arm of our work sorely by necessitating the absence of Miss Dodds. Her unavoidable withdrawal from the work here for a time left a heavy burden on shoulders only too much accustomed to bearing burdens of this character. The church will require no explanation of this allusion. But for all who labor in Christ, however heavily burdened they may be, there is the blessed assurance, Lo, I am with you. Three little orphan boys, children of an English father and a Greek mother, were committed to our care by their dying mother, a Roman Catholic. Having no boarding school for boys, we were compelled to put them in the girls' boarding school. The school which the church has so long been entreated to establish is more than a desideratum, it seems an absolute necessity to the success of the work here.

Mallim Abood l'Ushker we had to dismiss from the service under discipline last fall. The school which had been under his care has improved considerably under his successor, who appears to be a very earnest, devoted Christian, and is a graduate of our Latakiyeh school. The effects of his association with young men in the town were very gratifying.

The severity of the winter and our inability to heat the hall of our house prevented us from resuming the meetings that had been so pleasant and, I trust profitable the year before. Neither was the school resumed in our house, partly for want of a suitable teacher, partly on account of the great inconvenience of the arrangement, and partly, also, because of the proximity of a school we had just opened for Fellah children.

Our need of a boys' boarding school has been too briefly referred to. Last

year the Board in reporting to Synod, endorsed and recommended to the church our call for a building. The A. B. C. F. M. brethren of Adana had in famine times erected a fine structure which their appropriation did not admit of their using in the manner which they had contemplated. It was unfinished. Knowing only too well the difficulties, vexations and delays of getting permits to build, and building, we felt in duty bound to avoid the drudgeries and overtaxing of energies so very much needed in evangelistic work, and to avoid using them in bricks and mortar, we applied for the building just mentioned. It was generously agreed that we should have it at the cost price, \$3,100. On application to the Board for the Mizpah Memorial Fund it was found that it could not be used in this way. We then ask the Board for \$3,500. They could not give it to us. The case being very urgent, and fearing that the opportunity of this great bargain might slip away, Doctor Metheny became responsible for the sum. Being delighted to having secured such a building for the church's work in Adana we immediately reported our action to the Board, and also to the church in a circular explaining our actions and our reasons for it. We will require in addition to the sum of \$3,500, which, for reason that we have explained to you, we now find that we will have to pay for the buildings, only about \$1,100 to fit it for present needs. The present missionary force can carry on the work on the proposed plan. Without a building it is impossible for us to use to the best advantage the forces now at our command. The presence of a missionary in the building will secure for the school the advantage of the "domicile" clauses of the treaties. Another house admirably situated and suited for our work is offered for sale in Tarsus by foreclosure of mortgage. It is substantial and well finished. Having both houses would require the presence of another missionary, who, if he were a physician, as we would strongly recommend, need cost the church nothing. Promptness in securing both these buildings, and manning the mission in each of these important cities, would, we believe, be very pleasing to our Head and Saviour, and greatly promote his glory here.

In my visits to Cyprus I have found M. Daoud doing a great and noble work there; especially in preaching the gospel faithfully and eloquently in the new chapel, and not without the compliment of persecution, which is carried on without the disapproval of the local government. It is not too much to say that his life has been in imminent danger, in an island where murder is of very common occurrence. Had it not been for his dauntless courage our new church building there would probably have been destroyed. We bespeak for him your earnest prayers. There should be no unavoidable delay in having missionaries on the ground in Cyprus. This is our judgment.

As we have asked your prayers for the brother in Cyprus, so we do also for ourselves and our work. Brethren pray for us. Respectfully yours,

R. J. Dodds.

Report of Synod's Board of Trustees.

The Board of Trustees of the Synod of the Reformed Presbyterian Church of North America would respectfully report :

Since our last report two of our members John A. McKee and James R. McKee have died, the former on June 12, 1892, and the latter on January 27, 1893.

These brethren were "instant in season, out of season," "staunch, immovable, always abounding in the work of the Lord." The Board placed great confidence in their judgment, and feels deeply its deprivation of their advice and counsel.

The persons chosen by you at your meeting as members of the Board for three years accepted the appointment. The Board organized by electing A. C. Coulter president, S. McNaugher vice-president, D. Chesnut secretary, and James R. McKee, treasurer. On account of failing health Mr. McKee presented his resignation at our September meeting.

While the Board did not accept the resignation yet it recognized the fact that it would be doing Mr. McKee a great injustice to require him to continue to be responsible for the financial interests of the church, and it therefore appointed Mr. H. W. McKee his assistant until the 1893 meeting of Synod.

After the death of Mr. James R. McKee, Mr. John T. Morton was chosen treasurer till this meeting of Synod.

Your Board is of the opinion that the time has come when your treasurer should be so situated that he shall be able to give his time to the work. He should be in a position where he can have full command of his time, and if he engages in any other business it should be one that will not in any other way conflict with the interests of the church.

We would therefore recommend that the salary of the treasurer be made twenty-one hundred (\$2,100) dollars per year.

The Board has not yet taken any definite action in reference to the establishing of a "Home for Aged Women," etc.

Three of the parties entitled to receive aid from the Aged Ministers' Fund have been paid in full.

Mrs. J. R. Lawson, Mrs. J. Love and Mrs. J. H. Wyllie were each paid fifty-three per cent. of the amount ordered by Synod, this being their *pro rata* share of the amount paid into the treasury.

As directed by you at your last meeting the bequests of Mrs. Margaret Gormley, Catharine Simpson and Ann Brown were placed in the current account of the several funds designated in their bequests. The Nancy Hewitt bequest has been placed as suggested.

The Chinese Students' Fund has been closed into the Chinese current account.

We have succeeded in collecting the notes due by Revs. J. M. McElhinney, E. M. Milligan, W. A. Pinkerton and H. W. Temple, and are making due efforts to collect the others.

Dr. T. Sproull's salary was paid to the end of the current year of the Theological Seminary.

The master appointed to take testimony in the suit of the East End Pittsburgh congregation vs. Rev. O. B. Milligan, *et al.*, decided in favor of the congregation. His decision was confirmed by the court and possession was given May 6, 1893. The Board has advanced the following amount on account of this church property, viz:

For mortgages, accrued interest, etc.....	\$13,629 78
For attorney's fees, costs of suit, insurance, etc.....	2,419 50
Total.....	\$16,039 28

As this money was given by the donors for a specific purpose, it will be necessary for the congregation to make arrangements to pay the interest on the amount advanced promptly.

In order to protect the interests of the 1st New York congregation we bought and had assigned to us a first bond and mortgage on the property which, including accrued interest, attorney's fees, etc., amounted to \$20,520 49. We also paid and had assigned to us two notes that had been given to Rev. J. C. K. Milligan amounting to \$1,637.12. This congregation has sold its property and will pay the Board the amount due it when the conveyance is made, about September 1st next.

BEQUESTS.

Mr. John A. McKee bequeathed \$5,000 to be used to establish and maintain a Home for the widows and worthy poor of the Reformed Presbyterian Church.

In addition to the \$6,000 already reported as having been given by Mrs. Rachel Stevenson, of St. John, N. B., we have to report the receipt from her of \$10,000 on the following conditions, viz: Interest on same to be paid to her during her natural life. At her death \$5,000 is to be placed in Aged Ministers' Endowment Fund, and \$5,000 in Widows' and Orphans' Endowment Fund.

On January 14, 1893, Mrs. Susan McMillen of Bloomington, Ind., gave \$2,000 on which she is to be paid interest during her natural life. After her decease the gift is to be used as follows, viz:

For Foreign Mission current account.....	\$1,000
For Southern Mission current account.....	500
For Chinese Mission current account.....	500

If a mission to China is not established the Board is to make disposition of the \$500 appropriated to it.

Mary Lingo, formerly of Parkston, Hutchison county, South Dakota, bequeathed some land to the church. We have not yet succeeded in definitely ascertaining its value, but hope to report fully to next meeting of Synod.

The invested funds aggregate at present \$472,602.69, being an increase of \$11,300.46 since our last report.

A dividend of five per cent. has been declared. A committee has audited the accounts of the treasurer and found them correct.

William Blair, of East End Pittsburgh congregation, was elected to fill the unexpired term of John A. McKee, deceased, ending June 15, 1894.

The vacancy caused by the death of James R. McKee has not been filled.

The terms for which A. B. Copeland, D. Chesnut and A. C. Coulter were made members of the Board will expire June 15, 1893. We ask that their successors be chosen as provided by the charter, and also that the vacancy, (term ending June 15, 1894,) in our membership be filled.

John T. Morton, (A. C. Coulter alternate) was elected delegate to Synod.

We recommend the following appropriations, viz :

For Theological Seminary current expense.....	\$5,500 00
For Aged Ministers' Fund.....	1,500 00
For Students' Aid Fund.....	1,000 00
For Library Fund, one-half each to Seminary and College....	1,000 00

Respectfully submitted by order of Board,

D. CHESNUT, *Secretary.*

Report of Missionary Conference.

The Missionary Conference would respectfully report :

Your Conference on Missions met in New Castle on May 30th, and held two sessions. There were present seven members of the Central Board of Missions, the synodical missionary and delegates from all the presbyteries, except Philadelphia and Vermont. Careful reports from all the presbyteries represented were presented and very carefully considered.

Your Conference on Missions would recommend the following items :

I. That Youngstown and St. Louis be placed under the care of the Central Board.

II. We recommend that appropriations be made as follows :

1. To Kansas Presbytery, \$100 each for Quinter, Holmwood and Superior congregations, and for Wahoo, \$28⁰, for the year.

2. That \$250 be appropriated to the presbytery of New Brunswick and Nova Scotia for Barnesville, provided the congregation will take preaching for full time. And, in case that this congregation, secures a settled pastor, the supplement be made \$300 for the year.

3. That \$250 be appropriated to the Ohio Presbytery for the Muskingum and Tomica congregations for the year.

4. To Pittsburgh Presbytery, for the use of its weak congregation, \$400.

5. That \$100 be appropriated to the Rochester Presbytery for the Lochiel congregation for the past year, and that this congregation be directed to apply to Synod's Board of Sustentation in the future.

III. That the Kansas Presbytery be directed to send one of its ministers to investigate the condition and prospects of Sylvania congregation; the Illinois, one of its ministers to visit De Witt, and the presbytery of New Brunswick and Nova Scotia a like service in Houlton. These ministers to report to the Central Board, and if, in the judgment of this Board, any or all of these reports be favorable, the Board be directed to take such place under its care for the coming year and give such aid as it can.

IV. That the 1st New York congregation be referred to the Central Board of Missions to obtain definite information as to the expense of carrying on the work in that field, and if the prospects there are satisfactory, the Board take that congregation under its care, and grant such aid as may be necessary to secure full time preaching to that congregation.

V. That the Synod's Central Board of Missions be directed to reduce the supplement of the Denver congregation \$50, instead of \$100 this year.

VI. On request of the synodical missionary, we recommend that the office of synodical missionary be declared vacant and the office be discontinued.

VII. That a General Secretary of Missions be appointed by each presbytery, who shall keep the Central Board of Missions advised of the work in the Board of his presbytery.

VIII. That a like Conference on Missions be held on the day preceding the meeting of Synod, 1894, the hour of meeting to be fixed by the Central Board of Missions.

J. Milligan Wylie is appointed to represent the Conference on the floor of Synod in enforcing these recommendations. Respectfully submitted,

A. KILPATRICK,
Secretary of Missionary Conference.

Plan of Federation.

For the glory of God and for the greater unity and advancement of the church, of which the Lord Jesus Christ is the Head, the following Articles of Constitution and Federal Union between the Reformed Churches of the United States holding to the Presbyterian system are recommended for adoption:

1. Every denomination entering into this union shall retain its distinct individuality, as well as every power, jurisdiction and right which is not by this Constitution expressly delegated to the body hereby constituted.

2. Full faith and credit shall be given by all these denominations to the acts, proceedings and records of the duly constituted authorities of the other denominations.

3. For the prosecution of work that can be better done in union than separately, an ecclesiastical assembly is hereby constituted, which shall be known by the name and style of the Federal Council of the Reformed Churches in the United States of America holding to the Presbyterian system.

4. The Federal Council shall consist of four ministers and four elders from each of the constituent denominations, who shall be chosen with alternates, under the direction of their respective general assemblies or General Synods in such manner as those assemblies or Synods shall respectively determine.

5. The Federal Council shall endeavor to promote united work for the reclamation of the Christless masses in the large cities, towns and old rural settlements of the country; co-operation in home missionary work by the different denominations in the new settlements and among the freedmen of the south, in such a way as to remove denominational friction and prevent the multiplication of weak and antagonistic organizations where unnecessary, and the prosecution of the foreign missionary work by the different denominations on the same principle of comity, so that different denominations shall cultivate particular fields.

It shall also keep a watchful eye on current religious, moral and social movements, and take such action as may concentrate the influence of all the churches for the preservation of their religious inheritance and the maintenance of their fundamental principles.

6. The Federal Council may advise and recommend in all matters pertaining to the general welfare of the kingdom of Christ, but shall not exercise authority, except such as is conferred upon it by this instrument, or such as may be conferred upon it by the federated bodies. It shall not interfere with the creed, worship or government of the denominations. All matters of discipline shall be left to the exclusive and final judgment of the ecclesiastical authorities of the denomination in which the same may arise.

7. The Federal Council shall have the power of opening and maintaining a friendly correspondence with the highest assemblies of other religious denominations, for the purpose of promoting union and concert of action in general or common interests.

8. All differences which may arise between the federated bodies, or any of them, in regard to matters within the jurisdiction of the Federal Council, shall be determined by such executive agencies as may be created by the Federal Council, with the right of appeal to the Federal Council for final adjudication.

9. The officers of the Federal Council shall be a president, vice-president, clerk and treasurer.

10. The Federal Council shall meet annually, at such time and place as may be determined.

11. The contingent expenses of the Federal Council shall be divided equally between the denominations.

12. Amendments to this Constitution may be proposed by the Federal Council or by any of the general assemblies or general synods, but the concurrent action of the general assemblies or general synods shall be necessary for their adoption.

ERRATA.—Page 261, Wilkinsburg College Endowment should be Wilkinsburg Congregation Endowment. On same page, Mrs. Rachel Stephenson Endowment should be Mrs. Rachel Stevenson Endowment. Page 264, Chinese Mission Fund should be Chinese Mission Current.

STATISTICS OF LATAKIYEH MISSION.

1. No. of Communicants.....	210	9. Number of Sabbath Schools.....	6
Missionaries.....	8	Number of Sabbath Pupils.....	279
Latakiyeh	56	10. Contributions	\$782 34
Aldainey.....	47	By missionaries to work here.....	\$446 30
Jendairia.....	15	Congregational Collec....	20 50
Gumimia.....	52	Sabbath School Collec....	26 00
Metn.....	7	C. E. S. of Latakiyeh	24 30
Izkzik	7	Tithe Jendairia teachers	34 50
Suadia.....	18	Proceeds of mission. box	68 25
2. Baptisms.....	3	Professional fees.....	107 04
Adult.....	1	Cash for medicines	55 45
Children of missionaries.....	2	11. List of Schools.	
3. Deaths.....	5	Latakiyeh, Girls' Boarding.....	59
Children	3	" Day	50
Missionary, adult	1	Boys' Boarding School	102
4. Increase of Communicants..	22	Latakiyeh, Boys' Boarding	36
Missionary.....	2	Metn, Boys'	26
5. Decrease of Communicants.	19	" Girls'	12
Deaths.....	2	Tartos	26
Removed to other parts of church	7	Soda	20
Purging roll.....	10	Kalluria	8
6. Number of Employes.....	48	Bahamra, at present closed	8
*Licentiates	4	Mer, " closed	3
Evangelists	5	Kirdaha, " closed*	12
Colporteur	1	Dairoutan, " closed*	12
Female teachers	7	Mallakh, " closed*	12
Male teachers	24	Aldainey, " closed*	10
General agent.....	1	Debbash, " closed	13
School servants	6	Muzaira, " closed*	15
7. Number of Schools.....	22	Ishtabgu, " closed*	12
Girls' Boarding.....	2	*Teacher discharged.	
Boys' "	2	Sudia, Boys' Boarding	14
Girls' Day	3	" Day	25
Boys' "	15	" Girls' Day and Board	10
8. Number of Pupils.....	486		
Girls' Boarding.....	64		486
Boys' "	50	Miss Cunningham's boarding-school of five	
Boys' Day.....	305	girls and day-school of five is included in these	
Girls' "	67	statistics.	

*One unemployed.

STATISTICS OF TARSUS MISSION.

Central Stations.....	1	Infants.....	3
Out Stations.....	6	Adults.....	0
Sabbath Schools.....	2	Schools.....	9
Missionaries.....	5	Boarding for girls	1
Ordained ministers	2	Boarding for boys	1
Ladies.....	3	Day girls	1
Native helpers.....	17	" for boys	6
Teachers, male	7	Pupils.....	132
" female	6	Boys	85
Colporteur	1	Girls	47
Other helpers	3	Contributions.....	\$2,112 22
Native communicants.....	39	Of missionaries	\$2,083 00
Baptisms.....	3	Native	28 22

CONTRIBUTIONS.

CONGREGA-TIONS,	PASTORS,	P. O. ADDRESS.	Contributions.										Total.								
			Home Mission	Brethren Mission	Chinese Mission	Southern Mission	Indean Mission	Substitution	Church Extension	Pastor's Salary	National Reform.	Miscellaneous.									
Kansas Pres.													935								
Bethel.....	W. S. Fulton	Boettcher, Neb.....	61	94	1	11	8	32	14	9	6	7	4	415							
Burdett.....	David McKee.....	Clirrida, Iowa.....	5	5	136	200	3	9	17	160	14	79	12	41							
Clayton.....	J. Milligan Wylie.....	515 Pearl St., So. Denver, Col	3	2	60	170	22	10	23	3	25	1	49	318							
Denver.....	Hugh McClutry.....	Cowles, Neb.....	4	2	12	12	22	15	15	40	40	n	40	480							
Eckley.....	Wm. Martin Eekridge, Kan.	4	3	80	130	e 5	8	3	35	12	12	16	37	337							
Eureka.....	James Patton.....	Evans, Col. radio.....	3	4	62	96	10	5	47	23	2	4	16	16							
El Dorado.....	J. H. P. Ritter, El Dorado, Kan.	4	3	103	103	10	5	10	10	10	10	10	10	32							
Holbrook.....	J. A. McIntrire, Holbrook, Kan	3	2	34	9100	9	11	5	403	7	5	6	16	15							
Kansas City.....	Rew W. Glasgow SS	1414 Forest Ave., Kansas City, Mo.	4	4	61	210	7	9	11	11	7	5	6	3							
La Junta.....	D. G. Thompson.....	Ia. Junta, Col.....	3	2	35	100	7	6	11	106	46	21	23	25							
Long Branch.....	J. H. Watkinslaw, Blanchard, La.	140	126	7	11	4	134	4	39	11	10	5	13	65							
North Cedar.....	Wm. Littlejohn.....	Denison, Kansas.....	3	4	91	140	2	2	4	39	11	10	5	11							
Olathe.....	d Wm. Mitchell, Olathe, Kan	6	5	142	e230	4	28	14	e348	93	36	29	16	11							
Quinter.....	Geo. S. Reddin, Quinter, Kans.	3	3	34	40	9	2	25	5	12	1	14	2	19							
Sterling.....	T. J. Allen.....	5	3	41	60	3	1	25	5	12	1	14	2	10							
Superior.....	E. W. Hosack, Superior, Neb.	4	3	45	40	1	4	19	30	6	3	7	3	140							
sylvania.....	J. C. Lovs, McDermid Lock wood, Mo.	4	4	47	60	1	4	8	8	4	4	6	3	642							
Tabor.....	J. W. Dil, S.S.....	36	151	100	6	4	10	44	38	11	18	8	11	708							
Topeka.....	S. M. St. Vernon.....	Idina, Kansas.....	4	4	80	100	6	4	10	44	16	8	6	345							
Washburn.....	J. W. Dil, S.S.....	Oakland, Kansas.....	3	1	58	k335	2	16	21	17	65	23	6	73							
Winchester.....	D. H. Confer.....	Lees, Wash., Neb.....	4	3	144	150	7	7	9	233	38	5	6	19							
W. W. McMillian.....	J. Dodd.....	Vinchester, Kansas.....	4	3	144	150	7	7	9	233	38	5	6	19							
J. Dodd.....	J. A. Thompson.....	1317 W. 15th St., Topeka, Kan.	1	1	1	1	1	1	1	1	1	1	1	1							
J. R. Stevenson.....	J. B. Dodds.....	College Springs, Iowa.....	1	1	1	1	1	1	1	1	1	1	1	1							
B. M. Sharp.....	B. M. Sharp.....	Blanchard, Iowa.....	1	1	1	1	1	1	1	1	1	1	1	1							
No. of Cong's, 23	No. Ministers, 17	Totals.....	81	66	1,510	2,200	63	154	166	1,347	804	290	218	150	263	88	1,839	5,736	376	6,306	17,617
N. B. & N. S. Pres.	A. J. McFarland.....	25 Peel St., St. John, N. B....	6	7	6	7	60	3	2	2	86	110	19	12	10	30	90	1,200	cl(08)1	12,358	
St. John.....	Thomas McFall.....	Somerset, N. S.....	2	2	4	4	41	1	4	7	38	5	6	10	10	17	35	356	4	488	
Co'rwalt & Horton.....	A. E. Kelso, Barnesville, N. B....	3	7	30	41	4	1	8	40	30	5	6	4	4	17	17	626	3	362		
Barnsville.....	J. I. Henderson, Holtton, Okla.....	2	2	20	25	1	1	1	1	1	1	1	1	1	4	4	143	10	163		
Holtton.....	Robert Stewart.....	Wilmet, N. S.....	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	1	
No. of Cong's, 4	No. Ministers, 3	Totals.....	13	17	205	155	9	7	17	164	110	29	28	10	61	109	1,970	3	10,887	10,371	

e—One adult.

f—Supplies.

g—Two schools.

h—Five Chinese.

i—Two mission schools.

j—For new foreign missionary.

k—For erection of new church.

l—For orphans.

m—For erection of new church.

n—For ministers widows and \$5,000 for superannuated ministers.

o—Estimated.

p—For part of year.

q—Supplies.

r—For new foreign missionary.

s—For erection of new church.

t—For ministers widows and \$5,000 for superannuated ministers.

u—Supplemented by Board.

v—With Maine.

w—Supply.

x—\$67 for new foreign missionary.

y—\$1,015 to t—test for ministers widows and \$5,000 for superannuated ministers.

STATISTICS OF THE REFORMED PRESBYTERIAN CHURCH.

CONGREGA-TIONS.	PASTORS.	P. O. ADDRESS.	CONTRIBUTIONS.																
			Decades.	Communion-bearers.	No. attending School.	Baptisms.	Decrease in Membership.	Home Mission.	Southern Mission.	Theological Seminary.	Church Education.	Sustentation.	Pastor's Salary.	National Reform.	Miscellaneous.	Total.			
New York Pres.																			
First Boston.....	J. C. Holdwood, Mt. Auburn, Mass. 4	243	106	3	6	126	5	25	5	80	2,000	350	2,226	4,476					
Second Boston.....	J. M. Foster.....	103	60	6	22	9	100	2	152	11	33	50	800	30	796	3,545			
Bowling.....	J. K. Reed.....	79	100	2	6	2	152	1	22	1	21	5	50	800	30	796	1,907		
Brooklyn.....	T. Patten (1).....	3	56	6	1	1	30	25	14	25	6	9	150	550	550	550	577		
Coldenham.....	J. O. Bayles.....	5	56	3	1	1	30	25	14	25	6	9	150	405	405	405	712		
Kortright.....	J. W. F. Carlisle.....	50	67	1	1	5	61	25	40	24	38	113	150	1,300	1,300	1,300	812		
First Newburgh.....	J. R. Thompson.....	185	190	4	13	10	485	25	19	25	19	113	150	1,300	1,300	1,300	599		
Second Newburgh.....	J. Angus, 2358 8th Ave., New York.....	57	250	125	10	9	28	85	257	19	25	113	150	1,300	1,300	1,300	3,897		
First New York.....	R. M. Sommerville.....	3	36	32	2	77	5	25	19	25	19	113	150	1,300	1,300	1,300	834		
Second New York.....	P. M. Foster.....	7	300	479	9	17	13	4,852	1,935	245	106	307	143	1,447	1,447	1,447	469		
Third New York.....	305 W. 29th St., New York.....	4	211	231	9	10	19	252	22	22	18	25	18	29	29	29	474		
Walton.....	334 W. 55th St., New York.....	5	210	490	6	7	11	3,137	265	261	20	61	66	74	74	74	3,367		
West Hebron.....	T. A. Rusak.....	3	107	184	4	5	1	168	13	33	32	20	19	11	75	75	2,876		
White Lake.....	J. B. Williams.....	2	38	40	4	1	30	11	13	6	14	4	6	264	500	500	478		
Merion, Pa.....	S. J. Crowe.....	3	60	60	1	1	11	13	11	13	6	14	4	6	264	500	500	1,651	
.....	J. M. Littlejohn.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1,450
No. of Cong's, 16	No. Ministers, 14	Totals.....	65 63	1,950	2,114	36	105	192	9,525	2,228	785	221	485	423	1,065	4,358	17,205	416	17,801
Philadelphia.....	Eld. D. J. Canning, 119 Marion Ave.....	35	90	.....	15	40	16	19	10	18	18	10	10	10	10	10	10	10
Conococheague.....	J. D. Kennedy, New Castle, Pa.	30	150	6	7	2	2	2	3	2	3	3	2	2	2	2	2	2	
First Phila.....	T. P. Stevenson.....	5. 8	173	150	6	7	58	15	18	403	15	6	403	2,000	2,000	2,000	2,007		
Second Phila.....	J. C. McCleeters.....	7	307	210	8	31	29	754	63	77	48	65	84	32	105	105	105	5,544	
Third Phila.....	B. C. Montgomery.....	6	144	150	9	5	9	145	116	47	25	60	60	17	115	115	115	6,532	
.....	A. W. Johnston.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	3,244
.....	J. M. Armour.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
No. of Cong's, 5	No. Ministers, 6	Totals.....	23 13	689	900	23	46	53	1,493	217	153	145	493	183	57	820	5,864	138	6,354
Vermont Pres.	D. C. Faris.....	3	45	117	1	4	44	18	14	6	12	27	7	7	7	7	7	15,915	
Barnet.....	East Craftsbury, Vt.	2	56	73	3	2	25	10	13	10	13	10	10	10	10	10	10	606	
Orafty.....	D. Ritchie, Bellows Falls, Vt.	2	29	11	1	1	31	10	4	13	10	10	10	10	10	10	10	677	
Byrge.....	Topsham, Vt.	1	24	11	5	5	24	10	9	6	6	6	2	1	1	1	1	284	
.....	R. McLam, Topsham, Vt. ....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	213
No. of Cong's, 4	No. Ministers, 2	Totals.....	13 6	154	192	4	2	12	124	38	47	25	37	53	9	8	1,262	28	1,840

Appendix.

[July & Aug.]

*—75 Chinese. ^a—One Adult. ^b—Five for Chapel. ^c—Three-fourths time with nomine. ^d—And Passover. ^e—Supplies.

(4)—Not yet installed.

STATISTICS OF THE REFORMED PRESBYTERIAN CHURCH.

CONGREGA-TIONS.	PASTORS.	P. O. ADDRESS.	CONTRIBUTIONS.																	
			No. Attending School.			Community Centers.			Baptisms.			Decreases in Membership.								
Pittsburgh Pres. Allegheny County. Bear Run & Maho- niallo.	W. J. Cullenan....	50 Boyle St., Allegheny, Pa.	103	140	1	7	306	362	73	36	74	405	37	177	a 1,150	179	1,942	4,741		
Bethelobeth	J. F. Crozier....	Marchand, Indiana Co., Pa	5	52	1	1	13	86	16	66	8	5	30	37	177	a 1,150	24	116	591	
Beaver Falls.....	J. G. McElroy.....	712 High St., Beaver Falls.	1	33	6	1	3	3	10	2	10	2	240	8	240	8	332	332		
Brook Idl & Manch'r Central Allegheny.	J. W. Spronl....	22 North Ave., Allegheny.	6	7	135	b 320	6	12 c 35	291	d 626	208	100	82	273	25	235	e 200	196	f 1,317	3,672
Centreville, M. S.	H. R. Blair, Keister, Pa.	2	2	80	35	6	20	318	122	85	11	... 279	40	111	- 5	873	2,000	9	320,906	265,655
Clarksville, Pa.	D. S. Galley, Clarksville, Pa.	3	2	30	... 30	17	2	23	5	7	7	... 3	7	7	11	1172	4	566	38	
East End, Pittsb'gh	J. C. Calderwood, 128 Auburn St.	2	23	... 23	... 23	2	11	9	7	2	5	... 22	42	7	738	74	241	985		
Edw'ne, Pa.	R. M. Downie, Beaver Falls.	3	81	150	n 2	84	3	264	... 3	9	40	15	14	28	7	14,715	7	15	3,007	
Elmwood Park.....	J. G. McElroy, Elmv'lle, Pa.	5	3	90	80	3	3	116	19	40	11	2	3	2	1	2	71	15	1,176	
Emmettburg, M. S.	S. G. Conner.....	2	2	47	35	2	5	4	4	11	1	1	1	1	1	1	1	1	150	
Fairmont, W. Va.	G. M. Bobb.....	25	18	18	... 18	1	1	674	158	170	31	65	228	37	202	925	200	102	3,886	
Farmington, Pa.	D. C. Martin, S. S.	2	17	84	65	3	13	674	158	170	31	65	228	37	202	925	200	102	3,886	
Fayette, Pa.	A. K. Patrick.....	2	1	140	115	6	11	4	173	144	81	28	64	70	24	381	900	66	182	2,058
Flemington, Pa.	D. McAllister.....	6	2	131	130	10	8	125	70	77	66	10	63	10	161	625	40	140	1,504	
Franklin, Pa.	J. S. Duncan.....	6	5	29	35	2	4	26	30	10	... 10	9	9	9	9	261	37	102	494	
Frederick, Md.	J. R. Latimer.....	3	1	27	20	25	2	18	15	6	62	35	15	65	13	230	7	85	310	
Frenchtown, Pa.	R. C. Wylie.....	2	1	4	3	61	125	3	2	152	45	20	75	105	635	2,400	220	578	11,514	
Glencairn, Pa.	J. G. Ewing, 804 Ave.	4	1	263	r 527	a 12	27	17	1,595	381	60	25	20	25	20	103	140	140	1,412	
Hannastown.....	J. S. Duncan.....	4	1	70	11	3	5	50	50	30	30	15	15	20	20	103	140	140	1,412	
Harrisburg.....	J. R. Latimer.....	5	3	36	76	92	1	4	1	110	12	8	2	63	4	m 900	690	12	168	1,885
Hartwood, Pa.	R. C. Wylie.....	4	1	95	163	1	11	5	16	21	18	3	10	10	10	270	p 7,643	1,350	52	692
Hawthorne, Pa.	J. R. Latimer.....	4	1	37	40	4	1	7	6	1	1	3	1	1	1	3	1,322	2	24	1,600
Holiday Inn, Pittsburgh.....	J. R. Laird.....	4	1	W. W. Garthwaite.....	Port S'hl, Indian Territory.	4	1	W. W. Garthwaite.....	Valencia, Pa.	4	1	W. W. Garthwaite.....	John Galt, Beaver Falls, Pa.	4	1	W. W. Garthwaite.....	H. H. George.....	4	1	W. W. Johnstone.....
Holiday Inn, Pittsburgh.....	J. S. Duncan.....	4	1	W. W. Garthwaite.....	Valencia, Pa.	4	1	W. W. Garthwaite.....	Beaver Falls, Pa.	4	1	W. W. Garthwaite.....	George, Beaver Falls, Pa.	4	1	W. W. Johnstone.....	George, Beaver Falls, Pa.	4	1	W. W. Johnstone.....
Holiday Inn, Pittsburgh.....	J. R. Latimer.....	4	1	W. W. Garthwaite.....	Valencia, Pa.	4	1	W. W. Garthwaite.....	Beaver Falls, Pa.	4	1	W. W. Garthwaite.....	George, Beaver Falls, Pa.	4	1	W. W. Johnstone.....	George, Beaver Falls, Pa.	4	1	W. W. Johnstone.....
Holiday Inn, Pittsburgh.....	R. C. Wylie.....	4	1	W. W. Garthwaite.....	Valencia, Pa.	4	1	W. W. Garthwaite.....	Beaver Falls, Pa.	4	1	W. W. Garthwaite.....	George, Beaver Falls, Pa.	4	1	W. W. Johnstone.....	George, Beaver Falls, Pa.	4	1	W. W. Johnstone.....
Holiday Inn, Pittsburgh.....	J. S. Duncan.....	4	1	W. W. Garthwaite.....	Valencia, Pa.	4	1	W. W. Garthwaite.....	Beaver Falls, Pa.	4	1	W. W. Garthwaite.....	George, Beaver Falls, Pa.	4	1	W. W. Johnstone.....	George, Beaver Falls, Pa.	4	1	W. W. Johnstone.....
Holiday Inn, Pittsburgh.....	J. R. Latimer.....	4	1	W. W. Garthwaite.....	Valencia, Pa.	4	1	W. W. Garthwaite.....	Beaver Falls, Pa.	4	1	W. W. Garthwaite.....	George, Beaver Falls, Pa.	4	1	W. W. Johnstone.....	George, Beaver Falls, Pa.	4	1	W. W. Johnstone.....
Holiday Inn, Pittsburgh.....	R. C. Wylie.....	4	1	W. W. Garthwaite.....	Valencia, Pa.	4	1	W. W. Garthwaite.....	Beaver Falls, Pa.	4	1	W. W. Garthwaite.....	George, Beaver Falls, Pa.	4	1	W. W. Johnstone.....	George, Beaver Falls, Pa.	4	1	W. W. Johnstone.....
Holiday Inn, Pittsburgh.....	J. S. Duncan.....	4	1	W. W. Garthwaite.....	Valencia, Pa.	4	1	W. W. Garthwaite.....	Beaver Falls, Pa.	4	1	W. W. Garthwaite.....	George, Beaver Falls, Pa.	4	1	W. W. Johnstone.....	George, Beaver Falls, Pa.	4	1	W. W. Johnstone.....
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Holiday Inn, Pittsburgh.....	J. S. Duncan.....	4	1	W. W. Garthwaite.....	Valencia, Pa.	4	1	W. W. Garthwaite.....	Beaver Falls, Pa.	4	1	W. W. Garthwaite.....	George, Beaver Falls, Pa.	4	1	W. W. Johnstone.....	George, Beaver Falls, Pa.	4	1	W. W. Johnstone.....
Holiday Inn, Pittsburgh.....	J. R. Latimer.....	4	1	W. W. Garthwaite.....	Valencia, Pa.	4	1	W. W. Garthwaite.....	Beaver Falls, Pa.	4	1	W. W. Garthwaite.....	George, Beaver Falls, Pa.	4	1	W. W. Johnstone.....	George, Beaver Falls, Pa.	4	1	W. W. Johnstone.....
Holiday Inn, Pittsburgh.....	R. C. Wylie.....	4	1	W. W. Garthwaite.....	Valencia, Pa.	4	1	W. W. Garthwaite.....	Beaver Falls, Pa.	4	1	W. W. Garthwaite.....	George, Beaver Falls, Pa.	4	1	W. W. Johnstone.....	George, Beaver Falls, Pa.	4	1	W. W. Johnstone.....
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SUMMARY.

PRESBYTERIES.

	CONTRIBUTIONS.	PRESBYTERIES.										Total.									
		Foreign Mission.	Home Mission.	Southern Mission.	Chinese Mission.	Theological Seminary.	Indian Mission.	Sustentation.	Church Brethren.	National Reform.	Miscellaneous.										
Ohio.....	8	33	15	444	359	10	14	34	\$ 459	\$ 126	\$ 235	\$ 52	\$ 107	\$ 78	\$ 45	\$ 411	\$ 1,453	\$ 194	\$ 1,277	\$ 6,366	
Iowa.....	11	7	38	26	850	877	30	64	66	1,646	682	581	182	191	316	98	1,563	6,595	247	2,561	14,602
Kansas.....	23	17	81	1,549	2,290	63	154	166	1,347	804	290	218	150	203	88	1,839	5,736	376	6,506	17,618	
Rochester.....	7	4	28	13	411	399	13	9	27	318	104	124	105	86	109	47	90	4,030	1577	1,660	6,830
Vermont.....	4	2	13	6	154	192	4	2	12	194	38	47	25	37	63	9	8	1,282	28	189	1,840
Illinois.....	9	5	44	34	801	1,162	23	42	43	719	222	232	84	83	207	96	136	4,849	186	1,396	8,299
N. Brunswick & N. Scotia.....	4	3	13	17	205	155	9	7	17	164	110	29	28	10	61	109	1,970	1,975	10,887	13,371	
Philadelphia.....	5	6	23	13	689	600	23	46	55	1,499	217	155	135	493	183	57	820	5,864	138	6,354	1,480
Pittsburgh.....	28	32	108	44	2,146	2,397	56	216	234	4,520	2,353	1,188	423	554	1,824	310	14,554	12,584	217,252	257,142	
Lakes.....	8	7	40	23	101	879	31	32	38	519	213	161	72	120	65	1,311	4,973	142	2,126	9,702	
New York.....	15	14	65	63	1,959	2,114	55	105	192	9,525	2,228	785	221	480	423	1,655	4,368	17,205	416	17,891	55,092
Totals.....	122	107	482	320	9,874	11,624	317	691	884	\$ 20,839	\$ 7,097	\$ 3,927	\$ 1,446	\$ 2,316	\$ 3,517	\$ 2,370	\$ 25,139	\$ 68,641	\$ 293,298,699	\$ 293,586	

BIBLE LESSONS.**THIRD QUARTER, 1893.****LESSON II.—July 9.****PAUL AT PHILIPPI.—*Acts 16:19-34.***

19. And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the marketplace unto the rulers.

20. And brought them to the magistrates, saying, These men, being Jews, do exceedingly trouble our city,

21. And teach customs which are not lawful for us to receive, neither to observe, being Romans.

22. And the multitude rose up together against them ; and the magistrates rent off their clothes, and commanded to beat them.

23. And when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely.

24. Who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks.

25. And at midnight Paul and Silas prayed, and sang praises unto God : and the prisoners heard them.

26. And suddenly there was a great earthquake, so that the foundations of the prison were shaken : and immediately all the doors were opened, and every one's hands were loosed.

27. And the keeper of the prison awaked out of his sleep, and seeing the prison door open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28. But Paul cried with a loud voice, saying, Do thyself no harm : for we are all here.

29. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas.

30. And brought them out, and said, Sirs, what must I do to be saved ?

31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32. And they spake unto him the word of the Lord, and to all that were in his house.

33. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

34. And when he had brought them into his house, he set meat before them, and rejoiced, believing in God with all his house.

GOLDEN TEXT: *Believe on the Lord Jesus Christ and thou shalt be saved.—*Acts 16:31.**

The gospel does necessarily interfere to a greater or less extent with worldly prospects. It deprived these (v. 19) men of their source of gain, just as it does to-day deprive lottery dealers of theirs, and will ere long the liquor dealers of theirs. Unprincipled people are very likely to endeavor to conceal the real motive of their conduct under the guise of a desire to promote the public welfare (v. 20), e. g. the promoters of the movement to throw open the gates of the World's Exposition on the Sabbath. Greed is the motive. The interests of the "dear people" are, however, urged as being endangered by the "Sabbatarians." Rulers ought to be "a terror to evil works," but too frequently (v. 22) they yield to the clamor of the mob. The vilest elements of society assert themselves most vehemently and often accomplish their purposes. Chicago affords an illustration. Faith in God and an approving conscience will enable a sincere Christian to rejoice in circumstances well calculated to fill the soul with despair (v. 25). Many a martyr when tortured has given expression to feelings of joy in songs of praise. One great mistake men make in this world is ignoring the existence and providence of God. Sooner or later they are confronted with the

evidence of his power and then comes their perplexity (v. 27). The conduct of Paul and Silas had much to do with asking the question (v. 30.) The best sermon is a consistent life. The whole gospel is summed up in (v. 31.) There is no other condition of salvation than faith in Christ. He that believeth is saved. The gospel that saves us can save others. Our salvation is the best evidence that no one is so far gone as to be despaired of. By our faith we can bring gospel blessings to our homes. In baptism we by faith present our children to God and plead a fulfilment of his promises. Salvation is not all that must be sought. There must be the fuller acquaintance with the way of the Lord (v. 32). There must be restitution if wrong has been done. There must be the use of all the means of grace (v. 33). Salvation always brings joy (v. 34).

PSALMS 92 : 1-4 ; 34 : 17-22 ; 62 : 4-8.

SHORTER CATECHISM.

Ques. 54. *What is required in the third commandment?*

Ans. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

LESSON III.—July 16.

PAUL AT ATHENS.—Acts. 17 : 22-31.

22. Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you.

24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands;

25. Neither is worshipped with men's hands, as though he needed anything, seeing he giveth to all life, and breath and all things;

26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation;

27. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us;

28. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

29. Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

30. And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

GOLDEN TEXT: *God is a spirit, and they that worship him must worship in spirit and in truth.*—John 4 : 24.

We have constantly afforded illustrations of people being very religious, and yet giving no evidence of a change of heart. Excessive attention to forms is always hurtful. Ordinances are good only as they are channels of communion with God. The altar "to the unknown God," (v. 28) was an evidence of the religious nature of the Athenians. Thinking that possibly they did not know all the gods, in order that none might be slighted the altar was erected. 30,000 gods worshipped in Athens, and yet the true one not known! Paul was very happy in the introduction of his address. To the Athenians he proclaims one God, self-existent, the creator of all and providential governor. He declares also, the common origin of our race. The gracious purposes of God are clearly

presented in verse 27. God is not willing that any perish. It is we who refuse to open our eyes to see and our hearts to receive him. Exalted ideas of God are necessary that man be lifted up. "Every man creates his own God," is the language of a bold blasphemer. Alas! the pity is that the God we serve is too often the God of our imagination or desire, and not the true God, the God of the Bible. There is a difference in sin (v. 30). Sin of presumption is more aggravated than that of ignorance, Rom. 1: 20; 2: 12. With Christ has come new light. His church is criminally guilty if it does not diffuse abroad that light. The doctrine of the judgment should be preached (v. 31). It is true. Christ's resurrection is a sufficient proof. He will be the judge. Blessed are they who accept him here as their Saviour.

PSALMS 50: 1-6; 104: 33-35; 96: 1-6.

SHORTER CATECHISM.

Ques. 55. What is forbidden in the third commandment?

Ans. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.

LESSON IV.—July 23.

PAUL AT CORINTH.—*Acts. 18: 1-11.*

1. After these things Paul departed from Athens, and came to Corinth;

2. And found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla; (because that Claudius had commanded all Jews to depart from Rome;) and came unto them.

3. And because he was of the same craft, he abode with them, and wrought: for by their occupation they were tentmakers.

4. And he reasoned in the synagogue every sabbat, and persuaded the Jews and the Greeks.

5. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ.

6. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your

blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles.

7. And he departed thence, and entered into a certain man's house, named Justus, one that worshipped God, whose house joined hard to the synagogue.

8. And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

9. Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10. For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city.

11. And he continued there a year and six months, teaching the word of God among them.

GOLDEN TEXT: *The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.*—I. Cor. 1: 18.

Aquila and Priscilla are mentioned five times, three times by Paul in his epistles. Twice he mentions her first. She was evidently a woman of exceptional intelligence and ability (v. 26.)

The custom among the Jews of teaching their sons a trade was an excellent one. More than once (Acts 20: 34) Paul's trade proved of advantage to him. There is no good reason why a minister should not be able, if necessary, to earn a livelihood without depending on a congregation for support. Still, it is of great advantage for him to be able to give all his time to his work. Paul, relieved of burdens by the arrival of his associates, was able to give his energy to the work, to yield to the pressure "in the spirit," "by the word," revised version. Ministers who receive such a support as enables them to devote themselves wholly to the ministry, should be required to do it.

In the presentation of the gospel common sense must be exercised. Those who are willing to receive the truth must not be neglected in order that it be pressed on those who persistently reject it. Paul turned to the Gentiles in Corinth, after he was refused a hearing by the Jews.

A little act may secure to the doer immortality. All we know about Justus is

that he was a proselyte and gave the use of his house for a church when Paul left the synagogue. He was probably only one of the ordinary worshippers, but yielding to a good impulse did a good and wise act at the right time.

Believing and hearing go together. The complete Christian will conform to all the rules and regulations given by the Head of the church (v. 8).

What all the trials of Paul at Corinth were we do not know. They were, however, enough to discourage him. The Lord did not leave his servant to despair. He never does. He encouraged Paul, assuring him of the divine presence, that he was in the path of duty, that he would be protected, and succeed in winning souls. To God we should always look for help and guidance. Fear and discouragement tell of lack of faith. If our eyes were only opened, how trifling would all opposition appear to us, (II. Kings 6:16). "Believe in me," says Christ. Our prayer should ever be, "Lord, increase our faith."

PSALMS 27:1-3; 68:9-12; 143:8-12.

SHORTER CATECHISM.

Ques. 56. What is the reason annexed to the third commandment?

Ans. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

LESSON V.—JULY 30.

PAUL AT EPHESUS.—Acts 19:1-12.

1. And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus ; and finding certain disciples,
2. He said unto them, Have ye received the Holy Ghost since ye believed ? And they said unto him, We have not so much as heard whether there be any Holy Ghost.
3. And he said unto them, Unto what then were ye baptized ? And they said, Unto John's baptism.
4. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.
5. When they heard this, they were baptized in the name of the Lord Jesus.
6. And when Paul had laid his hands upon them, the Holy Ghost came on them ; and they spake with tongues, and prophesied.
7. And all the men were about twelve.
8. And he went into the synagogue and spake boldly for the space of three months, disputing and persuading the things concerning the kingdom of God.
9. But when divers were hardened, and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples, disputing daily in the school of one Tyrannus.
10. And this continued by the space of two years ; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.
11. And God wrought special miracles by the hands of Paul :
12. So that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

GOLDEN TEXT: *When he the Spirit of truth is come, he will guide you into all truth.*—John 16:13.

Evidently there was something in the conduct of these Ephesian disciples that prompted the question contained in verse 2. A man under the influence of the Spirit will very soon discover whether or not those with whom he comes in contact are influenced as is he.

There may be very great ignorance (v. 2) and yet genuine faith. The existence of the Spirit these persons doubtless knew, but of his gracious influences to be enjoyed in the New Testament dispensation, they were profoundly ignorant.

John's baptism (v. 3) was for the transition state. "Into the name of the Lord Jesus," is into him so as to secure all the blessings laid up in him, our covenant Head. The union sealed by baptism is very close. Evidently Paul did not believe in baptismal regeneration (v. 5) In answer to believing

prayer God gives the Spirit. His presence will manifest itself to-day as really, although not in exactly the same manner, as in Paul's time. In Gal. 5 : 22, we are told what is the fruit of the Spirit.

The gospel is the "savour of death unto death," as well as "of life unto life." That men are hardened by preaching should not surprise or discourage us. God's servants should, however, be very careful to see that for the hardening they are not to blame.

Believers who yield themselves up to God's guidance, and boldly, faithfully do his will, are those upon whom he puts special honor, and confers special power. It was not an accident that Paul was enabled to work "special miracles." He was gradually prepared for becoming the vehicle for the manifestation of the Spirit's power. So it will be with us. Just to the extent we are willing to yield ourselves to the Spirit, will he take possession of us. It is when "filled with the Spirit" that we are indeed "strong," and can "do exploits."

PSALMS 143 : 10-12 ; 107 : 17-22 ; 145 : 1-6.

SHORTER CATECHISM.

Ques. 57. Which is the fourth commandment?

Ans. The fourth commandment is, Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work ; but the seventh day is the Sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates : for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the Sabbath day and hallowed it.

LESSON VI.—Aug. 6.

PAUL AT MILETUS.—Acts 20: 22-35.

22. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:

23. Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

24. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

25. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.

26. Wherefore I take you to record this day, that I am pure from the blood of all men.

27. For I have not shunned to declare unto you all the counsel of God.

28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

GOLDEN TEXT: *Remember them which have the rule over you, who have spoken unto you the word of God.*—Heb. 13: 7.

Paul was blessed in that the path of duty was so plain, and the impulse to walk in it was so strong, even although he was entirely ignorant of the future (v. 22.) One thing he knew for certain, the nearer the end, the severer the trial (v. 23)

29. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

30. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

31. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

32. And now, brethren I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

33. I have coveted no man's silver, or gold, or apparel.

34. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

35. I have showed you all things. how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

that awaited him. Paul's was a noble ambition (v. 24). No position is more exalted or more important than that of a Christian minister. The aim of his life should be to "finish his course with joy." Paul's attachment to those converted by his instrumentality was very strong. One of the joys of his heaven he declared (I. Thess. 2 : 19) would be the reunion on the other side of the grave. What pastor, worthy of the name, has not such a hope and desire with reference to those to whom he has preached the gospel of Christ! Every minister cannot look forward with hope to the future. Only those who regardless of consequences have delivered God's message can justly expect to render their account with joy, (v. 27). (Ezek. 3 : 18.)

The Greek word translated "overseers," (v. 28) is elsewhere translated "bishops," (I. Peter 2 : 25). This address is to the elders of the church at Ephesus. Elders are therefore bishops. It would be well for the church if the character of the office as presented in verse 28 was understood by all inducted into it.

How great the price paid for the church—purchased with the blood of God. How worthy of honor! How carefully to be guarded! The best attended flock is in danger. Unceasing vigilance is necessary. Usually the wolves come in a disguise (Matt. 7 : 15). The worst enemies of the church are often from her own members (v. 30). The proceedings of the late General Assembly at Washington, D. C., afforded an illustration of this.

"Not your's, but you," was Paul's motto (vs. 33, 34). The best commentary on the "words of the Lord Jesus," (v. 35) is his life. Paul experienced the blessedness of receiving, and also the greater blessedness of giving. He is a poor, poor Christian who always accumulates but never distributes. Not so did Christ.

PSALMS 41 : 1-3 ; 45 : 13-15 ; 31 : 21-24.

SHORTER CATECHISM.

Ques. 58. What is required in the fourth commandment?

Ans. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word; expressly one whole day in seven, to be a holy Sabbath to himself.

OBITUARY.

MRS. REBECCA McCOWIN, member of Little Beaver congregation, departed this life August 3, 1892, in her 74th year. Mrs. McCowin was of Covenanter parentage—a daughter of the late elder John Young. Although but fifteen years old at the time of the division of 1833, she was well versed in the causes of the trouble, and remembered well the part taken by the leaders on either side. She, with her parents espoused the cause of the true Covenanter Church, and well understood her principles, and until the time of her death was firm in their maintenance. She was well acquainted with the work of the church, and gave cheerfully and liberally to its support. She was a warm friend of the Little Beaver congregation, punctual in the attendance upon the ordinances, gave liberally to its support, prayed for its success and left of her means to help when she would be gone. She was a genial companion and was loved by young and old. She was a devoted wife and the interests of her aged husband, Mr. Allen McCowin, were dear to her until the time of her death. "The heart of her husband did safely trust in her." May God sustain him in his sore trial. As her life was exemplary, her death was triumphant. "A woman that feareth the Lord, she shall be praised."

J. R. WYLIE.

SUPPLIES—PITTSBURGH PRESBYTERY.

Beaver Falls—June 25, McElwain; July 2, Crowe; 16, McClurkin; 30, Faris; Aug. 13, Buck; Sept. 3, Stewart; Oct. 1, Easson. *Brookland*—July 9, Crowe; Aug. 20, Buck; Oct. 8, Easson. *Manchester*—June 25, Sharpe; July 16, Crowe; Aug. 27, Buck; Sept. 10, Stewart. *Clarksburgh*—June 25, Faris; July 16, Sharpe; Aug. 20, 27, Crowe; Sept. 24, McElwain. *Oil Creek*—June 11, 18, Faris; July 2, 23, 30, Sharpe; Aug. 6, 13, Crowe; Sept. 3, 10, 17, McElwain. *Geneva*—Till Seminary opens, Foster; Sept. 17, Stewart; Oct. 1, Armour. *Adamsville*—Sept 8, Buck. *Springfield*—June 11, 25, McBurney; July 2, 9, 16, Faris; Aug. 6, Buck; Sept. 10, Edgar; Oct. 8, Armour. *Elizabeth*—July 30, Crowe; Sept. 10, Buck. *McKeesport*—June 18, McElwain; July 9, Sharpe; 23, Crowe; Sept. 3, Edgar; 17, 24, Buck; Oct. 1, 8, Wylie. *Oil City*—June 18, Sharpe.

Adamsville—Communion Aug. 6, J. R. Wylie. *McKeesport*—Dispense communion and moderate in call, J. W. Sproull. *East End*—Moderate in call, D. C. Martin. *Brookland and Manchester*—To moderate in call, J. S. Duncan.

Supplies appointed two or more Sabbaths in succession to any congregation are expected to spend the intervening week or weeks in its bounds.

Pittsburgh Presbytery will meet to ordain and install Mr. Martin, and ordain Mr. McIsaac on the 1st Thursday of July, 10 A. M., in the New Castle church. To preach sermon, J. R. Wylie. Read edict, elder from New Castle congregation. Preside and make ordination prayer, S. G. Conner. Address pastor and missionary, H. H. George. Address people, J. R. Latimer. Examine, R. J. George and W. J. Coleman.

J. W. SPROULL,
R. C. WYLIE,
A. B. COPELAND, } Committee.

SPECIAL COMMITTEE RECOMMENDATIONS.

The Special Committee of Pittsburgh Presbytery recommend that Middletown congregation be placed under the care of Rev. D. C. Martin, stated supply of North Union; Centreville station under the care of Rev. J. R. Latimer, pastor of Slippery Rock congregation; and Salem under the care of Rev. J. F. Crozier, pastor of Mahoning, etc., congregations.

We recommend that, in order that funds be raised to pay promised supplements, a collection be taken up in each congregation and station for presbytery's Home Mission Fund on the last Sabbath of September, the amount to be reported to the treasurer before the full meeting of presbytery: the Sabbath Schools of the congregations under our care be asked to make an appropriation in aid of this fund; the clerk of presbytery be instructed to write to the Ladies' Missionary Society of Pittsburgh Presbytery asking that an appropriation be made by it for the same purpose, and that large placards be prepared and distributed containing total amounts of contributions asked for by Synod and presbytery; amount per member, etc., etc.

J. W. SPROULL,
R. C. WYLIE,
A. KILPATRICK,
J. R. WYLIE,
A. C. COULTER,
A. B. COPELAND, } Committee.

CHURCH BOARDS.

Central Board of Missions—Rev. W. J. Coleman, cor. sec., No. 50 Boyle street, Allegheny, Pa. Foreign Missions—Rev. Dr. R. M. Sommerville, cor. sec., No. 325 W. Thirty-sixth street, New York City. Sustentation and Church Erection—Rev. F. M. Foster secretary, No. 305 W. Twenty-ninth street, New York City.

CHURCH TREASURERS.

Treasurer of Foreign Mission, Literary, Sustentation and Church Erection Funds, Walter T. Miller, Cotton Exchange Building, New York City; Treasurer of Aged Ministers', Chinese, Domestic Mission, Geneva College, Indians, Ministers' Widows and Orphans, Theological Seminary, Students' Funds, John T. Morton, No. 708 Penn avenue, Pittsburgh, Pa.; National Reform Financial Agent, Rev. Dr. McAllister, No. 13 Union avenue, Allegheny, Pa.

REV. MR. RAITT has been appointed stated supply to Youngstown, Ohio, for six months; and Rev. Mr. Baird to Barnesville, N. B., for the same length of time.

SESSIONS and Sabbath School superintendents are reminded of the action of presbytery asking for a contribution to the Home Mission Fund. See special committee recommendations.

WALTER T. MILLER, Cotton Exchange Building, New York, is treasurer of the Foreign Mission, Mission in China, Church Erection, Sustentation and Literary Funds; Dr. McAllister, 18 Union avenue, Allegheny City, Pa., of National Reform; and John T. Morton, 708 Penn avenue, Pittsburgh, Pa., of all the other Synodical funds.

SUPPLIES committees of presbyteries or others wishing to communicate with me respecting appointments will please be as specific in their requests as possible. There is no good reason why any minister willing to preach should be idle or a vacancy desiring preaching should be unsupplied.

J. W. SPROULL.

229 North avenue, Allegheny City, Pa.

THE 1st Sabbath of July is the day appointed for the collection for Superannuated Ministers' fund. Amount needed is \$1,500. The large placards Synod directed to be prepared and distributed will be mailed in time to reach all the congregations and stations before July 1st. Two will be sent to each. They should be hung in a conspicuous place. If any congregation or station fails to receive those sent, duplicates will be forwarded promptly, in case the committee is notified.

Walter T. Miller, treasurer, Cotton Exchange Building, New York City, acknowledges the following receipts for the Sustentation Fund:

	May.	June.	Aug.	Oct.	Dec.	April.	
20, New Castle cong.....	5 00					18, United Miami cong.....	\$18 40
21, Hickory Grove cong.....	4 78					18, Vernon cong.....	20 00
23, Selma cong.....	2 00					20, Quinter cong.....	2 00
28, 2d New York cong.....	252 3					21, Rehoboth Iowa, cong.....	14 25
1, 3d New York cong.....	6 73					21, New Alexandria cong.....	24 02
2, Tabor cong.....	3 57					21, New Alexandria cong.....	30 38
2, Burdette cong.....	50					23, Beulah cong.....	2 15
2, Cedarville cong.....	14 05					23, 2d Philadelphia cong.....	38 78
6, Almonte cong.....	15 00					28, Rev. and Mrs. W. W. Carithers, Indian Mission.....	20 00
11, Bethel cong.....	5 20					28, Mr. and Mrs. R. A. Wilson, Indian Mission.....	2 00
28, John McQueen.....	25					28, Miss Joanna Speer, Indian Mission.....	40
15, 10th & last payment, bequest of Jas. Wiggins, dec'd.....	1000 00					28, Miss Kate McBurney, Indian Mission.....	3 00
15, John Parkhill, West Leisenring, Pa.....	4 00					28, Miss Alice Carithers, Indian Mission.....	10 00
11, Allegheny cong.....	37 20					29, Jonathan Creek cong.....	4 60
16, New Castle cong.....	10 00					29, York, N. Y., cong.....	5 78
20, McKeesport cong.....	2 00					1, Hickory Grove cong.....	5 10
20, A friend in McKeesport....	25					4, Southfield cong.....	10 00
17, Long Branch cong.....	13 74					6, Fair Grove cong.....	3 51
7, Miller's Run cong.....	37 20					6, Morning Sun cong.....	15 84
8, Bloomington cong.....	21 77					6, S. S., Parnassus cong.....	11 69
13, Walton cong.....	5 62					8, 2d New York cong.....	194 24
13, Little Beaver cong.....	7 05					12, North Union cong.....	8 64
14, Sylvania cong.....	3 46					14, Seattle cong.....	11 00
14, Mansfield cong.....	10 76					14, Superior cong.....	3 65
15, Belle Centre cong.....	8 16					17, Cincinnati cong.....	5 40
17, Winchester cong.....	9 46					17, Elkhorn cong.....	8 10
						17, 2d Philadelphia cong.....	32 13
						21, Old Bethel cong....	17 00

Oct - 18

COMBINED SERIES, - - VOL. XXXI, NO. 9.

THE

**The Reformed Presbyterian
and Congregationalist.**

SEPTEMBER, - - - 1893.

J. W. SPROULL, 86⁵ D. B. WILLSON,
EDITORS AND PUBLISHERS

EDITORS' ADDRESS - - - ALLEGHENY, PA.

"Whereunto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 3: 16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."
Jude 3.

PUBLISHED MONTHLY.

TERMS: { \$1.00 per annum in the U. S. and Canada.
\$1.13 per annum in Great Britain.

PITTSBURGH:

PRINTED BY MYERS, SHINKLE & CO., 523 WOOD STREET.

Entered at Pittsburgh Post Office as Second Class Matter.

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AUGUST, 1st Sabbath, is the day appointed for collection for Southern Mission.
Amount recommended to be raised is \$4,500.

REV. B. M. SHARPE has been appointed to St. Louis by the Central Board,
beginning with September, and Mr. Buck to 1st New York.

REV. DR. GEORGE supplied East End congregation during the month of July.
Mr. McNaugher will be there during August, and Rev. D. C. Martin during
September.

REV. THOMAS PATTON has been called to Coldenham congregation ; Mr. S.
McNaugher to 1st Boston ; Rev. T. H. Acheson to Olathe ; and Rev. W. M.
Glasgow to Beaver Falls.

MISS NETTIE GEORGE, daughter of Dr. H. H. George, and Miss M. Dodds,
daughter of elder John A. Dodds, of Beaver Falls, have been elected teachers in
the Selma school.

THE session of the Theological Seminary for 1893-4 will open Tuesday, Sep-
tember 19, 1893, with a lecture by Professor Willson in the evening of that day
at eight o'clock in the Allegheny church.

WILL the superintendents of our Sabbath Schools bring to the attention of
the officers and teachers the request of Pittsburgh Presbytery that each school
make an appropriation for presbytery's home mission work.

EVER since the Synod of 1891 I have been gathering materials for a complete
history of the trials. It will be full and as impartial as it is in my power to
make it. The causes leading to the troubles will be traced. No statement will
be made without giving the authority in full. Letters and documents referred to
or, where I have not been allowed to keep the originals, authenticated copies
will be given. The history will, D. V., be finished by the close of the year. It
will then be securely deposited, not to be opened, until a specified date.

There may be some who have documents of which I have no knowledge, val-
uable for my purpose, and which they are willing for me to see. I shall be
obliged for the use of such and will return them promptly. I shall also be glad
to be made acquainted with any facts of value in carrying out my plan not already
in my possession, and which can be verified. My only object is to present
this whole matter in as clear and fair a light as possible, to do for the church in
years to come with reference to the troubles of 1891, what would have been of
great advantage to us to-day, had some one done with reference to the troubles
of 1838.

J. W. SPROULL.

239 North avenue, Allegheny City, Pa.

THE
Reformed Presbyterian and Covenanter,

VOL. XXXI.

SEPTEMBER, 1893.

No. 9.

ORIGINAL.

THE PRE-EMINENCE OF THE LORD JESUS CHRIST.*

BY REV. DR. R. J. GEORGE.

Col. 1: 18, "That in all things He might have the pre-eminence."

Three great problems have engaged the mind of man. The problem of the *Divine Being*; the problem of the *Universe*; and the problem of *Redemption*.

To the solution of these three problems the apostle here gives us the key. As soon as it was discovered that the sun is the centre of the solar system, the earth and all the other planets were seen to move in their several orbits around that centre in the most perfect order and arrangement and in harmony with the laws of their being. Paul here directs us to Christ as the central sun in the whole system of revealed truth, from which centre the problems of God, of the universe and of redemption are to be studied and in which they will find their solution.

First, as to God he says, "he is the image of the invisible God." If, therefore, we would know God we must *know him*, for *theology is Christo-centric*.

Second, as to the universe he says, "all things were created *in him* and *by him* and *for him*. If, therefore, we would solve the problem of the universe, we must *know him*, for the *universe is Christo-centric*.

Third, as to redemption, he says, "he is the head of the body, the church, he is the beginning, the first born from the dead." If, therefore, we would know the plan of redemption, we must *know him*, for *redemption is Christo-centric*.

Truths that are thus related to a common centre, must be related to each other. The planets all revolving around one central sun are not independent of each other's influence. They constitute a *system* which viewed from the common centre is seen to be a *unit*, each of the parts related to every other part, and all of them essential to the

*The Moderator's sermon, delivered, New Castle, Pa., May 31, 1893.

perfection of the whole. Equally true it is that the doctrine of the Godhead, and the philosophy of the universe, and the economy of redemption, all having Christ as their common centre are not independent of each other; but are so related that no one of them can be comprehended apart from the other two, and taken all together they form a glorious unity in trinity—trinity in unity.

The theme may be stated in the words of the text:—

THE PRE-EMINENCE OF THE LORD JESUS CHRIST.

The aim of the sermon will be to exhibit this doctrine in its relation to Theology, to the Universe, and to Redemption; and to show that the mediatorial supremacy of our Lord Jesus Christ is so correlated with all other truth, that either this must be accepted, or the whole system of Christianity must be rejected.

I. *The Lord Jesus Christ has the pre-eminence in Theology.* “He is the image of the invisible God,” (ver. 15.) The phrase “the invisible God” implies that God absolutely considered is the unseen, the unknown. He “dwells in light that is inaccessible and full of glory.” “No man hath seen God at any time.” (Jno. 1: 18.)

A distinction is made between the doctrine of *God* and the doctrine of the *Godhead*. The first is the doctrine of the divine essence, *that God is*; the second is the doctrine of the divine mode of subsistence, *what God is*. The doctrine of God involves *Theism*; or that there is an extra-mundane, personal God; the Creator, Preserver and Governor of the universe. The doctrine of the Godhead involves Trinitarianism; that there are three persons in the Godhead, the Father, Son and Holy Ghost and that these three are one God. Natural theology may formulate a doctrine of God, but revealed theology alone can formulate the doctrine of the Godhead. Bear in mind that it is not affirmed that the second person has the pre-eminence among the persons of the Godhead; but that he has the pre-eminence in theology.

The pre-eminence of Christ as the revealer of the Godhead rests upon two facts:—His Eternal Sonship, and his Incarnation.

The name “Son of God” is not an official title given to him as mediator but is his personal name, significant of his eternal and essential relation with the Father. As the old creed says, he is “God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father.” The very name is a revelation not only of God, but of the Godhead. It implies that there are persons, Father and Son, and that between these there exist paternal and filial affections. So the apostle speaks in verse 13th, “Translated us into the kingdom of thy *dear son*, or as beautifully rendered in the revision “the son of thy love.” The recognition of the single fact of the eternal sonship, changes our whole conception of God. He is no longer the God of the mere scientist—the absolute; the unconditioned; the unrelated. Instead of that we have two distinct persons, each objective to the other, united in everlasting fatherhood and eternal Sonship and dwelling together in ineffable and un-

fathomable love. The scientist says, "*God is Force,*" The Christian answers, "*God is Love.*"

The scriptures teach in the most explicit terms that the Father is only revealed through the Son. John says: "no man hath seen God at any time; the only begotten son which is in the bosom of the Father, he hath declared him, (Jno. 1: 18.) And Jesus himself says, "No one knoweth who the Son is, save the Father, and who the Father is, save the Son and he to whomsoever the Son willeth to reveal him." (Luke 10: 22.) The language of the epistle to the Hebrews is, if possible, more striking: "hath in these last days spoken to us by his Son; who being the effulgence of his glory, and the very image of his substance." On this an eminent commentator remarks; "The change in metaphor is not without reason. The first means that the Son is the radiance or distributed light through which the inaccessible glory is revealed and known; the second, that he is a face reflecting a face that we cannot see, a visible being on whom the exact image and superscription of a being invisible is stamped."

The pre-eminence of Christ in theology rests also upon the fact of *the Incarnation.*

"In the beginning was the Word, and the Word was with God; and the word was God—and the Word was made flesh and dwelt among us and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The gospel of John has been eloquently described as "the history of Jesus, read as a chapter in the life of God." We have seen how the revelation of the eternal Sonship reveals as its necessary correlate the everlasting Fatherhood and necessarily involves ineffable love. The person who incarnates this eternal love is the historical Christ. "The New Testament interpretation of Christ is in its ultimate analysis an interpretation of the Father in the terms of the Son."

In the last interview of Jesus with his disciples before his crucifixion, Philip said unto him, "Lord show us the Father and it sufficeth us." Jesus answered, and there is deep pathos in his words as he speaks, "Have I been so long time with you, and yet hast thou not known me Philip? He that hath seen me hath seen the Father, and hiw sayest thou then 'Show us the Father ?'"

Dr. Fairbairn says: "As one who has been eternally within God, he comes to those who are necessarily without, that they may know God as he is known from within, see God as he sees himself, and so learn to love God with a God-like love." There is no other true knowledge of God but this. The alternative of Christianity is Agnosticism. Those who reject the Christ can only inscribe their altars "To the Unknown God." "That great fathomless, shoreless ocean of the divine nature is a 'closed sea.' Christ is the broad river, which brings its waters to men; and everything liveth whithersoever the river cometh; and after the veils of flesh and sense are done away, and we see face to face, I believe that the face which we shall see and seeing shall have beauty born of the vision passing into our faces, will be the face of Jesus Christ." *McLaren.*

II. Christ has the pre-eminence in his relation to the Universe.

Deep as is the problem of the being of God, the problem of the universe has been, for the human mind, scarcely less profound. Whence came these material worlds? Is matter eternal? If so, then it is divine, the universe is God, and Pantheism is true. If matter is not eternal, when did it begin to be? and how? If it came from God, what was God doing before he made it? Was he idle? If so, how is he a perfect being? and what moved him to cease to be idle and to begin to create? Nothing outside of himself, for he alone existed; nothing within himself, otherwise there is change in God and he became what he was not before.

Nor was it simply the problem of the material universe, but the deeper problem of the origin of evil in the moral world. How came sin into a universe that God had made? Either God could have prevented it or he could not. If he could not, then he made a world which he was powerless to govern. If he could and did not, why did he not?

This great problem of the universe, material and moral, was the very question with which these Colossians were grappling and were being misled by false teachers. The Gnostics undertook to present a perfect solution of the problem of the universe, and especially of the origin of evil. They taught (1st). That there is a supreme being, unconnected with matter, and incapable of being affected by it. (2d). That matter is eternal, and that it is the seat of evil, and is in necessary antagonism to spirit. (3d). That between these two there is a series of beings called *Æons*, originating in the supreme, but dropping downward in a constantly deteriorating scale, until at last one of the lowest of this order, losing his hold upon the higher orders, and upon the supreme dropped into the world of matter which is the seat of evil. As the result of this contact there arose the Demiurge, or world-builder, concerning whose attitude toward the supreme, they differed. He constructed the material universe, which therefore owes its existence to the contact of a fallen *Æon* with matter which is essentially evil.

This whole system of false philosophy the apostle indignantly refutes. He affirms that the true doctrine of the Godhead furnishes the key to solve the problem of the universe. He boldly asserts that there is one who "is the image of the invisible God," and at the same time first-born of every creature, or rather as it is in the revision, "the first-born of all creation." Instead of that series of constantly deteriorating emanations, he lifts up the solitary figure of the one Christ. *He* fills all the space between God and the universe. There is no need of a crowd of shadowy beings to link heaven and earth. Jesus Christ lays his hand upon both.

The pre-eminence of Christ in his relation to the universe is set forth in three particulars:

1st. *He is the Creator of all things.*

Paul, with one sweep of his masterful hand gathers into one col-

lective whole "all things." Four times he uses that comprehensive phrase "*ta panta*" "all things," considered as a unit. Then he particularizes, "all things in heaven and upon the earth;" again he classifies, "things visible and invisible." And then as if recalling their vain philosophy concerning angelic beings he declares, "whether thrones or dominions or principalities or powers." By a marvellous combination of words he expresses the relation of all to Christ, all things were created "in him," and "by him" and "for him." It is not so difficult to understand how all things were created by him as the agent in their formation, and for him as the end of their being. But what is meant by saying that the universe was created "in him?"

First of all it means that the key to the problem of the universe must be sought, not in the doctrine of God but in the doctrine of the Godhead, that *there are relations within Deity which are the basis of all the relations which Deity can never sustain*. The universe is not made of the *substance* of God, as the Pantheist teaches; but the mode of the subsistence of the Godhead calls for, furnishes the ground for, and determines the method of the creation of the universe.

Thayer in his Greek Lexicon of the New Testament, explaining the different senses in which the Greek preposition *en* is used, says, "*It is used of that in which other things are contained and upheld, as their cause and origin* ; and citing this passage as an instance he says :

"In him, as the divine hypostatic *Logos*, in him resided the cause why all things were originally created. Again he says, '*It is used of that in which anything is embodied or summed up*' and gives as an instance Jno. 1 : 4. 'In him was life,' that life of which created beings were made partakers was comprehended in him."

It is said to be the personal property of the Son to be *begotten of* the Father, and the personal property of the Holy Ghost to *proceed from both the Father and the Son*. As to the difference between the mode of subsistence of the Son as "begotten" and the Holy Spirit as "proceeding" it has been affirmed that the person begotten has the property in common with the person begetting to become the fountain and source of Deity to the third person which would not be if he were from the Father by *procession*. Whatever may be thought of this as a human speculation we have the word of God for it that by virtue of his personal property as the only begotten of the Father, it belongs to the Son, and to him alone, to be the *sphere within which the universe should have its being*.

Let us now turn to Christ's own account of the relation between him and the Father, as being the basis for his relation to the created universe. It is found in Proverbs 8:21. "The Lord possessed me in the beginning of his way. I was set up from everlasting." "When there were no depths," and "no fountains," and "no mountains" and no clouds and no stars and no angels. "Then I was by him as a master workman," (Revision) "and I was daily his delight. Rejoicing always before him, rejoicing in his habitable earth, and my delight was with the sons of men." Could anything be more sublime? It

was in solitudes of eternity when there was none but God, and the Father was delighting in the only begotten Son, and the Son was by him as the builder, delighting in the yet uncreated universe that was to be the home of the children of men.

This is the scriptural solution of the problem of the universe. The Gnostic philosophers had it as their utmost endeavor to separate the material universe as far as possible from God as being necessarily evil and antagonistic.

Paul finds the home of the universe in the very bosom of the Son; as he finds the home of the Son in the very bosom of the Father; nor do I believe that it is possible to conceive that the universe could have come from the hand of God, whose omniscient eye must have foreseen that into that universe sin would enter with its awful curse, *if that universe had not been viewed as enshrined in the heart of the Almighty Christ.*

(2.) The pre-eminence of Christ in the universe is seen in the fact that *he is the upholder of all things.* "In him all things consist, (ver. 17,) literally "hold together." How is this universe prevented from returning to its original nothingness? This again puzzled the thinkers. How to connect God with the creature. This is Paul's solution and how self-evident it is. As all things were created in him, in him they "hold together." "He links all creatures and forces into a co-operative whole, reconciling their antagonisms, drawing all their currents into one great tidal wave; melting all their notes into music which God can hear, however discordant it may sometimes sound to us. He is the bond of perfectness, the keystone of the arch, the central sun of the system." (*McLaren.*)

(3.) The pre-eminence of Christ in the universe is seen in the fact that *he is the central figure in all history.* This will more fully appear in considering his relation to redemption for the history of the world is the story of redemptive work. Suffice here to say that from the creation of the world to the incarnation, the whole course of events was directed to one single purpose—to prepare the world for the coming of its Lord. As the star went before the wise men of the east until it came and stood over the place where the young child was, so did the course of human events lead to the manger and the cross. And from the incarnation onward the historical Christ is the central figure in the history of the race. The religions of the world have been the controlling factors in its history and the religion of the Nazarene has been transcendent above all others, and under its moulding hand the whole face of the world is changed.

III. *Christ is pre-eminent in the economy of redemption.* "And he is the head of the body the church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence."

Here we have introduced a new body—the church, and a new state—the dead, and in this new condition of things Christ is the "Head," the "beginning," the "first born from the dead." The entrance of sin into the universe that was created in him and by him and for him had

brought about this wonderful change. Whence the evil came, or how we know not, except that through the ranks of fallen angels, sin entered the race of men. The evil was organized; there was a prince of darkness. The devil had his angels. The purpose of this kingdom of darkness was to rend the universe away from its Creator. Will he surrender it? Never.

He is bound to his creation by ties that will not break. He will bind it to him by new and closer ties. There is one point at which it is possible for him to link himself with the world that he had made. Man had been created in the image of God; it was therefore possible for him, who was himself the image of the invisible God to become the Son of man. "And the Word was made flesh." "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion like a man, he humbled himself, and became obedient unto death even the death of the cross. (Phil. 2:6-8.) Well may we exclaim, "Great is the mystery of godliness. God was manifest in the flesh." (1. Tim. 3-16.) From this point the Creator appears as the Saviour and Christology becomes Soteriology. The person is the same but he is in his mediatorial character and the pre-eminence is that of the God-man.

This pre-eminence is three-fold :

(1.) He is the Head of the church. The relation of Christ to the church is unique and peculiar. The church is a covenant society, chosen *in him* before the foundation of the world. Its members are "redeemed from among men," and are "delivered from the power of darkness and translated into the kingdom of the son of his love." His Headship over this body involves many things. First, that *he is the source of her spiritual life*. "I am the vine, ye are the branches." (Jno. 15:1.) "Your life is hid with Christ in God." (Col. 3:3.)

Second. *He is the centre of the church's unity.* This is powerfully set forth under the same figure in Eph. 4: 15, 16. "But speaking the truth in love, may grow up into him in all things, which is the Head, even Christ. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

Finally. *He is the seat of authority in the church.* He has prescribed the terms of admission to her fellowship, which no one may modify or change; he has revealed her doctrines, which no one may refuse to believe, or fail to teach; he has instituted her worship, which must be kept pure and entire; he has appointed the holy sacraments, which all must receive; he has instituted and constituted her government, which all must obey; he has endued her officers with authority, and clothed her courts with power to act in his name. No earthly pope can assume to himself the prerogatives of Zion's glorious King; nor earthly potentate pluck the crown from the thorn-

pierced brow of Immanuel. In defence of this doctrine, our own fathers shed their blood, and loved not their lives unto the death.

(2). The pre-eminence of Christ in the economy of redemption, is seen in that he is appointed the moral governor of the universe.

"Who is the beginning." The Greek word is *arche*. It may mean the origin, the person or thing that commences; the first person or thing in a series, the leader; that by which anything begins to be, the active cause; or it may mean the first place, principality, rule or magistracy. Thayer, in his Greek Lexicon, says, "Hence, the term is transferred by Paul to angels and demons, holding dominions entrusted to them in the order of things," and he refers to verse 16th, where the word is translated "thrones." Evidently, the reference is to the exaltation of Christ as the God-man, the first born from the dead.

We have seen that, for the purpose of redemption, he had identified himself with the fallen race. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil." (Heb. 2:14) This work being accomplished, one of three things must follow, either:

(1) The Son of God must remain forever in the state of humiliation; or (2) the human nature in which he suffered must be rent asunder from his divine person and cast aside; or (3) the God-man must be exalted. Neither the first nor the second of these suppositions is, for a moment, conceivable; while the third is alike reasonable, necessary and scriptural. "Wherefore God also hath highly exalted him, and given him a name that is above every name; that, at the name of Jesus, every knee should bow of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. (Phil. 2:9-11).

It must be borne in mind that while the redemptive work has special reference to his own elect, its influence is not confined to them, nor even to the human family, but extends throughout the universe. The scene of the earthly life of Jesus was but a little spot of earth, but its fruit was for all the world and for all worlds. The event was compassed in a little span of thirty years, but it reaches to all the centuries of time and all the cycles of eternity.

No part of that universe which was created in him, and by him, and for him could be unaffected when he died upon the cross, or when he was exalted to the throne. Listen to the seraphic words by which the apostle carries this thought to its climax. "According to the working of his mighty power which he wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places: Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. And hath put all things under his feet, and gave him to be the head over all things to the church;

which is his body, the fullness of him that filleth all in all." (Eph. 1 : 19-23). His kingdom has no bound and shall have no end.

(3) The pre-eminence of the Lord Jesus Christ in redemption is seen in that he is the *first-born from the dead*.

Into the universe created in him, and by him, and for him had entered "a pale horse, and his name that sat on him was Death and Hell followed with him." (Rev. 6 : 8). Generation after generation went down before the king of terrors. The earth was hollow with the graves of men. Is it possible that death shall have the mastery? Nay, verily. "In him was life; and the life was the light of men." He will join the issue with this last enemy. For this purpose he identified himself with the dying race, "that, *through death*, he might destroy him that had the power of death, and deliver them who, through fear of death, were all their lifetime subject to bondage."

Strange to say, in no recorded instance did death ever seize his victim in the presence of Jesus. Jesus followed where death had been, and those he had slain he gave back to life—the ruler's daughter, the widow's son, the beloved Lazarus. At last the King of Glory met the king of terrors face to face. He yielded himself to his sway, and for three days he lay under the power of death. Oh, what a scene! The Prince of Life lying in the arms of Death!

He went to the grave not as a captive, but as a conqueror who enters the citadel of the enemy, that he may despoil it. Hear the account which Jesus gives of himself after his resurrection and ascension: "Fear not; I am the first and the last: I am he that liveth and was dead; and, behold, I am alive again, forevermore, Amen; and have the keys of hell and of death." (Rev. 1 : 17-18). As we hear these words we look up into the face of the living Christ, and all the sainted dead are seen to live again; the veil that separates the two worlds is drawn aside; time opens into eternity; earth is surrounded by heaven, and we are walking with the immortals. He who is first described as the "first-born," in his relation to creation, is now, in his relation to redemption, described as the "first-born from the dead." Thus the two halves of his work are, as it were, moulded into a golden circle, and the end of the description bends round towards the beginning.

CONCLUSION.

I. The pre-eminence of the Lord Jesus Christ is the *determinative doctrine of Christianity*. By this is meant that this doctrine fixes and determines the limits and boundaries of a true Christian profession. Where the pre-eminence of Christ begins, there Christianity begins, and where it ends, there Christianity ends. This doctrine is so woven and interwoven with the whole web of revealed truth that it cannot be separated from it without the destruction of the whole fabric. The kingdom of God has for its corner-stone the *divine Sonship* of Jesus Christ; and for its cope-stone his *mediatorial Headship*; and no person, church or nation, which either denies his divinity, or rejects his kingly authority makes a true Christian profession.

II. This doctrine of the pre-eminence of the Lord Jesus Christ *is determinative* of the position of Christianity among the so-called religions of the world.

In connection with the Columbian Exposition it is proposed to hold a "World's Parliament of Religions." Dr. John Henry Barrows, chairman of the Committee on Religious Congresses, says: "The plan of holding a Parliament of Religions, at which the representatives of the great historic faiths shall sit together in frank and friendly conference over the great things of our common, spiritual and moral life, is no longer a dream. The religious world in its great branches, will be represented in this truly ecumenical conference. There will be Buddhist scholars, both from Japan and India, and probably also from Siam. One of the high priests of Shintoism is expected to be present. Two Moslem scholars, eminent in India have accepted invitations. The eloquent Mozoomdar will speak for progressive Hindooism. Arrangements are being made to secure papers from orthodox Hindoos. The Chinese government has commissioned a scholar to represent Confucianism. It is expected that Parsees, of Bombay, will speak of their ancient faith. Jewish rabbis, of England and America, are in earnest sympathy with the movement." Among the great thing to be done by this parliament he names the following: "To seek light and wisdom from every source;" "To deepen the spirit of human brotherhood among religious men of divers faiths;" "To set forth what are deemed the important distinctive truths taught by each religion;" "To inquire what light each religion may afford to the others."

The minister of the gospel who conceives such a scheme as that, manifests but scant loyalty to his divine Master. Is our Lord Jesus Christ to be classed as one of an order of founders of religions, that are of equal rank? Is Christianity to be correlated with Hindooism, Buddhism, Confucianism and Parseeism as one of a number of "great historic faiths" of equal authority? The following item appeared in the public press a few days ago: "The English bishops have refused an invitation to attend the World's Parliament of Religions, to be held in connection with the World's Fair, declaring that such a congress puts Christianity on a level with the other religions of the world."

Christianity it as transcendent as the person of its founder. Dr. Barrows would do well to read again his Master's commission: "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, *teaching them to observe all things whatsoever I have commanded you.*" (Matt. 28: 18-19.) He will not find any warrant in this commission for holding a parliament of religions to ascertain what light these heathen philosophers can furnish to the Sun of righteousness.

III. The doctrine of the pre-eminence of the Lord Jesus Christ is *determinative of the position of the Reformed Presbyterian Church.*

Our church maintains a separate denominational existence in order that she may be a true witness for the mediatorial authority of the incarnate Son of God. She regards this doctrine of the pre-eminence of the Lord Jesus Christ as so fundamental to Christianity that it must be embodied in a consistent life if we are to set before the world a true Christian character. That the doctrine may be exemplified we must maintain a position of political dissent and separation from all institutions of civil government, which are set up without due regard to the authority of the King of kings and Lord of lords. The objection is made, that, admitting that the ground is scriptural, it is too narrow a basis on which to maintain a separate denomination. If, however, it be true that the same doctrine which is determinative of Christianity is also determinative of our denominational position, then our church is not founded upon a side-issue, but is built squarely upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, and her position instead of being narrow is as broad as the gospel of the Son of God, and as firm as the Rock of Ages.

What are some of the grounds upon which great denominations stand apart from each other? Differences of view as to the form of church government. Difference of view as to the scriptural mode of baptism. Difference of view as to the matter or the manner of the service of praise. Difference of view as to the method of grace. Notwithstanding these sad divisions they all hold to the essential doctrines of the gospel, the trinity, the atonement, the work of the Holy Ghost and the infallibility of the Holy Scriptures. The fundamental doctrine of the Headship of Christ over the church is believed and professed by all. But the doctrine of the kingly authority of the Lord Jesus Christ over all nations of the world is not *practically* maintained by any branch of the Christian church except our own, and is rejected by all the nations of the world; not even the Christian nations have accepted their glorious King. The world is disowning its Lord. "We will not have this man to reign over us," is the language of the nations:

"Against Jehovah and his Christ,
With one consent they say,
Let us asunder break their bands
And cast their cords away."

I do not hesitate to affirm that in its relation to the integrity of a Christian profession; in its relation to the establishment of the kingdom of God among the race of men now in rebellion against him; in its relation to the pre-eminence of the Lord Jesus Christ in a universe that was created in him and by him and for him; in its relation to the glory of God the Father, who has enthroned him at his own right hand; I do not hesitate to affirm that *our distinctive ground is broader, more fundamental, and more important to be maintained than all the other distinctions which separate the evangelical denominations combined.*

Fathers and Brethren: I love the testimony of the Reformed Presbyterian Church, because it is Christo-centric. I know that in this honoring Christ we have the approval of him who has said, "This is my beloved Son, in whom I am well pleased."

The position of the Reformed Presbyterian Church is a *broad one*, because her distinctive doctrine is correlated with the whole system of revealed truth.

Her position is a *firm one*, because it rests upon three immovable pillars—the pre-eminence of the Lord Jesus Christ in theology, in the philosophy of the universe and in the economy of redemption.

Her position is a *timely one*, because all the Christian movements of the present hour are in the direction of the *personal Christ*; and if she will but be true to her oath and keep unfurled the banner inscribed, "For Christ's Crown and Covenant," she can lead the march of the churches and nations to Immanuel's throne. The position is one that holds the key to the future, because the acceptance of this doctrine will be the consummation of the world's history, and the coronation of Christ will be the song of eternity.

"Ye gates lift your heads, and an entrance display,
Ye doors everlasting, wide open the way ;
The King of all glory high honors await,
The King of all glory shall enter in state.

Who is King of glory? Jehovah the strong ;
Jehovah, the mighty in war against wrong ;
Ye gates lift your heads, and an entrance display ;
Ye doors everlasting, wide open the way.

The King of all glory high honors await,
The King of all glory shall enter in state.
What King of glory is this that ye sing?
Jehovah of Hosts, He of glory is King."

D I F F E R E N C E O F O P I N I O N .

Messrs Editors:—In your March number, the writer took exceptions to the teachings of Dr. Hoyt, Rev. F. M. Foster and Rosamond R. Johnston; because he believed they went farther than God's word allows, in permitting women to speak in prayer-meeting.

I tried to show that the Apostle did not prohibit women from speaking, because of "Chattering, disturbance and contention," as Dr. Hoyt translates the Greek word "*lalein*,"—for, if that were so, men would be prohibited as well; because they are just as given to that as women,—but because the Apostle recognised God's law which places woman under subjection, because she was first in the transgression. (Gen. 3 : 16; I. Cor. 14 : 35; I. Tim. 2 : 11.)

I asked them to give two or three direct passages from our English version, to prove their position correct. However, they have not done so, either because they would not, or, as we are rather inclined to think, they could not. Be that as it may; in

your April and May numbers two new contestants have entered the field.

Perhaps it may here be well to correct a mistake that one has been led into, from the passage in Titus. The writer in "Difference of Opinion," did not mean to say that mothers should not teach their *sons*, as well as their daughters; this would be unscriptural; but that the home is woman's only field of labor, so far as any divine command is concerned. In proof of this, we find Paul commanding the faith of Timothy's mother and grandmother—not for preaching, not for speaking in prayermeeting, not for giving public lectures—but for teaching him the Scriptures from his childhood. II. Tim. 1:5, 3:15, and also some of the passages quoted, Prov. 6:20, Prov. 31:1. This is *home teaching*. Let mothers teach the Scriptures to their children in childhood, and others will not have to go out and reform them in manhood and womanhood. "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.)

The proofs adduced in favor of women speaking in a "mixed company or multitude" are first; Jesus telling the woman of Samaria to call her husband; and second; Mary Magdalene and the other women to tell his disciples to meet him in Galilee. We have heard both these passages called a commission to preach the gospel. If so, they are very *limited commissions*, for they were sent on but one particular errand, and there their commission ceased; "Go call thy husband and come hither," or in modern phraseology "Come right back." Jesus *knew* she had no husband, and therefore she was not sent to call anyone, but this was said to her to call her sins to remembrance, that she might repent of them. But it is said she did go into the city and told them to come and see a man who told her all things that ever she did. True, but it is not said she went into the temple or synagogue, and there officially preached Jesus; nor is it said she went to the prayer-meeting to tell her "experience" and how she was converted; but we believe told them individually as she met them on her way into the city.

We can see no authority in this for women speaking in a "mixed company or multitude." And so of Mary Magdalene and the other women, they were sent on one single errand and there it ends. If their command went further, they either refused to obey it, or if they did the Holy Spirit ignored them; for we have no record of anything said or done in this line beyond this single instance.

There are other proofs given: Aquila and Priscilla taking Apollos unto them. Where? In the temple? In the synagogue? In the prayer-meeting? No. To their own home. "Finding him defective in his knowledge of Christianity, they took him to them, to lodge in the *same house with them*, (italics ours) and expounded to him the way of God; the way of salvation by Jesus Christ, more perfectly." Heresy. So we see where Priscilla taught the young minister, Apollos. Any woman has a right within her own field

of labor to teach even her pastor, if he has taught anything unscriptural—provided she is able to do so. And then Phebe, Rom. 16:1-2. Poor Phebe! She is made to do service on every occasion of this kind. Well now, what of Phebe? Paul says she was a succorer of many, and of himself also. In what way did she succor the Apostle? Did she preach for him when sick or absent? Did she lead the prayer-meeting for him on similar occasion? Did she go with him on his missionary journeys? No. God's word tells of none of these things, but it does tell how such women helped God's ministers and his cause. (I. Tim. 5:9-10.) Succor, means to assist, to relieve in distress. In this way Phebe had undoubtedly helped many of God's saints, and so her kindness and hospitality are returned to herself, when she is in need of such things. Having personal business to attend to in Rome, the Apostle commands her to the church in Rome, and commands them to assist her in whatsoever business she hath need of them. And this is all, about Phebe. Where is the proof in this for women speaking in a "mixed company or multitude?" or in a prayer-meeting?

In your May number, a Covenanter elder's wife says, "He asks for two or three direct texts from our English Bible to prove womens' right to speak in any mixed religious meeting met for God's worship. What does he mean by direct texts? Does he want one which should read—"Thou shalt speak in the church: O woman." No. He does not want *such texts*, for they are not in our English Bible, and therefore do not meet the requirement.

Again in criticising the argument from Titus 2:1-7, Covenanter elder's wife asks, "Now will Covenanter elder quote a single direct text from Titus 2:1-7 inclusive, which will support or give or even tend to support his explanation? Where does he get it, that the aged women are not to occupy the pulpit, etc., but are to teach at home? Where is home mentioned?" Here are three questions asked, which we will endeavor to answer. (But here I would kindly say to all whose vision is impaired, either by age, or other bodily infirmity, that they wear glasses; or else get a Bible with such large print, that they will not overlook passages so plainly written.) The two first questions are so much alike, that, one answer will serve for both. It is true, the word pulpit, is not in this chapter. It is mentioned but once in the Bible, Neh. 8:4, and we are sure it was not a *woman* who occupied it. There is not in the whole word of God—apart from the extraordinary gifts of the Holy Spirit, which are now done away—a single sentence either by command or example, authorizing such a thing. So it is plain they did not "occupy the pulpit."

The Apostle some five or six years previous had enjoined women to keep silence in the churches, forbidding them to speak: declaring it to be a "shame" to do so. (I. Cor. 14:34, 35.)

Titus was instructed in the first verse of this chapter, to speak "sound doctrine," and what we have received is in line with the

above mentioned prohibition, especially with first clause of verse 35.

The third question, "Where is home mentioned?" Verse 4, "That they"—the aged women—"may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at HOME, (capitals ours) good, obedient to their own husbands," and why all this? "That the word of God be not blasphemed," which is done, when instead of rendering obedience to the word of God every one does that which is right in their own eyes; which seems to be the only rule that prevails among women to-day.

Again we have three more questions. 1. "Will Covenanter elder explain Acts 21:9?" "What about the four daughters of Phillip which did prophesy?" 2. "Will Covenanter elder explain why it is that Paul, (I. Cor. chapter 1) gives directions as to how women shall wear their hair when prophesying or praying, if they were not allowed to take part at all in religious meetings?" 3. "Will Covenanter elder explain how he expects that prophecy in Joel to be fulfilled which says—I will pour out of my Spirit upon all flesh and your sons and your *daughters* (italics her's) shall prophesy."

1. Phillip's daughters were as much under the influence of the Holy Spirit, as Isaiah, Jeremiah, Ezekiel, Daniel or any other of the prophets, and had to declare the will of the Spirit; and undoubtedly prophesied to Paul, as well as Agabus, what should befall him at Jerusalem.

2. Paul not forbidding women to prophesy in the Corinthian church. Why? Because they were under the direct influence of the Holy Spirit; but while doing what they had a right to do then, they were doing it in a wrong way, making themselves as masculine as they could by uncovering their heads, and so usurping man's authority. Now the Holy Spirit by Paul corrected this abuse at that time, reserving his *prohibition*, till a short time after, when they were altogether prohibited from doing what had been their right to do up till that time.

Now, none have a right to change a law but the law maker. God by his Spirit gave some women supernatural gifts and knowledge to fortell his will, but he being *Sovereign*, saw fit in his own good time to abrogate that law. Furthermore, the last law placed on the statute book of a kingdom or nation, is the law that is now in force, and to be obeyed, until repealed or superseded by another. So this prohibition is the last law—on this subject—on the statute books of heaven—the Bible. There it has remained for over eighteen hundred years, and there it *shall* remain till the last day; and whether we believe it or not, and whether we obey it or not, does not change the fact that it is God's law, to which he *requires* obedience.

The last question, "Will Covenanter elder explain how he expects that prophecy in Joel to be fulfilled which says—I will pour out of

my Spirit," etc. Covenanter elder does *not expect* that prophecy to be fulfilled, for it is *already* fulfilled, at the day of Pentecost. If Covenanter elder's wife had read carefully she would have found this so. She would also have found that these miraculous gifts have ceased, (I. Cor. 13:8.) and are therefore no authority or rule for us with God's revealed law for our guide.

But we have "Huldah and Anna and other women of the Bible," referred to. They are in the same category with those already mentioned, and the same argument and same proofs meet their case also.

Now, let me here say that, because God gave some woman extraordinary gifts of the Holy Spirit, it is no more authority for Covenanter elder's wife to preach or teach, or pray in a religious assembly than it would be for a minister of the gospel to go into her house if one of her children were dead, and stretch himself on the child; his mouth on its mouth, his eyes on its eyes, his hands on its hands; and say he was going to raise it from the dead, because Elijah and Elisha had done so. Or that he should send his handkerchief or some of his wearing apparel to the sick or diseased, that they might apply them to their bodies to heal them; because Paul had done so. Such an one would be considered fit for an insane asylum, and justly so, and yet women—with no stronger authority than this—persist in what is forbidden, and they are not "without their men," to sustain them in their doing so.

We have given the positive side of the question—the direct prohibition. We will now give a few instances on the negative side: 1. In the patriarchal age every family was a congregation, and the husband and father the priest; we read of such offering sacrifice, (Job 1:5) but not one instance on record where a woman officiated in this part of God's worship.

2. We take the whole of the Jewish period. In the *erection* of the tabernacle we know that women had a part, (Ex. 35:25-26.) but when the tabernacle was erected, and its worship established, we have no record that women had any part in its services whatever, except as worshippers. When Solomon's temple was built, and its worship established, we have no record of women having any part in it, other than worshippers.

In the rebuilding of the wall, in Nehemiah's time, we find that Shallum's daughters helped him build *his* part. (Neh. 3:12.) but when the wall and temple were rebuilt, and temple and worship established, neither Shallum's daughters, nor any other women had any part in its services, but as worshipers.

3. When the Lord Jesus Christ entered on his ministry, he ordained him twelve. Were there any women among them? When he appointed seventy, and sent them forth two and two, were there any women among them?

When the Christian church was established and when deacons were to be appointed, why was the command given to choose ou-

seven *men*? Why was there not at least *one* woman for an example for the church, and the women of to-day to follow? "Even so, Father: for so it seemed good in thy sight."

In conclusion, I address an instance of one who refused to work in God's appointed way, and then thought God would bless *his* way; but he did not. "And he said: I pray thee therefore father, that thou wouldest send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come to this place of torment. Abraham said unto him: They have Moses and the prophets, let them hear them. And he said: Nay, father Abraham, but if one went from the dead, they will repent. And he said unto him: If they hear not Moses and the prophets"—and we will add, Jesus and the apostles—"neither will they be persuaded, though one rose from the dead."

Messrs Editors, I must apologize for taking so much of your time and space, but as I do not intend to say anything more on this subject, I could not say less, on account of the number to be replied to.

A COVENANTER ELDER.

SELECTED.

REV. ROBERT NEVIN, D.D.

BY REV. DR. J. A. CHANCELLOR, OF BELFAST.

(Continued from page 174.)

And this, too, was the result he invariably secured. We cannot remember an instance in which a reply was attempted to one of his trenchant and thoroughgoing assaults. The above-named pamphlet of seventy-two pages was called for by a sense of public duty. At the time it was published (1859) many wanton, malicious, and offensive attacks and sneers were being made against the Reformed Presbyterian Church, because, forsooth, she would not extinguish herself in the General Assembly. The year before a Prize Catechism on the "Principles and Position of the Reformed Presbyterian Church," had been published by the Rev. S. Simms, of Loughbrickland. This brought out a local brochure called "A Review of Modern Covenantism," by Anesis. In a style of the haughtiest insolence and most provoking and reckless flippancy, all the old slanders, misrepresentations, and dishonest charges against Covenanters were reproduced; and although several confutations of it were published, the utmost efforts were made to push it into wide circulation. Mr. Nevin resolved to crush the thing, and lay an arrest on this continual dribbling of vulgar and venomous abuse. And it was done. The charges against the church were not only refuted and their falsity exposed, but her distinctive principles and attitude so conclusively vindi-

cated, and Anesis himself so effectually pounded and brayed, as in a mortar with a pestle, that neither he nor his coadjutors have since ventured, in a like manner, to chirp or to mutter.

In the year 1857 the Synod of the Reformed Presbyterian Church Scotland began to discuss the question of the exercise of "The Elective Franchise" by members of the church. When a Covenanting Church increases in numbers and wealth some of its members are strongly tempted, under worldly or party influences, to abandon their principles, and to incorporate with the anti Christian constitution against which they had solemnly protested. Then the question arises—will the courts of the church wink at this dereliction of duty, and so concur in the tacit abandonment of the church's position and testimony? It very soon became evident that this was the course the majority of the office-bearers in Scotland were bent on pursuing. But a minority was as resolutely opposed to it as their fathers had been from the time of the persecution. All that trained talent, ingenuity, and social influence could command to extenuate, excuse, and garnish over deliberate apostacy was exerted on the one hand; all that integrity, love of truth, and fidelity to vows could do, on the other hand, to thwart the curse of treachery and avert the impending crisis, was unsparingly employed. Shoorthand reports of the principal discussions were published, and, when it was seen that a disruption was inevitable, in order that, at least, the truth and testimony of Christ, for which their fathers had suffered the loss of all things, might be preserved intact, Mr. Nevin was requested to write a full review, and deliver a solemn judgment on the whole discussion. This REVIEW was published in 1863 and extended to ninety-three pages. In it, after collecting every nugget that had been thrown up, and crushing every fragment of quartz and of sandstone, he swept away the dross as utterly worthless, while he carefully gathered every particle of the imperishable ore of truth, that it might be stamped afresh with the image and superscription of the King.

His later controversial writings are more accessible and not less important. When the rage for the use of human hymns and instrumental aids or substitutes in the worship of God, which had seized upon other large Presbyterian Churches, began to defect and to deteriorate the Irish Presbyterian Church, he could no longer remain silent. Almost every published plea for these innovations contained some covert or mocking challenge to the Covenanting Church because of her unflinching resistance to all tampering with the purity and spirituality of divine worship. Mr. Nevin's first contribution to this controversy was in 1870, when he issued 'The 'Psalms and Hymns and Spiritual Songs' of Scripture: with strictures on certain articles which recently appeared in the *Londonderry Guardian*, entitled 'The Service of Praise—Notices of its History.'" In this he discusses first the exegetical, then the historical, and lastly the theological and devotional aspects of the ques-

tion in a thoroughly conclusive manner. The whole subject of "Instrumental Music in Christian Worship" was discussed by him in an elaborate and exhaustive pamphlet of eighty-seven pages, published in 1872, and which reached the third edition. This was in answer to publications by Rev. Professor Wallace, Rev. A. C. Murphy and Rev. J. A. Robson, and it is not less caustic and convincing in its exposure of popular delusions and unsound reasoning than any of his former productions. A condensed statement of the Scriptural argument on this question was prepared by Mr. Nevin, and issued by a committee of Synod in 1873 in conjunction with three similar tracts for the times by other members of Synod, and was largely circulated under the title, "The Voice of the Reformed Presbyterian Church." His last publication of a polemic character was "The Hymn Question: a Review of the Speeches of Rev. J. Macnaughton and Rev. T. Y. Killen at a meeting of the Belfast Presbytery on the 19th of April, 1875." This supplements his first pamphlet on the Hymn Question by an examination of commonplace sneers and objections, and by an exposure of the groundless assertions and dangerous assumptions concerning the worship of God, so readily endorsed and reiterated even by some of the ablest advocates of innovation. In these powerful critiques on the subjects still of pressing importance, he has taught us the art of conducting one department of an effective Christian warfare, and has furnished an arsenal of proved and polished weapons, ready to the hands of future defenders of the faith. And through them, "He, being dead, yet speaketh."

Dr. Nevin was first married at Dervock, 31st May, 1848, to Margaret Loughlin, of the Clunies—not far from his former home—a lady fair, mild, cultured, beaming with a goodness and a wisdom not inferior to his own. They had seven children. Her death came unexpectedly on the 26th of December, 1863.

In the spring and summer of 1868 three of his loved children, in the sweet bloom of ripening youth, and in the far sweeter bloom and fragrance of a heavenly ripeness, were taken to the home above. His entries on these sad occasions were—"Help, Lord!" "Have pity, Lord!" "The Lord gave, and the Lord hath taken away: blessed be his name!" Three more of his "dear little bodies," as he was wont to call them, were removed from his tender care to the brighter presence and more glorious surroundings of their Heavenly Father. On the 30th of March, 1869, Dr. Nevin was married in Glasgow to Katharine Manson, a native of Wick, who brought to his home not only the abounding good nature and equanimity to which he had been accustomed, but much of that energy, activity and resourcefulness which are so much needed in the manse. Ten children have been born to them, of whom one was taken away as an infant of days. Dr. Nevin had but two or three visitations of illness, which caused a temporary cessation from his loved employ. In his latter years he became quite robust and restful in his appearance. He was happy in his work, happy

in his family and happy in the consciousness that he had not labored in vain. All who knew him were delighted when the Geneva College conferred on him the well-earned distinction of Doctor of Divinity. Somewhat early in the year 1892 Dr. Nevin discovered a small tumor in his mouth, under the tongue, which for a considerable time caused him neither uneasiness or pain. But as summer approached, the growth increased and became portentous. At length it was known to be a malignant tumor, that might occasion much suffering, and that would be ultimately fatal. When deeply interested in his work or in conversation, he almost forgot its existence. When Synod met in Derry, on the 30th of May, he appeared so hearty and healthful that every one was glad of the opportunity of bestowing on him another token of their high esteem by appointing him to the Moderator's chair, which he hopefully accepted. But no sooner was the excitement of the Synod's meeting over that his suffering became more frequent and intense, and at times, even excruciating. In August presbytery supplied his pulpit while he visited his children in Scotland and England, and consulted physicians. But after attempting to preach one Sabbath in September, and one in October his pulpit thence-forward was to know him no more for ever. Then gradually he retired like a stricken warrior, into his study, and his chamber, and his closet, and lay down to die. As his suffering increased, and speaking and swallowing became more painful, and at length impossible, he crept closer and closer into the bosom of his God, and drew all his nourishment through his little well worn pocket Bible which had long been the companion of his life journeyings; so that while the outward man was rapidly decaying, the inward man was renewed day by day. As he lay there, with his back to the world and his gaze fixed on the Celestial City, waiting for the command to pass over, what fascinating and transforming visions he must have had of "the King in his beauty," and "the far-stretching land!" Rev. S. Ferguson, his most frequent visitor in the chamber of death, records one of his characteristic sayings, referring to the open Bible that lay at his hand: "Once he remarked to me that the passages that had formerly charmed him by closeness of reasoning or beauty of style, now delighted him by the living Christ they revealed and the bright hopes they unfolded." On the morning of Tuesday, the 7th of February, his sun, which had been obscured for a little, glided serenely away out of our dim and narrow horizon to shine in a vaster firmament, and amid a boundless galaxy of other radiant stars, to realize at once;— "Things which eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love him." But let his own pen attempt the description. In Allegheny, United States, July 3, 1857, on the flyleaf of his Bible he thus expressed the forecastings and yearnings of his placid soul:

" There is a land beyond the grave,
 Oh how bright!
 There is a day of cloudless sky,
 And no night.
 There is a rest from earthly ill,
 Sin and strife.
 There is a joy unspeakable,
 Endless life.
 Darkness cannot enter there,
 Death or pain.
 Sorrow is for ever banish'd
 That domain.
 Narrow the way and strait the gate :
 Subtle the snares our steps await,
 And enemies are strong.
 May grace enable us to strive
 That land to gain, those foes to drive,
 Eternal, then, our song ! "

—*The Covenanter (Ireland.)*

MISSIONARY INTELLIGENCE.

FOREIGN MISSION.

Dear Brother :—In the war times, as the fresh regiments were about to go to the front, the recruits would gather at some central place. There, too, were the friends and patriots. When all was in readiness, the orders would be given and the march would begin. The farewells were said as the soldiers marched away, and these farewells often lingered in their memories until death. Old soldiers have told of their departure for the seat of war, testifying to the preciousness and helpfulness of those scenes. A like testimony will be in place from us who feast in memory's halls on certain scenes and incidents of our leaving America.

That was a beautiful morning when we left our dearly loved people in Olathe. A large number were there to say a last word. That parting was a peculiar one. A people bereft of a pastor but saying, "If you feel that God calls you, may he go with you. His will be done." One dear sister, who has since been called to deepest sorrow, put into our hands a letter that contained a most helpful message. We read it as we sped on our way. We would commend such a method of saying farewell. We have it yet and treasure it carefully.

At Topeka, the brethren came informally to father's residence to say "Good-bye." That was another happy method of speaking a parting word. I believe such meetings are not one-sided. It is certainly helpful to missionaries and can not fail to bind the hearts of the people to the mission field more firmly. There is a real object lesson for each party in the meeting. Once when Dr. Metheny visited Winchester Kan., he gave a lecture and then there was a gen-

eral handshaking. A little colored girl said to mother, "Mrs. Dodds, could I shake hands, too, with Dr. Metheny? I would like to touch the hand of a real live missionary." She had the privilege.

When we reached Beaver Falls, we made our home at Oak Lawn, the country home of our dear friend J. R. McKee. How impossible to think of him as being no more on earth. Let one who was an inmate of his home for four years and intimately acquainted with him add a tribute to his memory. He was intensely determined to excel in anything that he undertook, and from this trait issued an unusual success in evangelical efforts in any neighborhood in which he lived.

While we were in this place, the Beaver Falls and College Hill congregations united in a farewell meeting which we will long cherish in memory. Their substantial gift of a well filled purse will contribute many things for the home that we expect to make in this country where one's home is, in a large sense, the only inviting place in which to be in Syria.

In like manner, the three congregations in Pittsburgh and Allegheny, through the Ladies' Mission Societies, tendered the outgoing missionaries a good-bye meeting. Here, too, the generosity of the people was conspicuous in their gifts. That juvenile Mission Band that presented the clock to the missionary's wife may rest assured that we are having a *good time*, here in Syria.

As we came to New York, we thought that we were going to a great, strange city in which personal acquaintances would be few. But how they were able to make us feel their interest in the Coming Kingdom by their kindness to outgoing missionaries! It is very pleasant to remember their hospitality and their courtesy.

There are some things that we learned in New York that ought to be known and recognized by all the church. It would be a revelation to many who are truly devoted to Foreign Mission work to learn how much these brethren do in a quiet way for the missions of the church.

There is our efficient secretary and his no less efficient wife. The great burden of correspondence shared by them, Ladies' Mission Societies in all parts of the church, missionary candidates, editorial work for the Herald of Mission News with its large exchange correspondence, missionaries going out or coming in, not only of our own church but of other churches, missionaries of the foreign field—these all combine to make the spare (?) hours scarce, the rest minutes few, the paper and postage bill large and the labor, unknown save to a few, very arduous. There are others—how many I cannot tell. The treasurer, who for years has most efficiently handled the church's funds in a most masterly manner; carried on a large and often times unpleasant correspondence; received and shipped scores of packages to the field; looked after the customs duties of returning missionaries and the passages of outgoing missionaries.

Let us follow him on one trip. There he goes and we must run to overtake him. As we hurry along he tells us that a well meaning friend of a missionary has written asking why a certain box for such a missionary was not received by said missionary two months ago. The writer adds that he shipped said box to *Dr. Jno. Smith, Latakia, via New York, via England—Syria.* He wishes Mr. Miller "would please look into the matter!" and Mr. Miller is now doing so. But where will he look—ten miles of docks, fifty railway depots, scattered over miles of territory, a thousand Dr. Jno. Smiths—how will the box be found? I don't know. But it is found and that by a busy cotton broker who has a score of clients, dealers all impatient to get a chance to pay him a good commission for his valuable services. Surely the Lord's grace is as necessary for a man in this work as in the foreign field. Brethren in the homeland, help these helpers by your prayers, by your careful attention to directions given for your guidance in these affairs.

Or again: a missionary in the field needs a bill of groceries; a piece of furniture; a few dry goods; some notions. Only so much money can be given for the articles. The buyer must get something durable, nice in appearance; good in quality, but "not over such a price." Who will execute this commission? The church pays no one to tramp the streets to find these things and bargain for them; to see to their proper packing and shipping and many other things of which the uninitiated know nothing. Who will do it? The missionaries have learned who the Lord's brokers are and so they send their orders and confide their secrets of careful economy to Mrs. Sommerville, or to Mrs. Hugh O'Neil, of New York, or to Miss Sterrett, of Philadelphia, or to others equally as capable and willing workers in the Master's cause. These are important helpers for whom the church ought to be glad and to whom may the Master recompense according to his rich grace.

The missionaries will unite in testifying to the helpfulness of certain other persons—business men whose special courtesies to the church representatives abroad endear them as individuals and encourage the downhearted workers to strive to see the business of this world transacted by Christian men. The man of whom the child said, "His store is on the back of the *Herald of Mission News,*" furnishes space of floor, men of skill and ample material for the packing of goods to be sent to the mission field whether the goods be purchased in his great establishment or elsewhere; or it may be an ill packed box from the interior, wholly unfit for the severe trans-oceanic shipment—this all free-hearted, quickly done and wonderfully free from mistakes. Then there is our good elder whose concern for the *soles* of so many missionaries' families is highly appreciated by those whose "bill is not yet made out" and others who know of his many kindnesses, and another of whom many missionaries think kindly when they wade through mud and water, dry-shod, inside of splendid rubber goods so unobtrusively

We agree with *Our Banner* that "Synod should never again meet at any place where Covenanters cannot entertain all the delegates," unless it is distinctly understood beforehand that such will be the case.

THE closing of the gates of the World's Fair on the Sabbath is substantial testimony to the existence of a strong Christian sentiment in this country, and to the power of a consistent protest. The idea that church members would voluntarily stay away from the Exposition, because of conscientious convictions, to such an extent as to jeopardize its success, was ridiculed. It was confidently asserted that after the "first spasm of indignation" had passed away, they would flock to it in large numbers, while those who could resist the desire to see its "sights" would be conspicuous by their fewness. The managers, however, soon discovered their mistake. They now understand that the Christian people of this land are prepared, if necessary, to maintain their convictions, even if a sacrifice must be made. The same motive that prompted the opening of the gates led to their closing; it was simply a question of dollars and cents. To secure such an attendance as to make the enterprise a success, the managers were obliged to "remember the Sabbath day." The religious press is urging all citizens to attend now. That is a matter for each to decide for himself. Liquor is sold on the grounds, and scenes at times to be witnessed are, according to reports, disgraceful. Those, however, who have pledged themselves not to attend in case liquor is sold cannot in consistency with their obligations go, and should not regard the question as an open one. "It is a snare after vows to make inquiry." The man that "shall never be moved" "changeth not," though he "sweareth to his own hurt."

OUR method of amending reports makes a committee sometimes responsible for action it does not approve. Unless permission is obtained to have a record to that effect on the Minutes, there is no way the members can escape the responsibility of fathering the whole as adopted. The usual minute is simply "amended and adopted." At the last meeting of Synod a report was adopted that, as publicly stated, did not express the convictions of a single member, and yet it is published with their names appended. Could not a change in this respect be made? When other than slight changes, or when important additions are made, why not make the record full? This could be easily done, and then the responsibility would be placed on the proper party, the Synod.

WILKINSBURG congregation occupied for the first time its new house of worship on July 2d. In the morning Rev. R. C. Wylie explained the Psalm, and Dr. H. H. George preached. A praise service was held in the afternoon, and fraternal addresses were delivered by

neighboring pastors. Dr. McAllister preached in the evening. On the following Sabbath the Lord's Supper was dispensed, the pastor being assisted by the writer. There was an accession of twelve.

Wilkinsburg is one of our oldest congregations. It originally was part of the very extensive one ministered to by the late Dr. Sproull. Rev. Thomas Hannah labored there as stated supply for some years. In April, 1852, Rev. Joseph Hunter was installed. His pastorate continued for thirty years, when on account of feeble health he resigned. To this father the congregation is greatly indebted for its permanence and prosperity. There have been but few more devoted pastors. He impressed upon the congregation his own character. The effect of his instruction and training was seen in the fact that it passed through the late trials with, under the circumstances, remarkably little loss. Rev. W. W. Carithers succeeded Mr. Hunter. The parsonage was built under his administration, and the agitation for a new house of worship was commenced. He resigned the congregation in 1889 in order to take charge of the Indian Mission. The present pastor, Rev. R. C. Wylye, was installed in 1891. The relation between him and his congregation is very pleasant. One encouragement is the good feeling that exists between him and the neighboring pastors, and his congregation and the neighboring congregations. Covenanters should not be like oysters, shutting themselves up in their own little shells, and refusing to have anything to do with those outside. That kind of conservatism is hurtful in its way just as the so-called liberalism is in its. Everything indicates that Wilkinsburg has a bright future before it. If the East End congregation succeeds, as we hope it will, it will not interfere with the Wilkinsburg. It will be found, that the success of the one contributes directly to the success of the other. There is room for both.

ONLY one congregation (Miller's Run, Minutes, page 242,) "is reported as having raised its full quota to all the schemes of the church." Seventy-eight "failed to support one or more." Why is this? Two reasons can be assigned. In the first place the members do not feel equally interested, or have equal confidence in all. It is the privilege and the duty of each to examine into the work of the church, and to give contributions where, in his opinion they will do most good. In this matter Synod recommends, not directs. Some of our sessions, not satisfied with Synod's recommendations, have at different times "gone over" the list as published, and formed one of their own, making such changes as in their judgment were necessary. And then again there has been for a long time a feeling, more or less prevalent, that a larger sum is generally asked for than actually needed, in the hope that what is needed will be contributed. By comparing the receipts with the

recommendations, it will be seen that comparatively seldom are the latter raised. As the work goes on as usual, the natural conclusion is that the full amount is not expected.

There has been good reason for the prevalence of this feeling in the past. The Minutes this year give a good illustration of an estimate made to Synod out of all proportion to the amount needed. On page 294 the Board of Trustees recommend \$5,500.00 for Theological Seminary current expense. On page 264, it appears that after the payment of the professors' salaries, there was on hand when the report was prepared \$841.70. The endowment, page 260, is \$59,087.00. At five per cent. that would yield an income of \$2,954.35, which, with the \$841.70 on hand, makes for the year \$3,796.05. This does not include the proceeds from Mr. Gregg's bequest, nor rent from the Seminary building. The professors' salaries come to \$4,000.00. There are of course incidental expenses. Had the Board's recommendation been adopted, who would have felt any obligation to pay his quota of the \$5,500.00? The Seminary Board recommended \$2,500.00, \$3,000.00 less, an ample sum, which was adopted. It would not be a bad idea if the representatives of the different Boards and funds came to Synod prepared to show by detailed statements that the amounts asked are actually needed to carry on the work. The opportunity should be afforded members of Synod to ask questions respecting expenditures and needs. In this way not only would they themselves have a clear idea of the needs, etc., but they would be able to present them to the congregations and members, make explanations and remove any objections that might be presented.

The appropriations this year represent the amounts needed perhaps more correctly than ever before. There evidently was made an effort to ask for only what is needed and *expected*. For this reason congregations and individuals should endeavor in their contributions to do their full share that all needed be received, and no part of our work be crippled.

A CORRESPONDENT in a note accompanying a lengthy communication, writes as follows:

"I would call your attention to the following extract from an editorial in *The Christian Nation* of June 14th: "Our readers will surely bear with us in saying that we believe it (the action of 1889) ought to be repealed. It makes a football of our position of dissent, and renders discipline for voting utterly impracticable. It will be repealed in time, and the reproach removed from our church. May the Lord hasten the day!" This is a startling statement coming from the source it does; yet it is nevertheless true. I know it to be true in some congregations, *i. e.*, that voting at civil elections and sitting on juries are not noticed by sessions, although well known to them."

We feel very sure that a careful investigation of the facts will convince our aged friend that the law of the church with reference to voting is enforced. Charges of so serious a character should not be made unless they can be substantiated. Those who know of

such violations of the law of the church have a duty to perform, and until they perform it are not free from guilt. They should present the facts before session, and if the session refuses to take notice, complain or appeal to the presbytery. This is the orderly and proper course.

It is very evident that this question of voting on amendments will continue to be discussed. There is a tendency to submit questions of local or public interest to a direct vote of the citizens. For instance: Within a year in the borough of Wilkinsburg, Allegheny county, Pa.; in the cities of Allegheny and Pittsburgh, questions as to certain local improvements were submitted to the citizens to be decided by ballot. Our members are pecuniarily interested in such questions, and those who believe they can consistently vote are likely to do so. Very probably in the above elections some did, and possibly the writer of the communication referred to above had reference to such voting. The question is thus becoming every day more and more a practical one, and those who believe that voting at all is inconsistent with our dissent, naturally become more and more restive under the position which the church now occupies.

The action of last Synod to which reference is made in the editorial from which the extract quoted above is taken, was briefly this. Memorials from "members of Utica" and "the session of 2d Boston" congregations "as to voting on amendments" were read and referred to the Committee on Discipline "with instructions" in the case of the former "to report at this meeting." Two reports were submitted by the committee. The majority signed by three members, opposed any change, the latter, signed by the other two, favored repeal. Before any discussion was had a motion to postpone indefinitely was made and carried. The result is that while on page 204 of the Minutes it is stated that the memorials were referred to the Committee on Discipline, no reference is made to them in its report, page 250. The whole matter was thus removed from the table of Synod so that if it come up again it must come *de novo*.

If the discussion of the subject is to continue, and as stated already, in all probability it will, two things ought to be remembered.

1st. There is no difference of opinion as to our duty of maintaining our position of practical dissent. The only question is: Is voting on amendments consistent with such dissent. Here there is an honest difference of opinion.

2d. From a very early period in the history of the church in this land such difference of opinion on this question has existed. The theory that Covenanters can consistently vote on amendments when not required to take a sinful obligation is not new.

The remembrance of these two facts should prevent the use of intemperate or offensive language. Even when the cause is good, such a method of carrying on a discussion does only harm.

We wish that it were possible to present in sufficiently strong terms the necessity for liberal contributions to aid weak congregations in the erection of church buildings. The success of our church in this land to-day depends more on this than on any other cause. Urgent appeals are made; what response will be given to them?

Kansas City is a most important centre. We have the nucleus of a good congregation there. The members are united, firm in the maintenance of our principles, and determined to do what they can to build up a congregation. Mr. and Mrs. Glasgow have the respect and confidence of all. They engage in their work with a devotion that cannot be too highly commended. There is no reasonable doubt that their efforts will be successful if the congregation is able to secure a church building. That is the difficulty. The members have subscribed liberally for this purpose, and are prepared to do even more. Their circumstances are such that they must have help to succeed. Now is the opportunity for those who have means, and who love the church to assist a worthy cause. Money given for this purpose would be put to far better use than placed in an endowment bringing in its five per cent., and every year occasioning more and more uneasiness as to its management. Mr. Glasgow has received a call elsewhere. Kansas City needs him. Why cannot the congregation be so helped, now, at once, that he will be enabled to see that providence is calling him to remain and do the Master's work in that important field? The success or failure of that mission, let it be remembered, will depend on the effort now being made to secure a church building.

About sixty-seven miles from Kansas City is Topeka. The congregation there was materially weakened by the liberal movement. Mr. Dill, ably assisted by his devoted wife, has succeeded not only in holding the remnant together, but in adding to its number. The prospect for the future is decidedly encouraging. The members are united, earnest and have the fullest confidence in Mr. Dill. They feel the need of a church building, and are making a determined effort to secure one. They are not able to give large subscriptions, but all give something. They need the assistance of brethren in other parts of the church. Shall they obtain it? Topeka is the capital of Kansas. It is in just such centers we should establish our cause. Now is the time to help the struggling congregation there if we really are anxious that it succeed.

And then we have Denver. Mr. Wylie has labored hard to get money enough to pay for their new church. The congregation is small. It is not enough to admire, and pat on the shoulder and say "you are doing first rate." Substantial help is what is needed. Only those who have passed through the experience know how trying it is on a pastor to have to struggle under a load of church debt. It greatly interferes with his pulpit preparation and public work. A pastor should not be required to do it. Such congregations as Denver, young and necessarily weak financially, should be "set on

their feet," and their pastors freed from the anxiety and worry of trying to get somewhere enough of money to meet the semi-annual interest or the next payment.

Our brethren in Seattle have no longer the offer of the church building which they had hoped to buy. They were not able to raise the money in time, and the church failed to respond as it should have done to the appeals. However, one of the members, having faith in the future of the congregation, bought herself a desirable lot, and holds it in readiness to transfer to the congregation whenever it is prepared to purchase and to build. Letters from the members in Seattle speak highly of Mr. McDonald, and encouragingly of their prospects. But they cannot raise the money for the purchase of the lot, and erection of the church building. They appeal to the church. Shall it be in vain?

Cannot something be done for these congregations? Cannot they all be placed in a position of independence so far as the securing of a house of worship is concerned? Is there to-day any scheme that appeals with greater force than this? Will not the members respond? Unfortunately the only way money can be had is by appeal. There is no fund from which we can draw in such emergencies. The endowments are invested, bringing in five per cent. That money, it appears, cannot be even loaned for such purposes. Better, forsooth, that every one of these four promising congregations die than that any part of the half million endowments be jeopardized by using it for their benefit in the hour of their needs. Such waste of money will continue so long as good people persist in piling up in endowments large sums, which cannot be used, or even the interest for any but one purpose, even though the need of Christ and his church is very great.

The probability is that ere long some money secured by the sale of church buildings where are now no congregations will be in Synod's possession. Such money should be applied to only one purpose. It should not be permanently invested, not a cent of it, but placed under the control of the Board of Church Erection to be used for church erection purposes as the exigencies demand. A fund of that kind, bearing interest when not needed, loaned at a small, or without, interest to weak congregations, returnable at a specified time for similar use elsewhere would do more for the growth of the church and the advancement of the interests of the cause, than ten times the amount, placed where the Lord cannot handle the principal, but will have doled out to him the interest at the rate of five per cent. per annum.

Possibly there is some money, now invested, derived from such sources and appropriated to other funds. If so it ought to be reported and applied to the purpose for which it was given, the erection of houses of worship.

In the mean time let the effort be made to help the congregations that have good prospects, that are helping themselves, and whose success depends on their having houses of worship. J. W. S.

ORDINATIONS.

J. S. DUNCAN AND P. J. McDONALD:—Pittsburgh Presbytery met in Parnassus May 23d at 10 A. M., to ordain and install Mr. J. S. Duncan, and to ordain Mr. P. J. McDonald. Mr. Duncan delivered a lecture on Isaiah 38 : 20-24, and a sermon on John 14 : 27. Mr. McDonald lectured on John 15 : 1-8, and preached a sermon on John 14 : 6. Dr. McAllister preached the ordination sermon, taking for his text II. Tim. 2 : 3. Rev. D. C. Martin led in the ordination prayer, and addressed the newly ordained ministers, Rev. R. C. Wylie addressed the congregation. The Parnassus people are made glad by the fact that their eyes again behold their teacher.

J. S. MARTIN AND R. J. MCISAAC:—Pittsburgh Presbytery met in New Castle, Pa., July 6th at 10 A. M., to ordain and install Mr. J. S. Martin, and to ordain Mr. R. J. McIsaac, superintendent of the Southern Mission. Mr. McIsaac delivered a lecture on Gal. 6 : 7-10, and a sermon on Romans 8 : 28. Mr. Martin delivered a lecture on I. Peter 4 : 1-6, and a sermon on Luke 13 : 3. The ordination sermon was preached by Rev. J. R. Wylie, based on Acts 20 : 28. Rev. S. G. Conner led in the ordination prayer. Rev. H. H. George, D. D., addressed the pastor and the missionary, and Rev. J. R. Latimer the people. The congregation gave a joyful welcome to their new pastor.

Both the Parnassus and the New Castle congregations lost their former pastors by defection, and have passed through the peculiar trials attendant upon such an experience. Both, however, are in good working condition. The people of New Castle are taking steps to erect a new house of worship. With new pastors, young and vigorous, and well equipped for their work, these congregations will doubtless perform excellent service in the advancement of the Redeemer's kingdom.

R. C. W.

BIBLE LESSONS.

THIRD QUARTER, 1893.

LESSON VII.—August 13.

PAUL AT JERUSALEM.—Acts 21: 27-39.

27. And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,

28. Crying out, Men of Israel, help: This is the man, that teacheth all men every where against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place.

29. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30. And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.

31. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar.

32. Who immediately took soldiers and centurions, and ran down unto them: and when they saw the chief captain and the soldiers, they left beating of Paul.

33. Then the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done.

34. And some cried one thing, some another, among the multitude: and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.

35. And when he came upon the stairs, so it was, that he was borne of the soldiers for the violence of the people.

36. For the multitude of the people followed after, crying, Away with him.

37. And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, canst thou speak Greek?

38. Art not thou that Egyptian, which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers?

39. But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia, a citizen of no mean city: and, I beseech thee, suffer me to speak unto the people.

GOLDEN TEXT: *For unto us it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.—Phil. 1: 29.*

The votive period (V. 27,) was nearly at an end. Truth if does not subdue is very likely to intensify opposition and engender hatred. Verse 28 testifies to Paul's diligence and earnestness. Both of the charges preferred against the apostle were inferences and false. Persistently circulated they so inflamed the populace that Paul's life was endangered. Perhaps there is no character who can be so well dispensed with, whose departure occasions so little regret, as the circulator of idle stories, unless it be the originator of them. How difficult, especially in times of excitement, it is to free ourselves from prejudice! How foolish and wicked to be influenced by it. Verse 36 compare John 19: 15. A consciousness of innocence and especially of being upheld by God makes a man strong to do or suffer. What a contrast between Paul and his accusers! Most absurd are the mistakes the enemies of religion make about the gospel and its advocates. V. 38. It is partly because of misrepresentations, more or less wilful, they are so much opposed. A path free from hindrances and trials is no evidence that it is either safe or wise one. We should never forget that Christ, doing his Father's will, carried a cross and died on it.

PSALMS 116: 13-19; 31: 11-14; 34: 19-22.

SHORTER CATECHISM.

Ques. 59. Which day of the seven hath God appointed to be the weekly Sabbath?

Ans. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath; and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath.

LESSON VIII.—August. 20.

PAUL BEFORE FELIX.—Acts 24: 10-25.

10. Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself:

11. Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship.

12. And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

13. Neither can they prove the things whereof they now accuse me.

14. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

16. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

17. Now after many years I came to bring alms to my nation, and offerings.

18. Whereupon certain Jews from Asia found me purified in the temple,

neither with multitude, nor with tumult.

19. Who ought to have been here before thee, and object, if they had ought against me.

20. Or else let these same here say, if they have found any evil doing in me, while I stood before the council,

21. Except it be for this one voice, that I cried standing among them, Touching the resurrection of the dead I am called in question by you this day.

22. And when Felix heard these things, having more perfect knowledge of that way, he deferred them, and said, When Lysias the chief captain shall come down, I will know the uttermost of your matter.

23. And he commanded a centurion to keep Paul, and to let him have liberty, and that he should forbid none of his acquaintances to minister or come unto him.

24. And after certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

25. And as he reasoned of righteousness, temperance and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

GOLDEN TEXT: *Watch ye, stand fast in the faith, quit you like men, be strong.*
—I. Cor. 16: 13.

Paul in the opening sentence of this lesson teaches a much needed lesson : The follower of Christ should be courteous. He should also use all proper means to secure his rights. The loss of temper, the flushed face, angry looks and ugly words hurt not benefit a cause. Paul was able to control himself and hence he was able to make so good a defence. He had not been provoked to do any of the things charged against him and so in the consciousness of innocence he could address this Roman governor fearlessly and confidently. Notice how wise, full and free is his confession of the truth. Acceptance of Christ as the Messiah was not apostatizing from the old faith. Verse 16 explains the secret of Paul's success —constant care and most severe discipline "to have a conscience void of offence." He wished to please God and help man. In the end falsehood and misrepresentation do not succeed. V. 19. It pays to adhere literally to the truth. How man's feeble opposition works for the furtherance of the gospel ! It was the truth most earnestly pressed home that made Felix tremble. No need for Paul to be personal. Felix could not but apply the words of the earnest man, every one of whose tones told of the most intense love for his soul and desire for its salvation. *Righ^teou^sness* and he so unjust ; *temperance* and he so incontinent ; *the judgment to come* and he guilty of so many dark deeds ! The convenient season, the more favorable opportunity, we have every reason to fear, never came. Terror and repentance are not the same. "To day," "now."

PSALMS 37: 3-7; 16: 8-11; 130.

SHORTER CATECHISM.

Ques. 60. How is the Sabbath to be sanctified?

Ans. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days ; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

LESSON IX.—August 27.

PAUL BEFORE AGRIPPA.—Acts. 26: 19-32.

19. Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision:

20. But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judæa, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance.

21. For these causes the Jews caught me in the temple, and went about to kill me.

22. Having therefore obtained help of God, I continue unto this day witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come:

23. That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles.

24. And as he thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad.

25. But he said, I am not mad, most

noble Festus; but speak forth the words of truth and soberness.

26. For the king knoweth of these things, before whom also I speak freely: for I am persuaded that none of these things are hidden from him; for this thing was not done in a corner.

27. King Agrippa, believest thou the prophets? I know that thou believest.

28. Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian.

29. And Paul said, I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

30. And when he had thus spoken, the king rose up, and the governor, and Bernice, and they that sat with them :

31. And when they were gone aside, they talked between themselves, saying, This man doeth nothing worthy of death or of bonds.

32. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar.

GOLDEN TEXT: *Christ the power of God, and the wisdom of God.*—I. Cor. 1: 24.

Paul had just related the story of his seeing Christ. He now tells the effect on himself. A wondrous, a radical change was effected. There, that very instant, he began his new life of obedience. Felix trembled but postponed. Paul fell to the earth but at once received and believed. His life-work, glorifying God by the salvation of man through Christ, commenced immediately after the requisite preparation was made. That was what he was engaged in (V. 21) when his life was threatened. Verse 23 sums up Paul's belief. It was his intense earnestness and his evident belief in the strange doctrine, so incomprehensible to Festus, that made the latter call the preacher "mad." Notice again Paul's courtesy and self-command, V. 25. A Christian should always be a gentleman. Paul's direct appeal to Agrippa (V. 27) while most kind is most searching. The king regards Paul as though trying to bring him over to his belief by his very earnestness, V. 28. (See revised version.) Never was nobler, more loving reply given by mere man, V. 29. "Except these bonds." The good, Paul would have the king experience, not the privations. Paul was vindicated, V. 31. God had, however, a work for him to do at Rome and so he was remanded to prison.

PSALMS 84: 8-13; 40: 8-10; 95 : 6-11.

SHORTER CATECHISM.

Ques 61 *What is forbidden in the fourth commandment?*

Ans. The fourth commandment forbiddeth the omission or careless performance of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.

MARRIAGES.

By Rev. G. R. McBurney, May 10, 1893, at the home of the bride's sister, Mrs. Andrew Allen, Mr. FRED. W. McMILLAN, of Avery, Iowa, and Miss MARION H. FORSYTHE, of Albia, Iowa.

By Rev. G. R. McBurney, May 24, 1893, at the home of the bride's mother in Avery, Iowa, Mr. CHARLES W. DESKIN and Miss NAOMI GALEY.

By Rev. G. R. McBurney, at the home of the bride's parents, near Albia, Iowa, Mr. THOMAS A. MCELWAIN, licentiate of Rose Point, Pa., and Miss CLARA B. TAYLOR, of Albia, Iowa.

By Rev. J. W. Sproull, D. D., July 27th, at 229 North avenue, Allegheny, JAMES ANDERSON, of Allegheny, and Miss MARY D. GARVIN, of Pittsburgh.

OBITUARIES.

RESOLUTIONS adopted by the Missionary Society of the First R. P. congregation of Boston, on the death of our pastor, REV. WILLIAM GRAHAM:

WHEREAS, It has pleased God in his wise providence to take away our beloved pastor, Rev. William Graham, who died suddenly March 15, 1893. Therefore

Resolved, 1st, That we put on record our high appreciation of his devotedness to the cause of missions. Mr. Graham was always ready to encourage us as a society in the work that we are trying to do, evincing in many ways a lively interest in every enterprise for the glory of God in the salvation of souls and the spread of the truth. We shall miss his presence at our monthly meetings, but the memory of his words, prayers and acts of personal self-denial remain to cheer and stimulate to a more thorough consecration to the service of our divine Master. "Blessed are the dead which die in the Lord from henceforth ; yea, saith the Spirit that they may rest from their labours, and their works do follow them."

Resolved, 2d, That we bow in chastened resignation to the will of our enthroned Redeemer, who determines every event in human history; ordering all the circumstances of our earthly pilgrimage, as well as fixing the time and manner of its termination. Infinite in wisdom and rich in grace, he never makes any mistakes. In the unexpected removal of our pastor, we would hear his voice saying: "Be ye also ready." "Put on the breastplate of faith and love, and for an helmet the hope of salvation." Then whether we wake or sleep we shall "live together with him."

Resolved, 3d, That we express our sympathy with Mrs. Graham and her family in the bereavement that shadows their home and commend them in our prayers to the grace of God.

JANE E. PITBLADO, } Committee.
EUNICE R. TUPPER, }

THE Ladies' Missionary Society of Central Allegheny congregation bears most willing testimony to the excellent Christian character of Miss Maggie Logan, who died on March 24, 1892. The Bible was her constant and cherished companion. In her attendance upon the ordinances she was remarkably regular. Her solemn demeanor and rapt expression in the sanctuary told of religious devotion, told of her deep interest. No pastor ever had a better friend than was she of her's. She would not allow a disparaging word to be spoken in her presence of the Lord's anointed without gentle rebuke. God called her home in his own time. The society extends to the bereaved parents, brothers and sisters its condolence and sympathy.

MRS. JOHN AIKIN, } Committee.
MRS. H. G. HAMOR,

DIED, June 9, 1892, MRS. ELIZABETH (ANDERSON) FORSYTHE, in the eighty-second year of her age. Early in life she made a public profession of her faith under the pastorate of Rev. Thomas Guthrie, Union congregation R. P. Church. Prov. 8-17, is an anchor which sustained her soul from early youth to the end of life. In 1837 she was married to James Forsythe. Four sons and two daughters bless her memory. Some occupy official positions in the church which she loved. When winds of liberalism swept away pastor and friends in 1833, she stood by her convictions of truth. Under the care of Rev. John Galbraith during more than forty years, her faith and loyalty were admirable. Her cheerfulness under long affliction was wonderful. The Sun of righteousness had filled her soul, and we felt his light in her presence. Her evening was the presage not of night, but of eternal day.

D. C. M.

MRS. MARGARET MCKELVEY COULTER died at her residence near Olathe, Kansas, March 9, 1893, in the seventy-first year of her age. Mrs. Coulter was beloved of neighbors, friends, children, indeed of all who knew her. She was esteemed as a worthy, consistent, conscientious Christian by the members of her own congregation; prudent and discreet, warmly attached to the principles of her profession, a lover of peace and truth, a careful observer of the Sabbath, and this in the face of many difficulties and objections. She was a good woman and God more than fulfilled to her his word, "Thou shalt see thy children's children." In our album card she appears with child, grand-child and great-grandchild sitting near. Her large family are all within the pale of the church. Our Father will never leave us.

W. M. McM.

DIED, November 16, 1893, in the seventieth year of his age, WM. MILLIGAN, a member of the congregation of Sharon, Iowa. Mr. Milligan was born and raised in Adams county, Ohio, and was admitted to the fellowship of the church in Brush Creek congregation. Removing to Iowa in the year 1853, he located in the bounds of the congregation to which he was united, and with which he remained in fellowship to his end. He was a Christian; naturally retiring, he was always willing to do his duty, and he manifested the spirit of devoutness in all his efforts. He loved the principles of the church to which he belonged, and was true to its interests. He was sorely afflicted, his last illness being a very trying ordeal. Conscious of the approaching end, he met it as he had always lived, full of faith, and cheerfully leaving the affection that watched so tenderly about his dying bed, assured that the "dissolving of the earthly house of this tabernacle" would admit to "the building of God, the house not made with hands." Let the mourners look to him who hath said, "In six troubles I will be with thee, in seven I will not leave thee." By request. T. P. R.

MR. ELMER McBURNEY is laboring by appointment of the Central Board at Wahoo, Neb.

ROCHESTER Presbytery will meet in Almonte, Canada, the 2d Tuesday of September at 7:30 P. M.

REV. J. M. McELHINNEY has applied to Rochester Presbytery for a certificate of standing to connect with the Presbyterian Church. He is laboring in a mission in Rochester.

Two of the large placards ordered by Synod have been sent to each pastor, and an elder in each vacant congregation. They should be posted in a conspicuous place so that all can see what is expected of its members by Synod.

THE annual meeting of the Women's Missionary Society of the Iowa Presbytery, will be held in the Reformed Presbyterian Church of Washington, Iowa, August 31st at 1:30 P. M. Quite an interesting programme is being prepared.

IN A private letter Mrs. McKee writes that "the disease is not removed from Mr. McKee's ear. He suffers some days intensely. The medicine he is using is not removing it as fast as we would like. The warm weather is not favorable."

THE Committee on Supplies of Pittsburgh Presbytery will make arrangements for the filling of appointments in those cases where the regular appointees cannot be present. The congregations can calculate on having preaching on the days mentioned.

MR. W. T. MILLER writes us that arrangements have been made for the departure from New York on September 9th next by steamer Umbria for Liverpool, of the missionaries recently appointed to the foreign field—W. M. Moore, M. D., and wife; Arthur Foster, M. D., and wife; Miss Jennie B. Dodds; and Miss Lizzie McNaughton.

WE are glad to be able to state that Rev. J. K. Reed is gradually improving in health. It is impossible to know, however, at this time, whether his gain is permanent or only temporary, since it has not been so marked as to leave no doubt as to permanent results. Yet the physicians say there is good reason to hope that he will recover from his sickness.

MEETING OF PITTSBURGH PRESBYTERY.—Pittsburgh Presbytery will meet in the Little Beaver church, New Galilee, Pa., Tuesday, October 10, 1893, at 10 A. M. The attention of sessions is called to the following action taken at the spring meeting: "That all sessions that have not presented their records at this meeting be instructed to present them at the fall meeting of presbytery.

THE new Presbytery of Colorado met at Denver July 25, 1893, 2 P. M. Rev. D. G. Thompson was elected moderator; Rev. James Patton clerk; elder J. K. Miller, Denver, Col., treasurer; and Rev. J. M. Wylie general secretary of missions. Messrs. Patton, Wylie and elder Ellis were appointed to take charge of mission work at Breckenridge and Wray, Col. The next meeting will be held at Evans on the last Thursday of April, 1894.

SO IT appears the gates of the World's Fair cannot be closed on the Sabbath after all, even though both the local directory and the National Commission decide that they shall. Financially the Exposition has proved a failure. It was to make money the gates were opened on the Sabbath. The hopes were not realized, and to prevent loss the gates were ordered closed. But Judge Stein says the Clingman injunction must be respected, even though there should be pecuniary loss. How contemptible the managers of the World's Exposition appear in the eyes of Christian people! How completely they havd been caught in their own trap! "The hope of their gain is gone."

—NEVA College resumes its sessions on the 6th day of September. The college is fully equipped for educational work. The Faculty is full. Prof. Cole is professor of Political Science. The other professors continue as before. Academic Department is to be in charge of Prof. J. B. White, an experienced teacher. The arrangements as to Music and Oratory are such that President Johnston is able to announce the Geneva College of Music and the Geneva College of Oratory for 1893-4. The new teachers have New England training, facilities are now afforded that render the college well worthy of patronage. shall be glad to hear that the summer's work of the worthy president has

Walter T. Miller, treasurer, Cotton Exchange Building, New York City,
acknowledges the following receipts for the Library and Church
Erection Funds:

LITERARY FUND.	
June.	
13,	Hickory Grove cong.....\$ 4 28
July.	
15,	Beaver Falls cong..... 15 71
Sept.	
27,	Quinter cong..... 1 50
27,	Little Beaver cong..... 4 30
27,	Miller's Run cong..... 9 30
29,	Olathe cong..... 5 49
Oct.	
13,	Union cong..... 5 02
18,	Mansfield cong..... 5 67
18,	Hopkinton cong..... 3 54
18,	Beulah cong..... 1 65
Nov.	
2,	Clarinda cong..... 5 31
2,	Sharon cong..... 4 69
26,	Allegheny cong..... 9 22
Dec.	
4,	Elkhorn cong..... 5 45
14,	Sterling, N. Y., cong..... 5 00
27,	Winchester cong..... 6 55
27,	Belle Centre cong..... 4 21
27,	Jonathan's Creek cong..... 3 40
27,	Rehoboth, Ia., cong..... 2 60
27,	Cincinnati cong..... 3 16
27,	Superior cong..... 1 97
27,	North Cedar cong..... 1 38
27,	Hickory Grove cong..... 2 08
27,	Bethel cong..... 1 60
30,	Vernon cong..... 3 48
1893.	
Jan.	
20,	McKeesport cong..... 20
20,	A friend in McKeesport.... 25
Mar.	
24,	Lochiel cong..... 2 00
April.	
8,	Bloomington cong..... 8 40
20,	United Miami cong..... 8 35
21,	Utica cong..... 7 77
May.	
1,	Barnet cong..... 3 55
May.	
1,	North Cedar cong..... \$ 1 25
12,	Youngstown cong..... 1 25
15,	West Hebron cong..... 3 00
16,	Lisbon cong..... 3 00
16,	Washington cong..... 6 00
16,	Miss Kate McBurney, Ft. Sill 1 00
16,	Miss Joanna Speer, "..... 20
16,	2d N. Y. cong..... 20 00
16,	Slippery Rock cong..... 1 25
16,	2d Phila. cong..... 16 00
CHURCH ERECTION FUND.	
May.	
14,	1st Phila. cong..... \$ 5 00
21,	Cincinnati cong..... 5 00
23,	New Concord cong..... 4 60
23,	Maria J. Carr, penny savings 1 50
June.	
1,	3d N. Y. cong..... 13 46
2,	Burdett cong..... 50
M. y.	
2,	Tabor cong..... \$ 2 80
2,	Slippery Rock & Portersville cong..... 1 42
6,	Bovina cong..... 5 00
6,	Almonte cong..... 8 00
Aug.	
11,	Bethel cong..... 4 15
13,	Clarksburg cong..... 3 50
Sept.	
8,	Sharon cong..... 1 00
Oct.	
5,	2d N. Y. cong..... 147 92
Dec.	
27,	Rebecca Law..... 1 00
1893.	
Jan.	
11,	Allegheny cong..... 87 20
16,	New Castle cong..... 5 00
20,	McKeesport cong..... 6 00
20,	A friend in McKeesport.... 25
Feb.	
9,	Bloomington cong..... 14 73
9,	Little Beaver cong..... 11 05
10,	Sylvania cong..... 3 00
17,	Utica cong..... 12 43
16,	Rehoboth cong..... 15 10
18,	3d Phila. cong..... 17 73
18,	Belle Centre cong..... 12 12
20,	Lind Grove cong..... 3 85
23,	Winchester cong..... 12 50
24,	Hickory Grove cong..... 3 35
24,	Superior cong..... 5 42
24,	United Miami cong..... 16 02
28,	Jonathan's Creek cong.... 5 70
Mar.	
1,	Fair Grove cong..... 7 36
3,	Union cong..... 12 52
6,	North Union cong..... 8 50
8,	West Hebron cong..... 5 00
8,	S. S., Parnassus cong..... 10 46
9,	Beulah cong..... 10 46
10,	Old Bethel cong..... 16 94
14,	Mansfield, Ia., cong..... 9 35
14,	Sterling, Kan., cong..... 5 20
15,	Seattle cong..... 15 30
16,	Princeton cong..... 7 58
18,	Vernor cong..... 12 74
18,	Quinter cong..... 8 00
27,	Clarinda cong..... 3 10
28,	Mr. & Mrs. R. A. Wilson, of Indian Mission..... 2 00
38,	Miss Joanna Speer, of Indian Mission..... 40
28,	Miss Kate McBurney, of Indian Mission..... 3 00
28,	Miss Alice Carithers, of Indian Mission..... 2 00
28,	Long Branch cong..... 11 25
30,	Hopkinton cong..... 15 70
April.	
17,	Cincinnati cong..... 4 50
21,	Lake Reno cong..... 1 70

OCT 23 1894

COMBINED SERIES, - - VOL. XXXI, No. 10.

THE

**Reformed Presbyterian
Commander,**

AND

OCTOBER, - - - - - 1893.

J. W. SPROULL, D. B. WILLSON,
ED. 16th EDITIONS PROPRIETORS.

EDITORS' ADDRESS - - - ALLEGHENY, PA.

"Whereunto we have already attained, let us walk by the same rule, let us mind the same thing."

Phil. 3: 16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."

Jude 3.

PUBLISHED MONTHLY.

TERMS: { \$1.00 per annum in the U. S. and Canada.
 { \$1.13 per annum in Great Britain.

PITTSBURGH:

PRINTED BY MYERS, SHINKLE & CO., 523 WOOD STREET.

Entered at Pittsburgh Post Office as Second Class Matter.

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BEAVER FALLS congregation should be credited with \$391 for Foreign Missions instead of \$21, as in statistical tables.

At the communion in New Castle on the 27th of August, there was an accession of sixteen. R. C. Wylie assisted. Mr. Martin is much encouraged in his field of labor.

THE Sabbath School Convention, of Pittsburgh Presbytery, was held at the college, Beaver Falls, Pa., Friday, August 25th. The presence of outgoing missionaries contributed to the interest of the occasion.

PARTIES who desire change in appointments, and presbyteries who desire either more or fewer laborers between October and Synod, should notify the Central Board at once, as it has been constituted the Interim Committee to make distribution.

LAKES Presbytery will meet in Cedar Lake church, Indiana, on the second Tuesday of October, at 7:30 P. M.; Pittsburgh Presbytery at New Galilee, Pa., the same day at 10 A. M.; Kansas Presbytery at Sterling, Kansas, on the 24th of October at 7:30 P. M.

COLLECTIONS.—October, 1st Sabbath, Theological Seminary, \$2,500; 3d Sabbath, Students' Aid Fund, \$1,000. Treasurer, John T. Morton, No. 708 Penn avenue, Pittsburgh, Pa. The amounts are needed. The rental of the building does not go into the Current Fund, but into a fund to meet the expenditures of the property.

ON Sabbath, August 20th, Mr. Boull, of Leroy, N. Y., his wife, daughter, and two young lady friends, one of whom was Miss Emma Bowden, were on their way to church when a passing train struck the carriage and instantly killed all the occupants. Miss Bowden was about twenty years of age and lived with her father in New York. Dr. Bowden was formerly connected with our church. He has the heartfelt sympathy of his many friends.

REV. J. W. DILL writes: I assisted Rev. J. R. W. Stevenson at communion at Holmwood congregation, Jewell county, last Sabbath. He has been preaching there about half time since he came there in June, with much benefit and acceptance to the congregation. There was an increase of eight by certificate, two by restoration and twelve by examination, twenty-two in all. On Monday they raised \$200 subscription, and expected to increase it some, and resolved to request the Board to appoint Mr. Stevenson stated supply until Synod. His health is gradually improving but he has to exercise great care. He and his wife are appreciated there and have done a good work. Our work is going on favorably here. Have prospect of some Covenanters moving here.

THE
Reformed Presbyterian and Covenanter,

VOL. XXXI.

OCTOBER, 1893.

No. 10.

ORIGINAL.

THE REIGN OF SIN, DEATH AND GRACE.

NOTES ON ROM. 5:12-21.

BY JOHN BROWN, A. M., ALEXANDER, IOWA.

Verse 12. "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

Wherefore.—For this reason, a reason about to be stated. *As.* "This is a particle introducing a comparison. The apostle is led off from the other part of the comparison after this 12th verse, and does not find an opportunity to return to it until verse 18, in which he reverts to it, not directly, however, but with allusion also to what was introduced in the intermediate verses. He gives the substance of the comparison, but he repeats both parts of it, or introduces it anew, because the first introduction of it was at so great a distance."—*Haldane.* Verses 13-17 are therefore parenthetical and explanatory.

By one man, namely, Adam, sin entered into the world, and death by sin.—Adam's first sin was eating the forbidden fruit. God forbade him to eat of the fruit of a certain tree on pain of death. But Adam transgressed the commandment and incurred the penalty. Gen. 2:17, 3:6. The act in itself was indifferent. There would have been no more sin in eating of the fruit of that particular tree than of any other tree in the garden, if God had not forbidden it. Adam's sin consisted in the violation of a positive precept. "Sin is the transgression of the law," moral or positive, natural or revealed; and whether we see the reason of it or not. Mr. John Wesley justly remarks, that the death which was threatened could not mean the death of the body merely; because Adam lived many years after he sinned; whereas, the threatening was, that he should die in the day of his first transgression. The death therefore, must include all the consequences of sin, in time and in eternity, of which, the death of the body, or the returning of the dust to the dust is

only a figure. In this metaphorical sense, the word *death* is often used in the Scriptures. John 8:51; 11:26.

But as Adam represented his posterity, "all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression." Hence, it is said in the next clause of the verse, *And so death passed upon all men, for that all have sinned.* It is not said, "passeth upon all men, for that all sin," though that be true; but death passed upon all men, for that all have sinned. They sinned and died in Adam, in the same day that he sinned and died. Hence, we are said to bring sin into the world with us, and to be "by nature, the children of wrath." Psa. 51:5. Eph. 2:3.

Verses 13, 14. "For until the law, sin was in the world; but sin is not imputed when there is no law. Nevertheless sin reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

For until the law, i. e., the law given to Moses on Sinai, and by him to the children of Israel.—*Sin was in the world,* both before and after the flood. "God saw that the wickedness of man was great," that "the earth was full of violence," and that "every imagination of man's heart was evil continually"—evil without mixture and without intermission.—*But sin is not reckoned where there is no law, i. e.,* it does not exist; for "for where no law is, there is no transgression." Rom. 4:15. There must have been a law, therefore, before the law of Moses was given; otherwise there could have been no sin, a law written by the finger of God on the natural conscience. *Nevertheless*—though where there is no law, there is no sin, and where there is no sin there can be no death, yet, *death reigned as a mighty conqueror from Adam to Moses*, as a consequence and proof of the sin that was in the world during those ages that intervened. *Death reigned even over them that had not sinned after the similitude of Adam's transgression.* i. e., over infants, who, though not guilty of actual sin as Adam was, yet sinned in him, and became partakers of the general corruption that flows from him as its source.

Who is the figure of him that was to come, i. e., of Christ. Christ is therefore called "the last Adam," and "the second man," because he is the antitype of the first. I. Cor. 15:45, 47. Adam was a figure or type of Christ, inasmuch as both were public representatives: the former represented his natural posterity—the latter his spiritual seed.

Verses 15-17. "But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation, but the free gift is of many offences unto justification. For

if by one man's offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness shall reign in life by one, Jesus Christ."

In these verses the apostle contrasts the "offence" of Adam with "the free gift" of Christ, and shows how far the blessing abounds over the curse, (1) Adam communicated sin and death to his natural posterity, "the many" whom he represented in his fall; but Christ communicates righteousness and life to his spiritual seed, "the many" whom he represented on the cross. (2) *The judgment or sentence was by one offence, one violation of one precept, and that a positive one to condemnation;* but the free gift is of many offences unto justification. The law requires perfect and perpetual obedience, as the only condition of acceptance with God; but the gospel proclaims a full, free, and everlasting pardon to all believers. (3) *Death reigned by Adam's offence, and, consequently, every one over whom death reigns is involved in that offence;* but the redeemed not only receive grace, but abundance of it; they receive a righteousness better than that which Adam lost, and shall reign in life by Jesus Christ, so that in the case of believers, the blessing much more than counterbalances the curse.

The gift of righteousness.—The righteousness on the ground of which believers are justified is not their own. It is not wrought by themselves in whole or in part. It is a gift communicated by Jesus Christ, who is its author, and which they receive. The righteousness of Christ is, generally, called "the righteousness of God," because it was accomplished by God manifest in the flesh. Peter addresses his second epistle "to them that have obtained like precious faith with us in the righteousness of our God and Saviour Jesus Christ," II. Pet. 1: 1. The righteousness of God is the burden of the gospel. "I am not ashamed of the gospel of Christ," says the apostle, "for therein is the righteousness of God revealed." This glorious righteousness abounds not only over Adam's sin, but over the righteousness which Adam lost. Adam's righteousness was only the righteousness of a man at best; but the righteousness of Christ infinitely excels the righteousness of the highest angel in heaven; for it is not the righteousness of any creature however exalted; but the righteousness of God himself. In virtue of union with Christ, his righteousness becomes the righteousness of the believer, being freely bestowed on him as a sovereign gift, and received by faith. It is not wrought in his heart or life, as his sanctification is, but is placed upon him as a robe. Arrayed in the robe of the Redeemer's righteousness, pure and spotless as the driven snow, believers appear with acceptance before a holy God. "I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for he hath clothed with the garments of salvation, he hath covered me with the robe of righteousness," Isa. 61: 10.

Verses 18, 19. "Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness

of one, the free gift came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

Here the apostle closes the parenthesis (verses 13-17) and resumes the comparison between Adam and Christ, that he had introduced in the 12th verse. He shows that by the offence of Adam, the sentence of condemnation came upon "all men," or "the many" whom he represented, and by which they were constituted sinners; so by the righteousness of Christ, the free gift of justification unto life came upon all men, or the many represented by him—the "many sons whom he brings to glory," Heb. 2: 10—shall be constituted righteous. That the all men or the many who are constituted sinners, and the all men or the many who shall be constituted righteous are not the same identical persons, including the whole of Adam's race, is clear from the fact that most men die in their sins. If we suppose these expressions to include the same identical persons, in both instances, we must, to be consistent, admit the doctrine of universal salvation; for it is expressly declared that "the free gift" of "justification unto life" has come "upon all men" or "the many," and that they "shall be constituted righteous"—which is contrary to the general teaching of the word of God. But if we arrange the different parties under their respective representatives, viz: all mankind under Adam, and all the elect under Christ, the meaning will be clear and correspondent with fact. The sin of the elect was imputed to Christ, who suffered the penalty of the law in their stead, and the righteousness of Christ is imputed to the believer. "Him who knew no sin he hath made to be sin for us that we might be made the righteousness of God in him," II. Cor. 5: 21.

Verses 20, 21. "Moreover, the law entered, that the offence might abound. But where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord."

From these words we learn that:

1. Sin reigns. The law entered that the offence might abound. Not that the law produces sin, for "the law is holy, and the commandment is holy, and just and good;" but according to a well known principle in our fallen nature, where there is a disposition to sin, the prohibition of it excites the desire, and brings it into exercise. Thus the law becomes, not the cause, but innocent occasion of sin. "I had not known lust," says the apostle, "except the law had said, Thou shalt not covet. But sin taking occasion by the commandments, wrought in me all manner of concupiscence," Rom. 7: 7, 8.

But sin not only abounds, it reigns. *Sin hath reigned unto death.* Sin reigns over the children of disobedience who are "led captive by the devil at his will." They are the "slaves of sin," and "free from righteousness." Sin reigns in their minds. "The carnal mind

is enmity against God," Rom. 8: 8. Sin reigns in all the faculties of their mind. Their understanding is darkened; their affections are vile; "every imagination of their heart is evil." "even their mind and conscience are defiled." Sin reigns in their "mortal body," and they "obey the lusts thereof," Rom. 5: 12. Sin reigns in all the members of that body. "Their throat is an open sepulchre; with their tongue they have used deceit; the poison of asps is under their lips; their mouth is full of cursing and bitterness: their feet are swift to shed blood: there is no fear of God before their eyes," Rom. 3: 13-18. Thus their throat, their tongue, their lips, their mouth, their feet, their eyes, are all instruments of unrighteousness unto sin.

2. *Death reigns.* Sin hath reigned unto death. "Death reigned from Adam to Moses," has continued to reign ever since, and will continue to reign until he as our last enemy shall be destroyed. Death not only reigns, but conquers all those who continue to be the "slaves of sin." Death includes all the miseries both of this life and that which is to come. It is here said that sin reigned unto death; but the death unto which sin is said to reign is contrasted with the eternal life unto which grace reigns through righteousness. The antithesis, therefore, requires us to understand the death to be as unlimited as the life. "These shall go away into everlasting punishment, but the righteous into life eternal," Matt. 25: 46.

3. *Grace reigns.* This implies that grace acts as a sovereign in bestowing her gifts. These are given, not according to human merit, but according to her sovereign will. "It is not of him that willeth, nor of him that runneth; but of God that sheweth mercy." But mercy is not exercised at the expense of justice. "Grace reigns through righteousness." It is in the doctrine of the cross that we see divine justice and mercy in harmony. There we see inflexible justice demanding and exacting full satisfaction at the hand of the Surety for the injury done to the broken law, while mercy is exercised to the vilest of the vile. In Jesus we see justice and mercy meeting together—righteousness embracing each other.

THERE have been prepared placards to be placed in a conspicuous place in the church building, exhibiting the amounts asked for the various schemes of the church. These also show the amount asked of each member. It is not supposed that each member, man, woman and child, will give the same amount, the ratio, but it is expected, that as with the lesson as to the manna, the abundance of one will make up for the scant measure of another. Nor is it supposed that any one having means, who exercises an option as to what part of the church's work he will support and what part he will ignore, will confine his contribution to his quota of the schemes he approves, but giving largely to his favorite objects, there will thus be in the diversity of affections, a full result for every scheme and thus the work of the church will be done, one body, having many members. W.

This list has been prepared by Rev. W. M. Glasgow, Kansas City, Mo., who solicits corrections and desires the completion of dates.

ORGANIZATIONS.	PRESBYTERY.	DATE.	ORGANIZATIONS.	PRESBYTERY.	DATE.
Octorara, Pa.	Scottish, "	1738.	White Lake, N. Y.	Northern	1812.
Paxtang, Pa.	"	1740.	Princeton, Ind.	Middle	Oct. 12, 1813.
Muddy Run, Pa., and Md.	"	1740.	Utica, Ohio.	"	Oct. 13, 1813.
Lower Chancetown, Pa.	"	1741.	Beech Woods, Ohio.	"	1815.
Pequea, Pa.	"	1741.	Albany, N. Y.	Northern	1815.
Rock Creek, Pa.	"	1742.	Bethesda, S. C.	Southern	Aug. 19, 1816.
Great Cove, Pa.	"	1753.	Bovina, N. Y.	"	Sept. 14, 1816.
Rocky Spring, Pa.	"	1754.	Craftsbury, Vt.	Western	Oct. 16, 1816.
Junkin Tent, Pa.	"	1754.	Cincinnati, Ohio.	Northern	May 10, 1816.
Walkill, N. Y.	"	Sept. 20, 1759.	Broad Albin, N. Y.	"	Sept. 16, 1818.
Argyle, N. Y.	"	Oct. 22, 1769.	Topsham, Vt.	"	Dec. 13, 1818.
Rocky Creek, S. C.	"	1772.	Baltimore, Md.	"	May 24, 1819.
Conococheague, Pa.	"	1777.	Bethel, Ia.	Western	Chillicothe, Ohio.
Big Rocky Creek, S. C.	"	1789.	Pittsburgh	Pittsburgh	1820.
Beaver Dam, S. C.	"	1791.	Jonathan's Creek, Ohio	"	June 13, 1821.
Little Rocky Creek, S. C.	"	1792.	New Concord, Ohio.	Bloomington, Ind.	Oct. 10, 1821.
Duanesburgh, N. Y.	"	1793.	Walnut Ridge, Ind.	"	Oct. 12, 1821.
Galloway, N. Y.	"	1793.	New Milford, N. Y.	Northern	1822.
Princeton, N. Y.	"	1794.	Paterson, N. J.	Northern	Oct. 10, 1822.
First, New York City.	"	Dec. 26, 1797.	Greenfield, Ohio.	Pittsburgh	Oct. 16, 1822.
Fist, Philadelphia, Pa.	"	Jan. 28, 1798.	Londonderry, Ohio.	"	Oct. 16, 1822.
Coldenham, N. Y.	Am. Ref. Pres.	Aug. 10, 1798.	Brookland, etc., Pa.	"	April 21, 1823.
Ryegate, Vt.	"	1798.	Sterling, N. Y.	Northern	Nov. 17, 1823.
Pittsburgh, Pa.	"	Dec. 18, 1800.	First, Newburgh, N. Y.	"	Feb. 16, 1824.
Monongahela, Pa.	"	Sept. 1798; Aug., 1801.	York, etc., N. Y.	"	Sept. 17, 1825.
Canonsburg, Pa.	Mid. Com.	1806.	Muskingum, etc., Ohio.	Pittsburgh	Aug. 15, 1827.
Pine Creek and Union, Pa.	"	1806.	Amherst, N. S.	Irish Synod	1828.
Shenango, Mercer, etc., Pa.	"	1806.	Shemogue, N. S.	"	1828.
Little Beaver, Pa.	"	1807.	St. John, N. B.	"	1828.
Greensburg, etc., Pa.	"	April 3, 1810.	Lansingburgh, N. Y.	Northern	June 12, 1828.
Kortright, N. Y.	Northern	Sept. 21, 1810.	"	"	June 14, 1828.
Erik, Tenn.	Southern	June 12, 1812.	Troy, N. Y.	"	Oct. 16, 1829.
Cederville, Ohio.	Middle	1813.	Walnut Creek, Ohio.	Pittsburgh	"

[Oct.]

ORGANIZATIONS.	PRESBYTERY.	DATE.	ORGANIZATIONS.	PRESBYTERY.	DATE.
Garrison, Ind.	Western	1830.	Buffalo, N. Y.	Rochester	Aug. 17, 1848.
Second, New York City	Northern	June 11, 1833.	Vernon, Wis.	"	Oct. 18, 1848.
Ramsey, Canada,	Scottish Synod	Sept. 9, 1830.	Syracuse, N. Y.	"	Oct. 10, 1849.
Milton, Pa.	Philadelphia	Oct. 13, 1830.	Wilmot, N. S.	N. B. & N. S.	Nov. 13, 1849.
Schenectady, N. Y.	Northern	May 16, 1831.	Third, Philadelphia, Pa.	New York	Dec. 5, 1850.
First Miami, Ohio	Western	Oct. 16, 1831.	Hamilton, Canada	Rochester	Feb. 11, 1851.
Old Bethel, Ills.	"	Nov. 5, 1831.	Toronto, Canada	"	May 27, 1851.
Lisbon, N. Y.	Northern	Nov. 26, 1832.	Second Miami, Ohio	Am. Synod	Aug. 9, 1851.
Wyalusing, Pa.	Southern, E. S. S.	Dec. 25, 1832.	Second, Perth, Canada	Rochester	June 12, 1852.
Wilmingtn, Del.	Philadelphia	Dec. 25, 1832.	Macedon, Ohio	Lakes	July 5, 1852.
Allegheny, etc., Pa.	Pittsburgh	Sept. 9, 1833.	Springfield, etc., Pa.	Pittsburgh	Aug. 4, 1852.
Carlton Place, Canada	Scottish Synod	1834.	Oneida, Canada	Rochester	Aug. 18, 1852.
Shipley Rock, etc., Pa.	Pittsburgh	April 12, 1834.	Lake Eliza, Ind.	Lakes	Sept. 5, 1852.
Southfield, Mich.	Ohio	May 10, 1834.	Fourth, Philadelphia, Pa.	New York	July 13, 1853.
Elkhorn, Ills.	Western	July 30, 1834.	Eden, Irville, etc., Ohio	Lakes	Aug. 23, 1853.
Goose River, N. S.	Irish Synod	Oct. 21, 1834.	Rushsylvania, Ohio	"	Nov. 17, 1853.
Horton, N. S.	Irish Synod	May 16, 1835.	Detroit and Novi, Mich.	"	April 16, 1854.
Rochester, N. Y.	Southern, E. S. S.	Jan. 18, 1836.	First, Boston, Mass.	New York	July 12, 1854.
First Perth, Canada	Scottish Synod	April 28, 1836.	Brownsville, Ohio	Pittsburgh	July 12, 1854.
New Hartford, N. Y.	Southern, E. S. S.	Oct. 10, 1837.	Church Hill, Ills.	Illinois	Oct. 10, 1854.
Utica, N. Y.	"	Oct. 10, 1837.	Rehoboth, Iowa	"	Oct. 19, 1854.
River Hebert, N. S.	Irish Synod	1838.	Second, Newburgh, N. Y.	New York	Dec. 13, 1854.
Lochiel, Canada	Scottish Synod	1840.	Clarinda, Iowa	Illinois	Dec. 17, 1855.
New Alexandria, Pa. (distinct)	Pittsburgh	June 2, 1841.	Hopkinton, Iowa	"	April 10, 1856.
Cedar Lake, Mich.	Lakes	Aug. 19, 1841.	Lind Grove, Iowa	Am. Synod	Sept. 10, 1856.
Second, Philadelphia, Pa.	Southern, E. S. S.	Nov. 8, 1841.	Brooklyn, N. Y.	New York	June 15, 1857.
Middle Wheeling, W. Va.	Pittsburgh	Oct. 5, 1842.	Oil Creek, Pa.	Pittsburgh	Feb. 14, 1859.
Cornwallis, N. S.	Irish Synod	Oct. 8, 1842.	Poland and N. Jackson, Ohio	"	May 16, 1860.
Sandusky, Ohio	Lakes	Oct. 10, 1843.	Salem, Pa.	"	Oct. 31, 1860.
Rehoboth, etc., Pa.	Pittsburgh	Oct. 16, 1844.	Walton, N. Y.	New York	June 11, 1861.
St. Louis, Mo.	Illinois	April 2, 1846.	Grove Hill, Iowa	Illinois	Oct. 2, 1861.
Barnesville, N. B.	Irish Synod	April 12, 1846.	Schaunton, Ills.	"	July 14, 1863.
Sharon, Iowa	Illinois	Sept. 26, 1846.	Washington, Iowa	Iowa	Nov. 27, 1863.
Queensville, N. B.	N. B. & N. S.	1847.	Pine Creek, Pa. (distinct)	Pittsburgh	April 12, 1864.
Third, New York City	New York	March 16, 1848.	Davenport, Iowa	Iowa	Sept. 14, 1864.
Wilkinsburg, Pa.	Pittsburgh	July 14, 1848.	Oil City, Pa.	Pittsburgh	June 15, 1865.

ORGANIZATIONS.	PRESBYTERY.	DATE.	ORGANIZATIONS.	PRESBYTERY.	DATE.
Olathe, Kansas.	Illinois	June 16, 1865.	United Miami, Ohio	Lakes	April 14, 1877.
Kossuth, Iowa.	Iowa	Sept. 9, 1865.	Long Branch, Mo.	Kansas	April 16, 1877.
Hickory Grove, Iowa.	"	Oct. 13, 1865.	Sterling, Kansas	"	Nov. 5, 1877.
Pittsburgh, Pa.	Pittsburgh	Oct. 31, 1865.	Mansfield, Ohio	Ohio	Oct. 11, 1878.
West Hebron, N. Y.	New York	Aug. 29, 1866.	Eckley, Neb.	Kansas	Nov. 13, 1878.
Indianapolis, Ind.	Lakes	May 10, 1867.	Fair Grove, Mich.	Lakes	Dec. 7, 1878.
Clarkeburgh, Pa.	Pittsburgh	Oct. 8, 1867.	California, Mich.	"	April 1, 1879.
Walnut City, Iowa.	Iowa	March 18, 1868.	North Salem, Ohio	Ohio	April 2, 1879.
Ainsworth, Iowa.	"	May 10, 1868.	St. Johnsbury, Vt.	New York	July 29, 1879.
Winchester, Kansas.	"	Sept. 7, 1868.	Oakland, Cal.	Com. Synod	Aug. 28, 1879.
Elliott, Minn.	"	Nov. 5, 1868.	Centreville, Pa.	Pittsburgh	Sept. 18, 1879.
Houlton, Maine.	N. B. & N. S.	June 11, 1869.	Holmwood, Kansas	Kansas	Sept. 1, 1881.
Lake Reno, Minn.	Iowa	Oct. 29, 1869.	Bendah, Neb.	"	Sept. 9, 1881.
Fourth, New York City.	New York	Feb. 21, 1870.	Brush Creek, Ohio	Lakes	Nov. 16, 1881.
North Union, Pa.	Pittsburgh	April 11, 1870.	Superior, Neb.	Kansas	April 16, 1882.
Manchester and Parnassus, Pa.	"	June 20, 1870.	McKeesport, Pa.	Pittsburgh	April 27, 1882.
Central, Allegheny, Pa.	"	Oct. 24, 1870.	Eskridge, Kansas	Kansas	April 16, 1884.
New Castle, Pa.	"	Jan. 9, 1871.	Jewell, Kansas	"	July 15, 1885.
Evans, Col.	Illinois	Aug. 10, 1871.	Moneton, N. B.	N. B. & N. S.	Sept. 15, 1885.
Sylvania, Mo.	"	Aug. 10, 1871.	Youngstown, Ohio	Pittsburgh	Oct. 12, 1885.
Pleasant Ridge, Kansas.	Kansas	"	Rochester, Kansas	Kansas	Nov. 4, 1886.
North Cedar, Kansas.	Kansas	Aug. 29, 1871.	Middletown, Pa.	Pittsburgh	Nov. 16, 1886.
Hebron, Kansas.	"	Oct. 23, 1871.	Quinier, Kansas	Kansas	July 7, 1887.
Tabor, Kansas.	"	Nov. 9, 1871.	Bardett, Kansas	"	July 18, 1887.
Second, Boston, Mass.	New York	Nov. 10, 1871.	Pittsburgh, Pa., East End	Pittsburgh	Nov. 24, 1887.
Wahoo, Neb.	Kansas	Dec. 19, 1871.	La Junta, Colo.	Kansas	April 12, 1888.
Barnet, Vt., (distinct).	New York	July 9, 1872.	Topeka, Kansas	"	Nov. 19, 1888.
Morning Sun, Iowa.	Iowa	July 9, 1873.	Kansas City, Mo.	"	Dec. 25, 1888.
Round Prairie, Minn.	"	July 14, 1873.	Parnassus, Pa.	Pittsburgh	April 11, 1889.
Adamsville, Pa.	Pittsburgh	Oct. 14, 1873.	Glenwood, Minn.	Iowa	June 24, 1889.
Newark, N. J.	New York	June 17, 1874.	Seattle, Wash.	Kansas	Aug. 8, 1889.
Beaver Falls, Pa.	Pittsburgh	Nov. 10, 1874.	Aldainey, Syria	Syrian Com.	April 19, 1890.
Selma, Ala.	"	"	Latakiyeh, Syria	"	May 12, 1890.
Balibay, Pa.	New York	May 21, 1875.	Jendairia, Syria	"	May 13, 1890.
Bellefontaine, Ohio	Lakes	Aug. 28, 1875.	Denver, Col.	Kansas	Nov. 10, 1890.
Belle Centre, Ohio	"	Oct. 11, 1876.	Glenna, Pa.	Pittsburgh	Nov. 18, 1892.

N. B.—More congregations were organized in 1871—than in any one year of the church's history. The decade, with 1871 as its centre, was the most flourishing period in American Covenantism.

SELECTED.

A N E V E N I N G " S E T A P A R T . "

Margaret Miller's home was one of great beauty, as was Elizabeth Stone's. The comforts and luxuries of life had come about equally to both of them. There was quite a difference, however, in the daughters of the respective households. Margaret, when she had decided a question, knew her own mind. Elizabeth apparently did not; at least, a looker-on often detected little inconsistencies in theory and practice which obscured the light that should have shone from her character. Both of the girls were professed Christians, both attended service on Sabbaths and the weekly prayer-meetings, but only one—and that, of course, was Margaret—attended the meetings with regularity. She was always present, unless unavoidably detained. Often she was invited out evenings, to concerts, musicales, or receptions, but if any of these entertainments conflicted with the prayer-meeting, which they frequently did, she always declined acceptance. Her answer was invariably:

"Thank you, but I have a previous engagement."

Not so with Elizabeth.

"Come over this evening," a friend would say on prayer-meeting evening; "we're going to make candy and have a jolly time."

"All right, I'll be there," was the prompt answer.

Or some one else would say at another time:

"Bring over your violin. Ned and Harry are coming over with their banjos, and Will with his cornet. We'll have a delightful evening."

Now Margaret enjoyed music, candy-making, and fun as well as any one did, but these things, excellent as they are in their places, were not intended to intrude upon the hour "set apart," and they did not in her case.

One beautiful evening one of the young ladies of C—— gave an informal party for some young guests visiting her. One of the guests was a bright and promising young man who had been specially drawn toward Margaret Miller. Supper was served out-of-doors on a beautiful lawn, under grand old oaks. The grounds were sweet with the scent of June roses, and jubilant with the song of birds. The supper, served at half-past seven, was abundant and delicious. The company assembled was bright and merry; yet notwithstanding all this, there was something lacking, it seemed to Robert Ellsworth; some one was missing whom he had expected to see.

"Jessie," he said to his cousin the next morning at breakfast, "I didn't see Miss Miller here last evening."

"No," was the smiling reply. "Margaret always has an engagement on Thursday evening."

"An engagement?"

"Yes," and Jessie's cheeks flushed ; "its prayer-meeting night, and Margaret always goes to that."

"Too bad that you did not postpone your company until this evening," said Jessie's mother, "then Margaret could have been here."

"I did not think of it until it was too late," acknowledged the young girl. "I do not know of any other girl that I would have missed as much as I did Margaret. She is the life of every company where she chooses to go. Somehow I am forever forgetting not to conflict with prayer-meeting."

"And Miss Miller always remembers it, you say?" questioned Rob.

"Yes, always. With Margaret it is an hour set apart and especially enjoyed."

Many times during the day those last words of his cousin Jessie rang in his ears, rang in his heart; "an hour set apart." Robert Ellsworth was not a Christian, but all through that summer day Christ was knocking at the door of his soul. He had been carefully and prayerfully taught. As he thought of the brave girl who would not turn aside from the evening "set apart" for her Saviour, there came to his mind a scene in the garden of Gethsemane.

"Bring the thrilling scene
Home to my inmost soul : the Sufferer's cry,
'Father, if it is possible, this cup
Take Thou away. Yet not my will, but Thine.'
The sleeping friends who could not watch one hour."

Robert Ellsworth went home in a few days without having seen Margaret Miller, and a few days later Jessie received a letter from him which caused the tears to run down her cheeks like rain :

"DEAR COUSIN JESSIE," he wrote, "my wandering feet have found rest upon the Rock Jesus Christ at last, thank God! Please tell that dear young girl, Miss Margaret Miller, that I am a star in her crown. Perhaps you will not understand, so I will explain. When you told me why she was not at your little lawn party, a great wave seemed to pass over me, a wave of admiration for her, that she could stand so firm on the Lord's side when there were so many temptations on every side. Please don't be vexed at me, dear Jessie, for you know you are the very dearest cousin I have in the world, and I do not intend to cast any reflections on you. Then following my admiration for Miss Miller there came a great love in my soul for my Saviour. An evening 'set apart,' an hour 'set apart,' over and over these suggestive words rang in my soul until I opened the door of my soul and let him in. I'm to unite with the church to-morrow, and I have already 'set apart' one evening of the week to meet with God's people. I feel sure you will rejoice with me. Good-by. God bless you! Yours faithfully,
ROB."

Jessie sobbed aloud. "I'm so sorry that I did not let my light

shine," she said to herself, "so sorry! While I was trying to have a jolly time for Rob and the others, I forgot to meet my Saviour in the little chapel where dear Margaret was."

Then she fell upon her knees and begged forgiveness. When she arose there was a new light in her eyes and a smile upon her lips. She, too, had "set apart" an evening, resolving that, like her friend Margaret, she would be loyal and unswerving. Elizabeth Stone heard of the influence emanating from Margaret Miller's "light," and she, also, set hers burning. And so the good work goes on.—*American Messenger.*

J E R U S A L E M .

JERUSALEM, April 11, 1893.—The Holy City has had two Easters this year. The Easter of the Greek Church calendar fell on April 9th, one week later than the Roman Catholic and Protestant Easter. The thousands of pilgrims flocking to this centre of Christendom, as devotees of either wing of the church, are a serious menace to the peace and welfare of the community. Several hundred Turkish soldiers were required last Saturday and Sabbath to prevent bloodshed at the Church of the Holy Sepulchre when the Russian and other pilgrims of the Greek Church received the "holy fire," and attended the other festal services. The week previous witnessed the same anomaly in the case of the Latin Church:

During the last ten days in March snow fell to a depth of seventeen inches. Almost unprecedented in the history of the city, so late in the season. The people were wholly unprepared for it. Traffic was blocked, the poor suffered intensely and hundreds of tourists and thousands of pilgrims were storm stayed. A few unfortunate pilgrims lost their lives. Of one company travelling on foot between Nazareth and Jerusalem scores perished from exposure and starvation, twenty-eight being buried in one grave near Nablus (Shechem).

The majority of the visitors to Palestine must still land at the perilous harbor of Joppa. Before our steamer cast anchor nearly a mile away the white billows, in mad fury, could be seen dashing against the rocks between us and land. The stoutest hearted among the passengers quailed more or less with fear as we hailed the little boats manned by eight or ten stalwart Arab oarsmen each, coming out from among the dangerous breakers. Any one almost takes his life in his hands as he leaves the steamer. Every company of passengers bound for this harbor during the past six months discuss fully the day before reaching here the awful catastrophe of October 25th last. The overcrowded boat, though rowed by fourteen (14) of Cook's stoutest men, was trying to land forty passengers from a steamer when the boat capsized and thirty-two souls perished. The seven boatmen, who escaped with their lives,

have been in prison ever since, under the Turkish government, as a penalty for attempting to carry too many passengers in such dangerous seas.

Most skilful are these Arab seamen, however, in bringing passengers ashore. The very rarity of a disaster makes one all the more prominent. Three pairs of brawny arms pick up each man or woman and place him or her safely in the little boat while that little craft is dancing perilously up and down twenty to thirty feet on the waves, against the gangway of the ship. Occasionally during the process, a man may hang suspended for a moment or two between sky and water, save the muscular grip of the swarthy Arabian holding him. Baggage is deftly discharged by means of ropes.

Thirty-three miles in a bee line to Jerusalem, but forty-nine by the railway. The schedule time is fourteen miles per hour, but when the train is too heavy, as it was the afternoon our party went up to Jerusalem, it may average less than ten miles per hour. Five locomotives of American manufacture, with "all the late improvements" omitted, and about thirty cars constitute the rolling stock. The frequent dropping of the wheel between the "non T" rails, and the occasional grinding to powder of a boulder, which had fallen from the perpendicular walls of chalky white adamant, frightened the lady passengers especially, and forcibly reminded all of us that the roadbed was not yet equal to a New York Central or Pennsylvania line. To start a train from any station the porter rings vigorously a large hand bell, the conductor sounds a bugle swung over his shoulder, the engineer blows the whistle, and the final call "to your places" is vociferously shouted in the three languages, French, English and Arabic! More noise than usually made in moving a corps of 50,000 soldiers. The railway has been so fully appreciated by the travelling public since it was completed last September that the carriage road between Joppa and Jerusalem is very little used, and the Turkish government no longer keeps it in repair. The new line, recently begun between Haifa (Mount Carmel) and Damascus, has already about six miles completed. An English company is building it. It is reported that a similar English company has been granted the right of way by the Porte and the Khedive to construct a railway from Port Said to Joppa. This will connect with the French line already in operation between Joppa and Jerusalem.

In Jerusalem the Jews have increased over a hundred fold by immigration the past two decades. Of the total population of 70,000, it is estimated that 45,000 are Jews. So largely is the retail trade in the hands of the Hebrews, a hotel proprietor informed me, that on Saturday, their places of business being closed, all produce is dearer. The peasants in the rural vicinity, as a rule, no longer come into the city to barter and trade on the Jewish Sabbath (Saturday) because only the few Gentile stores are open.

The gospel parable of "falling among thieves near Jericho," was quite literally enacted the day before our large party visited Jordan and the Dead Sea. On the morning of the 6th inst., the three victims escorted by a dragoman, an Arab policeman appointed by the Turkish government and two muleteers, went from the Jordan hotel at Jericho to the Dead Sea. They pitched their tents on the pebbly beach of the Dead Sea and enjoyed bathing several times. An occasional Bedouin strolled by the tent. Nothing was thought of this, as the lazy, shiftless "sons of Esau" are seen every day wandering about with flint-lock guns strapped over their shoulders, a long knife and a belt of cartridges buckled around the waist.

At three o'clock the party struck tent and started back to the hotel. Before they had gone two miles from the sea they were suddenly fired upon by ten of these wild Arabs, the volley coming from a small ravine in the sandy plain, and most unexpected and terrifying. The large donkey of Mr. Ellis' fell mortally wounded, the ball having passed just behind the rider's leg. Miss Morgan and Mr. Snowill whipped up their horses, and Mr. Ellis being fleet of foot, they all ran as rapidly as possible out of the shower of bullets. They finally reached the hotel in safety, but thoroughly exhausted. The dragoman and the "officially appointed military escort" had both put spur to their steeds on hearing the first gun, and never halted till they were safe in Jericho. The two muleteers left their donkeys loaded with the tents, baggage, etc., as booty for the robbers, and fled to the sand hills.—*Mail and Express.*

CONFERENCE OF FOREIGN MISSION BOARDS.

BY F. F. ELLINWOOD, D. D.

The Standing Missionary Committee of the Pan-Alliance of Presbyterian and Reformed Churches recommended to the Quarternary Council, which convened in Toronto in September last, the calling of a conference of all Foreign Missionary Boards of the allied churches in the United States and Canada for the purpose of discussing vital questions of co-operation in missionary policy; also that for one day following its sessions the missionary societies of other denominations should be invited to unite in a conference having the same general objects. The recommendations were adopted by the Council.

Acting upon the authority thus given, the above named committee invited a conference of the Presbyterian Foreign Missionary Boards to meet in New York on the 11th of January, and of all Protestant Foreign Missionary Societies for the 12th. The Presbyterian Board of Foreign Missions seconded these invitations by proffering the hospitalities of the Mission House at 53 Fifth avenue including daily collations for the delegates. On the first day the

representatives of eight different branches of the Presbyterian Church in the United States and Canada met and discussed various questions of closer union and co-operation in fields where their missions are contiguous.

Some of the points on which unanimous conclusions were reached by the eight Presbyterian bodies were these:

1. Approximate uniformity in salaries was recommended as similar circumstances, requirements and ability may permit, and especially in salaries to natives.

2. The missions were urged to develop as rapidly as possible the self-support of the native churches.

3. Where one mission has institutions for higher education or printing establishments, it was recommended that missions of other boards in availing themselves of the benefits of these should take some corresponding share in their support.

4. It was recommended that persons dismissed from a church in one mission be not received into fellowship by another mission without a proper certificate.

At the successive quarterly meetings of the Pan Presbyterian Alliance, it has become more and more apparent that the drift was toward missionary development. There can be no life in merely standing still and numbering the people. It is more and more evident also that if anything will lead the various Presbyterian bodies to so forget and neglect their differences that they shall finally become atrophied and disappear altogether, it is their common work in other lands. (?)

At the recent conference all delegates forgot where they belonged. Distinctions seemed absurd, and in speaking of each other the awkward fumbling after the proper hairsplitting designations was almost ludicrous. No select lot of shibboleths was ever more reluctantly recognized. (?)

5. On the subject of woman's work the following action was taken:

The conference would express its great satisfaction at the results which have been accomplished within the last two decades by Woman's Boards and Societies of the Presbyterian and Reformed Churches. By their generous additions to the funds of the board and by the diffusion of knowledge on the general subject of missions, especially among the young; in the goodly number of representatives of their own sex whom they are supporting on the mission fields, and in the bonds of sympathy which they are establishing, they are exerting an influence of incalculable value. It is the prayer of the conference that in the years to come still greater blessings may attend their efforts and their prayers.

At the General Conference which assembled on the 12th, nineteen different missionary organizations, besides the Alliance Committee, the American Bible Society and the Young Men's Christian Association were represented. Four or five other bodies like the

Anglican Church in Canada, the Canadian Baptists, the Reformed Episcopal Church sent cordial greetings with regrets. The sessions were presided over successively by Rev. O. Sutherland, D. D., of the Canadian Methodist Church, Rev. S. T. Satterlee, D. D., of the Protestant Episcopal Church, and Rev. N. G. Clark, of the American Board.

This second day of the conference was not only broader in its scope than the first but it rose higher in missionary interests. It gathered up a wider range of successful experience, and it presented the whole subject from a greater number of standpoints.

It brought out the methods of many different denominations and showed the advantages developed by the peculiarities of each particular type of Christian life and activity.

Most of the men who have gained prominence in the administration of the great missionary organizations of the churches in the United States and Canada were present. The delegates were as follows: Drs. N. G. Clark, A. C. Thompson, Judson Smith, and Daniels, of the American Board, Drs. Murdock, Mabie and Duncan, of the Baptist Missionary Union, Drs. Peck, Reid, Leonard, Hunt and Baldwin of the Methodist Episcopal Church North, Rev. Joshua Kimble, Rev. Dr. S. T. Satterlee, and Mr. E. W. Roberts, of the Protestant Episcopal Church, Rev. Drs. Chambers, Cobb, and Cole of the Reformed Church in America, Drs. Bryson, Houston, and Ramsay, of the Southern Presbyterian Church, Drs. Dales and Barr, of the United Presbyterian Church, Rev. H. A. Tupper, D. D., of the Southern Baptist Church, Rev. Messrs. Burdick, Carpenter and Main, of the Seventh Day Baptist Convention, Rev. W. E. Lambeth, of the Methodist Church South, Rev. A. Sutherland, D. D., of the Canadian Methodist Church, Rev. Dr. McLaren and Rev. Mr. McKay, of the Canadian Presbyterian Church, Rev. J. H. Miller, of the Cumberland Presbyterian Church, Rev. Jos. D. Steele, D. D., of the Reformed Presbyterian General Synod; Rev. R. M. Somerville, D. D., of the Reformed Presbyterian Synod, Rev. F. A. Steven, of the China Inland Mission (American Branch); Rev. A. McLean, of the Disciples of Christ, Rev. Drs. A. B. Simpson and Henry Wilson, of the Intermissionary Alliance, Rev. A. Hunt, D. D. of the American Bible Society, Rev. R. C. Morse and the Messrs. W. D. Muncey, John R. Mott, L. D. Wishard and J. C. White, of the International Committee of the Y. M. C. A.

Besides these and the officers and other representatives of the Presbyterian Church, North, there were present as participants in the Conference ten members of the Missionary Committee of the Pan-Presbyterian Alliance, by whom the Conference had been called together. Some of their number have been named above. The following should be added: John Charlton, Esq., M. P., of the Canadian Presbyterian Church; Rev. W. J. Richardson, D. D., of the Southern Presbyterian Church; Horace B. Silliman, LL. D.; Rev. E. Kempshall, D. D.; Peter Donald, Esq.; and Rev. D. W.

Collins, D. D.; Rev. J. S. Dennis, D. D., of the Syrian Mission; H. G. Underwood, D. D., of Korea; and Rev. Mr. Holcomb, of India.

The topics discussed by this large and representative body of Christian men varied somewhat from those which had been considered on the previous day. Purely business aspects of missions had a subordinate place while such questions as these were brought to the front, viz.: "The Relations of the Modern Missionary Work to that of New Testament Times"; "How shall we deal with the Question of educating Natives from the Mission Fields in this Country?" "How shall a greater Spiritual Power and a more earnest Missionary Spirit be developed in the native Churches?" "What is the relative place of Evangelistic Work as compared with other forms of Efforts?" "How may a more earnest Missionary Spirit be awakened in the Home Churches?" "What is the Relation of the Young People's Societies to the Work of Foreign Missions?"

A paper which was full of suggestiveness and called forth general approval was read by Mr. Wm. Dulles, Jr., Treasurer of the Presbyterian Board, on "The Economical Disbursement of Mission Funds." One of the objects which this conference had in view was an increased economy and efficiency in the administration of missions. Another object was unity both in spirit and, so far as possible, in methods also. There should be no waste from overlapping and needless reduplication, much less from rivalry and counteraction. Each Board should learn wisdom from every other. All should fight for one great end and "with weapons of precision."

When the conference was called there was no thought that it would become a permanent institution, but after the tide of interest had been rising for two days and there seemed so much more to be considered, it was by a unanimous vote that a committee representing the North and the South and the British Possessions was appointed to arrange for another conference to be held at such time and place as should seem to be wise.

The conference was followed in the evening by a popular missionary meeting held in the Fifth Avenue Presbyterian Church, Rev. John Hall, pastor, in which addresses were made by Rev. M. H. Houston, D. D., of Nashville, Tenn.; Rev. Dr. Mabie, of the Baptist Missionary Union, Boston; Mr. Robert E. Speer, of the Presbyterian Board; and the venerable hero of missions, Rev. J. G. Paton, of the New Hebrides.—*The Independent.*

WE take, at this late date, from *The Independent*, extracts from the report of the Conference of Foreign Mission Boards, because the attention of the church needs to be directed to all these movements. Some see in such meetings nothing but premonitions of a coming Organic Union which is to swallow up everybody that protests and dissents from the majority, contending for important neglected truths, and value them rather for their back action than any impulse to better work. We see in them something more. W.

EDITORIAL.

How it ought to stimulate American Christians to labor for Reformation when they consider the issues involved. Prof. Bryce says: "In another century the United States will contain one-half of civilized mankind, and Congress will be the scene of tremendous struggles in ages far distant, when the parliaments of Europe have shrunken into insignificance."

"THE Iowa Republican party united! Prohibition ignored! On now to victory!" This is about the way the Republican press celebrate the action of the State Convention of Iowa in August in framing its platform. They have been defeated and now hope for success by ignoring a great moral issue. That is about the idea of Church Union in these days, though we are happy to say the idea has had a setback of late. "Union! drop the testimony. Success is certain." But success against whom? Satan is well enough satisfied with such progress, for it is in his direction. Such success and victory is dearly won by selling the truth.

THE Christian Endeavor Society has had a marvelous growth, and has brought forward to a sense of Christian social duty many of the youth of the churches.

We took occasion last year to criticise its leaders for bringing forward to its platform in New York for its applause and wearing its badge, the chief of a Sunday newspaper. This year its leaders have committed full as grave an error, at the annual meeting at Montreal. Rev. Sumantrao Vishnu Karmarkar, of Bombay, said, in his address: "There is a remarkable correspondence between Romish worship and Hindoo worship. Romanism is but a new label on the old bottles of Paganism, containing the deadly poison of idolatry. Often the Hindoos ask us, when seeing the Romish worship, 'What is the difference between Christianity and Hindooism?' In India we have not only to contend with the hydra-headed monster of idolatry, but also the octopus of Romanism." President F. E. Clark rose and disavowed all responsibility for these remarks as to Romanism. What must a Protestant convert think of him?

Last year the Reformed Presbyterian societies in New York remonstrated with Whitelaw Reid, in a letter we published. This year the Christian Endeavor Society of 2d Boston, Rev. J. M. Foster pastor, remonstrates against the bowing of President Clark for the convention beneath his fears, and his holding down testimony as to the worship of Rome.

W.

How many of our readers know anything about Lake Reno and Glenwood congregations, located as they are in the western part of central Minnesota, the only Psalm singing congregations except Elliotta in the State? Few pastors can present a better

record than can brother Elsey. Eleven years ago he was installed. Since then the congregation has doubled in membership. An excellent house of worship has been erected in Lake Reno without aid from the Board of Church Erection, on which there is a debt of only about \$300.00. The congregation of Glenwood was organized in 1889. The few members there have gone to work to raise money to buy a Methodist church building that is for sale. In the town their number is small and their resources weak. Still they are determined. A people spirited and united as they are should receive financial help from those in other parts of the church able to give it. Money expended in Glenwood will be wisely expended. There is no doubt about that. The members of the church in those two congregations are firm Covenanters. There is not the least disposition to give up our position of dissent. It makes a visitor feel good to hear members refer so kindly to their pastor and his wife as do the brethren at Glenwood and Lake Reno. It speaks well for all.

Glenwood is a most delightful town in which to spend the summer. It has a population of about 900, and is easily reached by rail from Minneapolis, 120 miles distant. The boat to Duluth can be taken at any of the lake cities. Glenwood is 200 miles southwest from Duluth. Minnewaska lake is about nine miles long and has an average width of four miles. There are good boating and fishing, and an excellent drive around it on the shore. To persons of weak lungs, or desiring to spend a few weeks of quiet rest, the climate will be found very beneficial. The price of boarding is moderate. One great advantage of such a place as a resort is, our members can worship with our own people on the Sabbath. They are thus saved from many a temptation.

J. W. S.

J T E M S.

ON the 14th of May Rev. J. M. Faris dispensed the communion at Eskridge, assisted by licentiate A. I. Robb. There was an accession of seven to the roll, three by examination, two by certificate from a sister congregation, and two by certificate and examination.

IN addition to the missionaries named in the September number, Miss Willia Dodds has gone again into the foreign field. The church will seek to have strength given to bear up in every way those missionaries who go forth to teach the way of life to the ignorant and perishing.

ATHENS, August 6th.—The Corinth ship canal was opened by the king to-day in the presence of all the members of the royal family, the cabinet ministers, the foreign diplomatic representatives, the principal military and civil officials and an immense crowd of citizens. The king expressed his great pleasure on seeing the canal finished in his reign.

ERRATA.—In the last number, in the article “Difference of Opinion,” on page 321, second line from bottom of page, at end of a quotation from Matthew Henry, read “Henry,” instead of “Heresy.” On page 325, fourth line from top, read “In conclusion, I add an instance,” instead of I “address” an instance.

THE United Brethren this year at Dayton, Ohio, adopted the following clear, faithful and decided testimony. “We believe that God is the source of all authority, and has appointed the Lord Jesus Christ as the ruler of nations. The Bible contains his revealed will for nations, as well as individuals, and it is the standard by which all moral issues in political life are to be decided. This nation will not be a Christian nation in the highest sense until this authority is nationally accepted, and obedience rendered thereto.”

I DO not suppose that reports in the east about the hard times in Colorado are exaggerated, but I am happy to say that the depression is not likely to affect our congregation materially, as this is a farming district. Two ladies, members of our church in the east, have just arrived at Evans to make their home here. The delightful climate here is an inducement for people to emigrate to these parts. Besides there are many people here to convert and bring into the church. A new Presbyterian congregation has sprung up this summer near Evans with encouraging prospects.

JAMES PATTON.

Evans, Colorado.

THE Woman’s Missionry Society of Pittsburgh Presbytery met in the Allegheny church in April. The attendance was good. The principal points of the convention were: The giving of \$1,000 to the Indian chapel building. The thank-offering amounted to \$863. The following officers were elected: Mrs. R. C. Wylie, Wilkinsburg, president; Mrs. J. T. Morton, Allegheny, 1st vice-president; Mrs. W. J. Coleman, Allegheny, 2d vice-president; Margaret McCartney, Beaver Falls, recording secretary; Mary Henning, Wilkinsburg, corresponding secretary; Mrs. J. R. McKee, New Brighton, Pa., treasurer.

THE following items are notable as showing the variety of endeavor to achieve one result. What centuries ago could have been done by force, now can be sought only by flattery. We italicise.

“ROME, May 14th.—The *Observatore Romano* published yesterday a long leader under the caption, ‘Disarmament.’ The writer says that the pope alone is competent to initiate a movement towards the general reduction of the great modern armies and then suggests a plan for rendering easy the preservation of peace without soldiers. He recommends that broad neutral zones, separating antagonistic powers be established. The territory to be included in these zones would be Switzerland, Savoy, Alsace, Luxembourg, Schleswig, Belgium, The Netherlands, Poland and the Balkan States, ‘*The*

crowning safeguard of peace' are the last words of the leader '*would be the neutrality of papal Rome, the natural, common capital of all peoples.'*'

"WASHINGTON, D. C., Aug. 2.—Edgewood, once the suburban home of Chief Justice Chase, near this city, will be the future residence of the papal legate to the United States, Mgr. Satolli. Proximity of the property to the Catholic University was the principal reason for its selection, and *it will be classed as a legation just the same as that of any of the foreign governments with representatives at Washington.* It will, however, be the most remote of the legation residences at Washington, but it is delightfully situated on the outskirts of Eckington and Brookland, two of the most attractive portions of suburban Washington."

THERE are forty-seven Chinese temples in this country, forty-one being in California. New York City has three. The Chinese temple is a house of prayer or worship for the individual. There is no provision for the union of the worshippers in the service, no sermon or instruction, no officiating priest. When about to take a journey, to enter on some new enterprise, or perplexed as to what to do, the Chinaman goes into the temple to worship and pray. He provides himself with incense sticks, candles, and sacrificial paper, and sometimes wine and meat. Every worshipper is his own priest. The answer is obtained by a kind of lottery.

ECCLESIASTICAL.

COLORADO PRESBYTERY.

The delegates appointed by Synod to organize Colorado Presbytery met pursuant to appointment in the 1st Reformed Presbyterian Church, Denver, at two o'clock p. m., July 25, 1893. The presbytery was constituted with prayer by Rev. D. G. Thompson.

Five delegates were present, viz: Rev. D. G. Thompson, La Junta; Rev. J. M. Wylie, elder Dr. J. K. Miller, Denver; Rev. James Patton, and elder D. S. Ellis, Evans.

The officers elected for the ensuing year are: D. G. Thompson, moderator; James Patton, clerk; J. K. Miller was chosen treasurer; J. M. Wylie was elected presbytery's general secretary of missions. He was directed to visit southern California, and do the work necessary for establishing a mission station or organizing a congregation. He was also elected to represent presbytery before the missionary conference to be held at next meeting of Synod; James Patton, alternate.

A committee consisting of James Patton, J. M. Wylie, D. S. Ellis was appointed to take charge of work at Breckenridge and Wray, Colorado, with a view of establishing mission stations at these places.

A conference was held at which the following topics were discussed : "The present spiritual condition of the world," D. G. Thompson. "Religious condition and work needed in the bounds of Colorado Presbytery," James Patton. "Qualifications specially needed in Christian workers of to-day," J. K. Miller. "What is the work of Reformed Presbyterians?" J. M. Wylie.

Presbytery adjourned to meet at Evans, the last Thursday of April, 1894.

JAMES PATTON.

NEW YORK PRESBYTERY.

The meeting was held in the 1st Boston church, May 9, 1893.

Six ministers and six elders were present; seven ministers were absent, and six congregations were not represented.

Mr. Rusk was elected moderator, Mr. Shaw continued clerk, and Mr. Williams chosen assistant clerk. The clerk reported the certification of Rev. T. H. Walker to Lakes Presbytery, and the withdrawal from the church of licentiate J. J. Dunlop. The death of Rev. William Graham was also reported; and the following minute was adopted :

"We as a presbytery desire to express our high appreciation of the faithfulness and great ministerial worth of our beloved brother, Rev. William Graham, who after thirty-three years of singular Christian devotedness was suddenly called from his field of labor on the thirteenth day of March of the current year. He had accepted an invitation to address the annual meeting of the Woman's Christian Temperance Union of East Cambridge, and was providentially enabled to utter only one sentence; but that sentence was characteristic of his ministerial life. 'I have come from a sick-bed to show which side I am on,' was all he could say; and then he suddenly expired.

"We feel our minds solemnized by the vacant pulpit in the church where we meet, and are admonished of the necessity of increased diligence in our ministerial labors. We extend our sympathies to the afflicted congregation who have lost a faithful, laborious, successful and beloved pastor. We weep with the family who have been so greatly bereaved; and commend them to the care and compassion of the Great Shepherd and High Priest of our profession, trusting that they will be sustained graciously under the crushing weight of their calamity."

The committee in charge of the New York City Mission submitted their annual report, and tendered their resignation. This latter was reluctantly accepted; and as no others were found to take up the work laid down by the committee, presbytery decided to relinquish it. The pastor and session of the 2d New York congregation were requested to act as a session for the mission in granting certificates to the members. A resolution was adopted conveying to the committee the hearty thanks of the presbytery for their faithful, laborious and self sacrificing efforts in this field.

Mr. Sommerville was continued as chairman of the Committee on Supplies, F. M. Foster was appointed to moderate session in Brook-

lyn, J. M. Foster in 1st Boston, and Mr. Sommerville in 1st New York until the appointment of a stated supply. Mr. Bayles was appointed to moderate a call for a pastor in 1st Boston. Messrs. Sommerville, F. M. Foster, J. M. Foster and elders Angus and Calderwood were made a committee to present call if moderated in 1st Boston, and attend to installation of pastor, if the call should be accepted.

Presbytery adjourned to meet in the 3d church, New York, on the last Tuesday of October at ten o'clock in the forenoon.

Several matters were necessarily left over for consideration at presbytery's meeting during the session of Synod. I add an account of these:

The call of 1st New York on Mr. Carlisle was presented but declined. The congregation was recommended to the care of the Central Board of Missions. A call from Coldenham on Rev. Thomas Patton was transferred to New Brunswick and Nova Scotia Presbytery. Mr. Patton was afterward received on certificate from his presbytery, and having accepted the aforesaid call, the following commission was appointed to attend to his installation: Messrs. Carlisle, F. M. Foster, Thompson, and elders Frazer, McMeekin and Cochran.

S. G. SHAW, Clerk.

BIBLE LESSONS.

THIRD QUARTER, 1893.

LESSON X.—September 3.

PAUL SHIPWRECKED.—Acts 27: 30-44.

30. And as the shipmen were about to flee out of the ship, when they had let down the boat into the sea, under colour as though they would have cast anchors out of the foreship,

31. Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved.

32. Then the soldiers cut off the ropes of the boat, and let her fall off.

33. And while the day was coming on, Paul besought them all to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing.

34. Wherefore I pray you to take some meat: for this is for your health: for there shall not an hair fall from the head of any of you.

35. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat.

36. Then were they all of good cheer, and they also took some meat.

37. And we were in all in the ship two hundred threescore and sixteen souls.

38. And when they had eaten enough, they lightened the ship, and cast out the wheat into the sea.

39. And when it was day, they knew not the land: but they discovered a certain creek with a shore, into the which they were minded, if it were possible, to thrust in the ship.

40. And when they had taken up the anchors, they committed themselves unto the sea, and loosened the rudder bands, and hoisted up the mainsail to the wind, and made toward shore.

41. And falling into a place where two seas met, they ran the ship aground; and the forepart stuck fast, and remained unmovable, but the hinder part was broken with the violence of the waves.

42. And the soldiers' counsel was to kill the prisoners, lest any of them should swim out, and escape.

43. But the centurion, willing to save Paul, kept them from their purpose; and commanded that they which could swim should cast themselves first into the sea, and get to land.

44. And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land.

GOLDEN TEXT: *God is our refuge and strength, a very present help in trouble.—Psalm 46 : 1.*

This was on the fourteenth night of the storm. Land was not far off. The conduct of the crew was heartless but natural. "Every man for himself," is the law upon which men, as a rule, act in this world. Comparatively few in response to duty are willing to risk their lives when by an opposite course they can save them. That is the reason genuine sacrifice is so much admired; it is so rare. Paul knew there would be no loss of life, V. 22. But in order to this he knew those sailors must be prevented leaving the vessel. The soldiers alone could do this. Hence Paul's appeal. God is sovereign. He unchangeably foreordains whatsoever comes to pass. Man is free. We know that we are free, responsible agents. It is not with "the secret things," but "those things which are revealed," we have to do. The man whose conduct shows his faith in his own words is the one that will be a power. How many of us believe, "He that believeth not the Son shall not see life?" It is a theory. Is it a conviction? How then account for our indifference when all around us so many souls are perishing? Our callousness makes more infidels than all the Ingersolls that have ever lived. The sailors thought only of their safety, and to secure it were willing that all on board the vessel should be drowned. The soldiers, in order to secure their safety, decided to kill all the prisoners. Paul forgot himself in his efforts to save. "Look not every man on his own things but every man also on the things of others," is the spirit of Christianity. A selfish Christian is a contradiction. Good reason have we to trust in our God, Psalms 115 : 3; 107 : 29. He is indeed a very present help in time of trouble.

PSALMS 46 : 1-5; 107 : 29, 30; 115 : 1-11.

SHORTER CATECHISM.

Ques. 62. *What are the reasons annexed to the fourth commandment?*

Ans. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the Sabbath day.

LESSON XI.—September 10.

PAUL AT ROME.—Acts 28 : 20-31.

20. For this cause therefore have I called for you, to see you, and to speak with you: because that for the hope of Israel I am bound with this chain.

21. And they said unto him, We neither received letters out of Judea concerning thee, neither any of the brethren that came shewed or spake any harm of thee.

22. But we desire to hear of thee

| what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23. And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening.

24. And some believed the things

which were spoken, and some believed not.

25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

26. Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive:

27. For the heart of this people is waxed gross and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and un-

derstand with their heart, and should be converted, and I should heal them.

28. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it.

29. And when he had said these words, the Jews departed, and had great reasoning among themselves.

30. And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

31. Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

GOLDEN TEXT: *I am not ashamed of the gospel of Christ.*—Rom. 1: 16.

How intense was Paul's love for his countrymen! Rom. 9: 3. Grace does not destroy; it intensifies our natural affection. There is something wrong about the man who labors earnestly for the salvation of his neighbors and yet complacently sees his own children "going to the bad." There is something wrong with the church that puts forth all its energies in the foreign field and wholly neglects the home. "Sect," literally a choice. Christianity was opposed by some because of misrepresentations and by others because of its requirements. The religion of Jesus brooks no rival. The world's congress of religions, at Chicago, was one of the most flagrant insults ever offered to the Author of our religion. It regards Christianity as one of a number of sects. It is one of the most difficult things possible to place ourselves in the proper state of mind to receive the gospel. We read the Bible with certain opinions, and too often instead of making the latter conform to the former, we do the reverse. That is one reason why the best of us are such unsatisfactory Christians—so little life, so little growth. That was the reason why Paul's preaching had such different effect on different hearers. The Holy Spirit, long before, explained this by Isaiah. The fact that this passage, (Isa. 6: 9, 10) is quoted more frequently in the New Testament than any other, has a meaning. A young minister once remarked, after listening to a very earnest address by Mr. Moody, "I could succeed in that kind of work as well as Mr. Moody if *I wanted to.*" That is it exactly, "If I wanted to." We do not want to make the sacrifice Christ requires that we may do the work he asks of us. "Ye will not." We want to wear the crown without passing through the conflict. How devoted a servant of God Paul was! He knew his time was short. To use it to the best advantage was his only aim—"receiving all," "preaching the kingdom," "teaching concerning the Lord Jesus Christ." How such a life ought to shame us! If we had the right spirit, the prospect of a sacrifice being required would not discourage us; on the contrary, it would cause us joy. A few years

working for Christ and then an eternity with him. He is wise who lives for Christ. The future will make that plain.

PSALMS 106: 19-22; 68: 9-12; 105: 8-10.

SHORTER CATECHISM.

Ques. 63. Which is the fifth commandment?

Ans. The fifth commandment is, Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.

LESSON XII.—September 17.

PERSONAL RESPONSIBILITY.—Rom. 14: 12-23.

12. So then every one of us shall give account of himself to God.

13. Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.

14. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself: but to him that esteemeth any thing to be unclean, to him it is unclean.

15. But if thy brother be grieved with thy meat now walkest thou not charitably. Destroy not him with thy meat, for whom Christ died.

16. Let not then your good be evil spoken of:

17. For the kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost.

18. For he that in these things serveth Christ is acceptable to God, and approved of me.

19. Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

20. For meat destroy not the work of God. All things indeed are pure; but it is evil for that man who eateth with offence.

21. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak.

22. Hast thou faith? have it to thyself before God. Happy is he that condemneth not himself in that thing which he alloweth.

23. And he that doubteth is damned if he eat because he eateth not of faith: for whatsoever is not of faith is sin.

GOLDEN TEXT: *It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth.*—Rom. 14: 21.

V. 12. Is the conclusion from what precedes, no more solemn or weighty utterance was ever recorded. To God, who cannot be deceived, who always acts in accordance with strict justice, each, as really as though there was no other person, must render his account for thought, word and action. There is no escape. The night with God is as the day. There are no secret things concealed from him. This is exactly in accordance with what is stated in the close of the 25th chapter of Matthew. A very censorious man is not a good man. He who keeps his own vineyard well will not have much time or inclination to pronounce judgment on that of his neighbor. He who makes his opinion the rule by which his neighbor must walk, fails to recognize this principle of individual responsibility in others. In verse 14 reference is had to those things pronounced unclean by the ceremonial law. Paul says they were unclean simply because the law made them so. As to the use of such things each must decide for himself. But to him who regards their use as wrong, it is wrong. Conscience is not always right, but to go contrary to conscience is always to sin. Charity should have much to do with our conduct. He is a poor Christian who is not willing to deny him.

self in order not to injure his brother. It is not enough to be right. We must so maintain the right that others will not be harmed. Our very "good" may lead to evil results. Our concern should be about those things that are of real importance. The elevating to undue importance matters of little weight has done and is doing the cause of Christ inexpressible injury. Any one who reads carefully the doings of church courts cannot fail to see that matters of greatest moment are crowded out in order to give place to those that should occupy but little attention. What we all need to learn is self-control—maintain within proper bounds our opinions, etc., etc., and give to others the same liberty we ask for ourselves. The 23d verse contains a most important practical truth. We should always give conscience the benefit of the doubt. We should never do anything about the rightfulness of which we have the least scruple. This applies to everything—amusements, worship, raising of money, etc., etc. We should not allow ourselves to be over persuaded nor should we attempt to over-persuade others. "Whatever is not of faith is sin."

The attempt to argue from this passage the rightfulness of each to decide for himself as to the using of intoxicating liquors as a beverage is simply wicked. No Christian should desire to occupy neutral ground on this subject.

PSALMS 127 ; 78: 1-4 ; 71: 22-24.

SHORTER CATECHISM.

Ques. 64. What is required in the fifth commandment?

Ans. The fifth commandment requireth the preserving the honor, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals.

LESSON XIII.—September 24.

REVIEW.

GOLDEN TEXT: *So then faith cometh by hearing, and hearing by the word of God.*—Rom. 10: 17.

PSALMS 103: 1-5 ; 34: 8-13 ; 104: 33-35.

SHORTER CATECHISM.

Ques. 65. What is forbidden in the fifth commandment?

Ans. The fifth commandment forbiddeth the neglecting of, or doing any thing against, the honor and duty which belongeth to every one, in their several places and relations.

FOURTH QUARTER, 1893.

LESSON I.—October 1.

THE POWER OF THE GOSPEL.—Romans 1: 8-17.

8. First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world.

serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers;

9. For God is my witness, whom I now at length I might have a prosper-

10. Making request, if by any means

our journey by the will of God to come unto you.

11. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established;

12. That is, that I may be comforted together with you by the mutual faith both of you and me.

13. Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles.

14. I am debtor both to the Greeks,

and to the Barbarians; both to the wise, and to the unwise.

15. So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

16. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

17. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

GOLDEN TEXT: *I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth.—Romans 1: 16.*

The Epistle to the Romans will furnish four lessons. First of all let the whole Epistle be read, and then each lesson will be better understood, for much is omitted. Rome was the seat of government, and Christians were early there. Peter did not found that church, nor was he its bishop. Paul wrote from Corinth, early in A. D. 58, never having been at Rome, but he purposed to visit the city.

I. Paul's interest in the Roman Christians, verses 8-15. 1. He thanks God for the repute of their faith, verse 1. The faith of these Roman Christians was spoken of everywhere. They were at the capital, but they were not corrupted. A report of them would go out from such a centre, and the report was of their faith. 2. He testifies to his unceasing prayers for them, verse 2. He asserts most solemnly this fact, as under oath. Why so solemnly? As a fact only resting on his own word, and to beget assurance in their minds to win many for the truth. What a fact for us to know! Paul bore in his prayers the exposed Roman church. We are to pray for congregations we never saw, whose state deeply concerns the cause of Christ. 3. He seeks, in prayer, to be brought to Rome for their mutual profit. He had a desire, he had a purpose to visit Rome. But he sought that God would direct his way. He was finally brought to Rome, but through trial, and stormy seas, a prisoner. He wished to prove helpful to them, in the spiritual life, and also to receive some good from them. They could and might aid him. There would be an exchange of benefits. Such trading is better than of gold or silver. 4. He tells them of baffled plans of saving some souls at Rome. He had been hindered from reaching Rome. He wished to preach there. He felt bound in duty to preach far and wide the gospel of Christ.

II. Paul's glorying in the gospel, verses 16, 17. *I am not ashamed.* Was there anything to suggest shame? Yes, for the gospel was bitterly opposed, and scorned. But Paul knew what it was, and what power it had. It revealed a righteousness of God's providing, a justifying righteousness. There is a righteousness

of man's providing, but it is as "filthy rags." This righteousness is from faith to faith—from first to last faith, a righteousness of faith, procured entirely by faith. Faith is the hand that accepts it. Habakkuk 2: 4 expresses it: "The just shall live by faith."

Let us cherish a deep interest in the church.

Let us glory in the gospel of Christ.

PSALMS 119: 43-48; 65: 1-4.

SHORTER CATECHISM.

Ques. 66. What is the reason annexed to the fifth commandment?

Ans. The reason annexed to the fifth commandment, is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.

LESSON II.—October 8.

REDEMPTION IN CHRIST.—Romans 3: 19-26.

19. Now we know that what things soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God.

20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

22. Even the righteousness of God which is by faith of Jesus Christ unto

all and upon all them that believe: for there is no difference:

23. For all have sinned, and come short of the glory of God;

24. Being justified freely by his grace through the redemption that is in Christ Jesus:

25. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;

26. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

GOLDEN TEXT: *Being justified freely by his grace through the redemption that is in Christ Jesus.*—Romans 3: 24.

The apostle had gone on to show the sin of the Gentile world, then of the Jews and here is the conclusion: I. The guilt of all. II. The redemption provided.

I. The guilt of all, verses 19, 20. 1. Declared by the law, the word of God. The early part of this chapter quotes the law. These things were said to those who had the law, who were under the law—the Israelites. They would not gainsay the guilt of the Gentiles. They could not gainsay their own guilt. Every mouth must be closed, that would dispute with God: "That thou mightest be justified when thou speakest, and be clear when thou judgest." 2. This guilt cannot be removed by the law. The law demands deeds of righteousness. These are not forthcoming. They cannot be. The guilty cannot justify themselves. 3. The law does not justify the sinner, but reveals to him his sin. The apostle at great length in the 7th chapter shows us this operation of the law. The law where the Holy Spirit uses it in the work of salvation, opens up the sin of the heart.

II. The redemption provided, verses 21-26. This is a righteousness apart from the law, the righteousness which God provides.

1. This provision is set forth in the Old Testament, verse 21. The Redeemer was to come to Israel. Read the song of Mary, Luke 1 : 54, 55: "He hath holpen his servant Israel in remembrance of his mercy, as he spake to our fathers, to Abraham, and to his seed forever." 2. This is provided for all believers in Jesus Christ. The stress is upon *all*. The Gentile is encouraged then to come, and the Jew is made also to know that he also must come to Christ. Salvation is through Christ. This righteousness of God is thus secured, and all need it. 3. This is freely promised. Salvation is of grace, and the redemption is the redemption of Christ. 4. This is founded upon his sacrifice. He has made atonement for sin, and as the mercy seat of the Holy of Holies was sprinkled with blood by the high priest, so here there is the propitiation, reaching back to the Old Testament saints, who, as Abraham, rejoiced to see the day of Christ and were glad. 5. This redemption of sinners by Jesus Christ is a glorious display of the justice of God. God is glorified in the sacrifice of Christ. He is glorified in raising him from the dead, and in the saving of sinners in him. "Thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue and people, and nation!"

PSALMS 40 : 6-8 ; 96 : 6, 7.

SHORTER CATECHISM.

Ques. 67. Which is the sixth commandment?

Ans. The sixth commandment is, thou shalt not kill.

LESSON III.—October 15.

JUSTIFICATION BY FAITH.—Rom. 5 : 1-11.

1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ :

2. By whom we also have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

3. And not only so, but we glory in tribulations also : knowing that tribulation worketh patience ;

4. And patience, experience ; and experience, hope :

5. And hope maketh not ashamed ; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

6. For when we were yet without strength, in due time Christ died for the ungodly.

GOLDEN TEXT: While we were yet sinners, Christ died for us.—
Romans 5 : 8.

The apostle had shown the need of justification from sin. He had declared the righteousness of God, the justifying righteousness of Christ, and had proved that Abraham and David were jus-

7. For scarcely for a righteous man will one die ; yet peradventure for a good man some would even dare to die.

8. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

9. Much more then, being now justified by his blood, we shall be saved from wrath through him.

10. For if, when we were enemies, we were reconciled to God by the death of his son, much more, being reconciled, we shall be saved by his life.

11. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

tified not by works but by faith. He now sets forth the blessed fruits of justification by faith:

I. Peace with God, verse 1. What a boon! We feebly grasp the thought, unless our hearts have been disturbed by a sense of sin, and we have had some apprehension of the wrath of God, the wrath of God against the sinner! "Thou, even thou art to be feared, and who may stand in thy sight when once thou art angry?" But in Christ Jesus, this is all changed, and God is at peace with the sinner justified by faith in Christ. There is no condemnation to them that are in Christ Jesus.

II. Access to God, present grace, and the hope of glory, verse 2. Sin made separation. Now there is nearness. The invitation is, come unto me. This has in it the assurance of further grace. The Holy Spirit that works faith in the believer, also gives further grace, and thus the believer is strengthened and built up, rejoicing in hope of the glory which God will finally bestow.

III. Glorying in tribulation, verse 3. Tribulations come. The grace of God does not exempt. Nay, chastisement is his mark. His children bear it. The chain is given that leads to glorying in that against which the flesh revolts. Patience is wrought, endurance, and this results in experience, triedness. Christian character is forming, and the hope brightens, and the face is not ashamed.

IV. Assurance of salvation, verses 6-11. There comes into the soul the sense of the love of God in power. This love is shed abroad by the Holy Spirit. There is a sense of the exceeding grace of God in providing a Saviour for sinners, and this in the person of his own dear Son. When we were helpless (verse 6) Christ died for the ungodly. We could suppose that one might die for one whom he loved, as not only righteous but good, but God's love is seen in the death of Christ for sinners, verses 7 and 8. Justified then freely by the grace of God in the death of Christ for sinners, what ought to be the confidence of the justified in the Saviour who having risen from the grave, has ascended up on high, and is at God's right hand, the reigning Mediator! Hence there is hope, verse 5, and also joy, a rejoicing in God through our Lord Jesus Christ, by whom we have now received the atonement. He will perfect his own work.

PSALMS 22: 22-24; 89: 26-29.

SHORTER CATECHISM.

Ques. 68. What is required in the sixth commandment?

Ans. The sixth commandment requireth all lawful endeavors to preserve our own life, and the life of others.

MARRIAGES.

By Rev. Dr. D. McAllister, August 17, 1893, at Pittsburgh, Pa., WILLIAM J. SLOAN and Miss CARRIE A. HICE.

REGISTER OF BAPTISMS.

NAME.	PARENTS.	WHEN BORN.	WHEN BAPTIZED.	CONGREGA-TION.	MINISTER.
Frederick Willson McMillan.....	Adult.....		May 12, '93.	Hickory Grove...	G. R. McBurney
John Alexander Thompson.....	Jenet.....		May 15, '93.	"	"
Anna Elizabeth Moyle Charles Lester Blair.....	Mary.....		"	"	"
Rebe Stone McArthur. Verner Ewing Dill.....	Thomas and Minnie... Thomas and Lue..... S. F. and A. R.....	May 28, '93. Jan. 1, '93...	May 12, '93.	Sylvania.. Eskridge.	Henry Esson J. M. Faris.
Catherine Edith Fullerton.....	Wilson C. and Jane R.	Apr. 3, '93...	"	"	"
Earl Glass Bennett.....	Charles and Lizzie...	Jan. 15, '93.	"	"	"
Carrie Velma Bovard...	Renwick and Ida P....	Nov. 24, '92.	"	"	"

OBITUARIES.

MRS. JANE WILSON died March 26, 1892, in her seventy-ninth year. She came from Ireland with her parents when a little girl, and settled in the bounds of Brookland congregation, and after her marriage settled in the bounds of North Union congregation. She then removed to New Alexandria, where she died. Her last sickness was short, lasting but ten days. She bore her sickness with great patience. She was greatly tried by temptation, which we fondly believe was to purify and sweeten her pathway to heaven. She was a decided Covenanter and loved the ordinances of God's house. After her husband's death she regularly conducted family worship in her home. She was a Bible reader; having a verse of Scripture read she would tell where to find it. A meek and humble spirit is, in God's sight, a pearl of great price. E. M.

It has pleased our heavenly Father in his infinite wisdom to remove by death on the 11th of January, 1893, MRS. GIBSON, a much loved member of the Central R. P. Church and our society, we desire to testify to her piety and worth. Although for many years, owing to feeble health, she was not able to attend church, for which she so often expressed deep regret, her great love for the word of God made her retain a deep interest in the work of sending knowledge of it to others. Her contributions to the cause of missions were large. She was regarded by those who knew her best, and in fact by the entire community in which she spent her threescore years and ten, as a kindhearted, noble woman. She was a pleasant companion, bringing good cheer to every circle of which she formed a part. As a sufferer she was patient and submissive. Her epitaph may be written in one word, "Faithful." True and faithful to the Covenanter Church she lived to adorn the doctrines of God, her Saviour. Mrs. Gibson will be greatly missed in the church here below, but our loss is her eternal gain. Blessed are those that die in the Lord.

MRS. JOHN AIKEN,
MRS. H. G. HAMOR, } Committee.

ON Sabbath evening, April 16, 1893, MISS JENNIE EMMA DAGUE entered into rest, in the twentieth year of her age. Consumption did its work in less than a year. Deceased was a faithful, active and loyal member of Topeka Reformed Presbyterian congregation. In loyalty to Christ, love for the ordinances of his house, willingness to work for the welfare of the congregation, in integrity of character and virtue of walk and conversation she left a worthy example to all who would put on Christ in preparation to meet him. She manifested her faith in Christ and love for souls, by earnestly counseling youth who had not yet confessed Christ, to consecrate themselves to him and his service. This was the burden of her soul on the eve of her departure. "He giveth his beloved sleep." J. W. D.

THE Woman's Missionary Society, of Topeka R. P. congregation, note with sorrow the removal by death of Miss EMMA J. DAGUE, for a time recording secretary of this society. One of our youngest members, she entered on this important branch of church work with love and interest, and unless hindered by the duties of her avocation was careful to attend regularly. We desire to bear

testimony to her manifestation of Christian graces in the ornament of a meek and quiet spirit, which is in the sight of God of great price. Her example of faith and trust in time of trial has helped us all. We realize our need of diligence in the Master's work while it is day with us, and especially the value of early consecration. To her parents and friends we can say, "Weep not, she is not dead but sleepeth. For if we believe that Jesus died and rose again, even so them that sleep in Jesus will God bring with him." JENNIE S. McCLELLAND,
BELLE T. DODDS.

MARGARET LATIMER, widow of the late Samuel Latimer, and mother of Rev. James Latimer, fell asleep in Jesus March 20, 1893, shortly after she had passed her seventy fourth year. Her father was elder David Smith, Sr., who removed from South Carolina when she was but a girl, and became one of the pillars of the Covenanter Church at Bloomington. Mrs. Latimer was born in South Carolina, January 7, 1819, and removed with her father's family to Bloomington, Ind., where at an early age she united with the church. On the 14th of March, 1839, she was married to the late Samuel Latimer, who preceded her to the grave just six months. Mrs. Latimer was an active, intelligent and faithful Christian, and a sound Covenanter. She understood well the ground of her hope in Christ. She was quick in memorizing the Scriptures, with which her mind was well furnished, so that she could repeat with readiness and accuracy the promises on her death bed. She delighted in the ordinances. Till towards the end of her last sickness, which was only for three weeks, and terminated in pneumonia, she did not realize that she was dangerously ill, but when she became sensible that death was near, she was nothing moved, but expressed her entire acquiescence in the divine will. She was not afraid to die. With such faith and hope she passed from the church militant to the church triumphant.

THE L. M. S. of the Bloomington congregation took action in reference to the death of MRS. MARGARET LATIMER. In the resolutions they say the angel of death has taken away our oldest member, a woman honored and loved. She will ever be held in fond remembrance, and we will ever be influenced by the good counsel and encouraging words which she gave us. We shall endeavor to so live that when we too shall have passed away, it may be said of us, as we say of her, she lived for Christ. We give to her sons and daughters the assurance of our most sincere sympathy in their bereavement. COM.

MINUTE of the L. M. S. of Clarinda congregation, Iowa, on the death of Mrs. CATHERINE CASKEY, in her eighty-seventh year.

We are called to mourn the death of one of our number, Mrs. Catherine Caskey, who departed this life in her on December 23, 1892. Mrs. Caskey united with our society shortly after its organization. She was deeply interested in the work of the society and the cause of missions. Though not able to attend all its meetings, she requested it to meet as often as convenient at her own house. Death to the believer is a door opening into one of the mansions that Christ has gone to prepare for his people. When we stand by the death-bed of friends and see life slowly ebbing away and the breath getting shorter and shorter, we realize our own weakness, and the heart turns to our kind heavenly Father for that consolation he alone can give. The consistent Christian life which our sister lived should be an incentive to us to be more diligent in the Master's work, knowing that here we have no abiding place. While we will miss her from our circle we do not mourn as those who have no hope, for we know the Master makes no mistakes in removing his people from us. He is only fulfilling his promise to receive them to himself, that where he is they may be also. Our dear sister was spared to a good old age. Her long life was spent in the service of Christ and his church. She was one who could truly say the habitation of thy house, Lord, I have loved well. Death to her was simply falling asleep in Jesus. We extend our heartfelt sympathy to the husband who will more than anyone else miss his life-long companion. We feel God will comfort him in this sad trial. All things work together for good to those who put their trust in God. To the children we would say, follow in the footsteps of the one gone before. We deeply feel for you, and commit you all to the care of a kind Father who doeth all things well.

Mrs. M. E. MCKEE, }
Mrs. M. POLLOCK, } Committee.

Walter T. Miller, treasurer, Cotton Exchange Building, New York City,
acknowledges the following receipts for the Church Erection and
Sustentation Funds :

1893. SUSTENTATION FUND.		May.	
April.		17, Miss Rebecca Law, of New	
21, Bovina cong.....	\$ 5 50	Concord.....	50
21, Utica cong.....	19 78	17, 3d New York cong.....	10 69
21, Lake Reno cong.....	3 20		
24, Central Allegheny cong.....	4 95		
24, Olathe cong.....	12 00		
28, Syracuse cong.....	9 00		
28, Lind Grove cong.....	4 00		
28, Hopkinton cong.....	10 10		
May.			
1, Barnet.....	7 40	1, Barnet cong.....	7 05
1, North Cedar cong.....	4 90	1, North Cedar cong.....	2 30
1, Cedarville cong.....	13 00	1, Cedarville cong.....	14 00
2, Conococheague cong.....	6 38	1, Conococheague cong.....	2 17
5, Clarinda cong.....	4 06	5, Sterling, N. Y., cong.....	17 00
5, Sterling, N. Y., cong.....	16 00	5, Tomica cong.....	50
5, Tomica cong.....	1 00	5, Cedar Lake cong.....	8 06
5, Cedar Lake cong.....	7 91	12, Bethel cong.....	\$ 4 15
12, 3d Philadelphia cong.....	17 00	12, Youngstown cong.....	2 60
12, Ramsay cong.....	18 00	12, Ramsay cong.....	10 00
12, Youngstown cong.....	3 45	17, New Concord cong.....	6 80
15, West Hebron cong.....	6 00	17, Morning Sun cong.....	18 62
16, Washington cong.....	12 00	17, Tabor cong.....	3 92
16, Rev. Thos. Patton, Sparta, Ill.....	5 00	17, Washington cong.....	12 00
16, Slippery Rock cong.....	3 81	17, Beaver Falls cong.....	52 75
16, La Junta cong.....	5 00	17, Thos. Patton, Sparta, Ills....	5 00
16, Bethel cong.....	2 80	17, Slippery Rock cong.....	3 03
16, Beaver Falls cong.....	46 7 5	17, Pittsburgh cong.....	25 00
17, Pittsburgh cong.....	50 00	17, Miss Rebecca Law, New Con-	
17, Walton, N. Y., cong.....	5 85	cord.....	50
		17, 3d N. Y. cong.....	10 69

John T. Morton, treasurer, 708 Penn avenue, Pittsburgh, acknowledges
the following receipts :

1893. DOMESTIC MISSION.		April.	
Mar.		12, L. M. S., Belle Centre cong.	5 00
28, Miss Kate McBurney, Fort		20, Thos. Patton, Sparta, Ill....	40 00
Sill, Ind. Ter.....	6 00	22, Central Allegheny cong., ad.	10 00
28, Miss Joanna Speer, Fort Sill,		22, Slippery Rock cong	2 00
Ind. Ter.....	1 00	22, Mary Grey bequest per T.	
28, Alice Carithers, Fort Sill,		N. Faris.....	28 75
Ind. Ter.....	5 00	28, T. Holliday, of Belle Centre	
28, Mr. and Mrs. R. A. Wilson		cong.....	10 00
Fort Sill, Ind. Ter.....	7 70	28, Bequest of Miss M. A. Cope-	
28, Mr. and Mrs. Carithers, Fort		land, per Wm. Copeland.100 00	
Sill, Ind. Ter.....	20 00		
31, Barnet cong.....	18 60		
April.			
6, W. P. S., Pittsburgh Presby-		1, La Junta cong.....	6 75
tery, thank-offering.....	3 33	2, Rev. Geo. P. Riatt, Wahoo,	
6, 2d N. Y. cong.....	495 00	Neb.....	2 00
7, L. M. S., Beaver Falls and		3, Jno. Hill, of Belview branch	
Geneva congs.....	7 15	of Salem cong.....	1 00
7, S. S., Allegheny cong.....	50 00	3, Jos. McFarland, of same....	1 00
7, Walton, N. Y., cong.....	8 00	3, L. M. S., Baltimore cong... .	16 00
8, Chattanooga, Tenn., Thos.		4, Boys' Syrian Miss. Band of	
McClellan.....	20 00	Baltimore cong.....	2 00
8, Manch'r Branch of Manch's		10, W. P. M. S., of Pittsburgh	
and Brookland cong., ad.	6 00	Presbytery, thank-offering	22 54
10, Rev. D. S. Faris, Sparta, Ill.	5 56	10, W. P. M. S., of same, for	
		Denver church building..	15 00

May,	10, W. P. M. S., of same, for Seattle church building... 5 00	April.	28, Bequest of Miss M. A. Copeland, per Wm. Copeland. 50 00
11, L. M. S., Tabor cong..... 2 00	1, La Junta cong..... 5 00		
11, S. S., 3d Phila. cong..... 12 10.	2, L. M. S., Southfield cong... 20 00		
11, L. M. S., Manchester and Brookland cong..... 6 00	3, S. S., 2d N. Y. cong..... 81 29		
12, Youngstown cong..... 3 75	3, Jno. Hill, Belview branch of Salem cong..... 3 00		
12, Wilkinsburg cong..... 10 00	8, Jos. McFarland, of same... 2 00		
13, 3d N. Y. cong..... 22 35	3, L. M. S., Baltimore cong... 10 00		
13, Mrs. Rebecca Law, New Concord, Ohio..... 1 00	6, L. M. S., Syracuse cong.... 5 00		
13, 8th St. Pittsburgh cong....125 00	10, W. P. M. S., of Pittsburgh Presby'ty, thank-offering. 65 54		
17, New Concord cong, ad.... 25	11, W. H. Coverdale, Mansfield, O., proceeds of nickel.... 50		
INDIAN MISSION CHAPEL.			
Feb.			
11, Four children of W. A. Edgar, Lockwood, Mo.: Morris, \$1.24; Isaiah Dodds, \$1.07; Willie, .18, and Florence, .6, less .5, cost of order.....\$ 2 50	11, R. J. Gault, Mansfield, Ohio, proceeds of nickel..... 50		
Mar.			
10, Children of Beaver Falls cong..... 12 37	11, Eddie O'Neil, Mansfield, O., proceeds of nickel..... 50		
25, Ida M. and Jennie A. Scott, of Millers' Run cong.... 10 00	11, Mary Cromer, Mansfield, O., proceeds of nickel..... 35		
April.			
4, S. S. Class of Mrs. D. B. Crowe, North Union cong 10 17	11, Mrs. Coverdale, Mansfield, O., proceeds of nickel..... 50		
13, 1st Newburg cong..... 16 00	11, Mrs. Rosana O'Neil, Mansfield, O., proceeds of nic'l..... 50		
May.			
10, W. P. M. S., of Pittsburgh Presby'ty, thank-offering. 147 50	11, Lauretta Davis, Mansfield, O., proceeds of nickel..... 50		
13, Children, Beaver Falls cong 2 40	11, C. E. S., Mansfield cong.... 11 80		
13, Three boys of Mrs. McKee Swank, Westn'wld Co.. 1 00	12, Youngstown cong..... 1 00		
30, Metheny and Ida Edgar, Lockwood, Mo..... 1 40	13, 3d N. Y. cong..... 21 53		
SOUTHERN MISSION.			
April.			
1, L. M. S., Central Allegheny cong..... 1 00	13, Mrs. Rebecca Law, New Concord, Ohio..... 4 00		
4, M. S., 1st Boston cong..... 25 00	13, 8th St. Pittsburgh cong.... 50 00		
6, 2d N. Y. cong..... 140 05	20, S. S., St. John cong..... 10 00		
7, L. M. S., Beaver Falls and Geneva congs..... 7 15	20, Pfannassus cong..... 10 00		
8, Chattanooga, Tenn., Thos. McClellan..... 7 00	22, L. M. S., Bear Run cong... 4 00		
10, S. S., Clarinda cong..... 13 42	24, L. M. S., Brookland and Manchester cong..... 20 00		
11, Y. P. S. C. E., 4th N. Y. cong 21 00	22, Hebron cong..... 4 50		
17, J. M. & L. M. Wylie, Drayton, North Dakota..... 5 00	29, S. S., Rehoboth cong..... 16 00		
18, S. S., Hebron cong..... 27 49	CHINESE MISSION.		
18, W. S. Elliott, Elm Grove, W. Va..... 2 50	7, L. M. S. Beaver Falls and Geneva congs..... 7 15		
20, Thos. Patton, Sparta, Ill.... 25 00	10, S. S., Clarinda cong..... 13 52		
22, L. M. S., Hebron cong..... 13 00	12, L. M. S., Belle Centre cong, 5 00		
22, Central Allegheny cong, ad. 10 00	17, J. M. & L. M. Wylie, Drayton, N. Dakota..... 5 00		
22, S. S., Cedar Lake cong.... 5 65	22, Slippery Rock cong..... 8 00		
22, Slippery Rock cong..... 8 37	27, L. M. S., Rehoboth cong.... 9 70		
22, Mary Gray bequest, per T. N. Faris..... 28 75	May.		
27, L. M. S., Rehoboth cong.... 10 00	1, Mahoning branch of Mahoning and Bear Run cong... 5 75		
28, L. M. S., Bovina Centre cong 18 00	1, La Junta cong..... 5 00		
28, L. M. S., Sharon cong, for Brierfield Mission..... 9 40	1, S. S., Sterling, N. Y., cong. 4 39		
	3, M. B., Glenwood Mission... 5 00		
	3, Jno. Hill, Belview branch of Salem cong..... 3 00		
	3, Jos. McFarland, of same... 2 00		
	3, L. M. S., Baltimore cong... 10 00		
	6, L. M. S., Syracuse cong.... 5 00		
	8, L. M. S., Barnesville cong... 0 0		
	10, W. P. M. S., of Pittsbu Presby'ty, thank-offeri 5		
	11, L. M. S., Manchester and Brookland cong..... 0 0		

OCT 4 1894

COMBINED SERIES, - - VOL. XXXI, No. 11.

THE

Reformed Presbyterian
AND
Congregationalist,

NOVEMBER, - - - - 1893.

J. W. SPROULL,

D. B. WILLSON,

EDITORS AND PROPRIETORS.

EDITORS' ADDRESS

ALLEGHENY, PA.

591

"Whereunto we have already attained, let us walk by the same ⁱⁿ *Momains* *Saints* us mind the same thing."
Phil. 3: 16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."
Jude 3.

PUBLISHED MONTHLY.

TERMS: { \$1.00 per annum in the U. S. and Canada.
 { \$1.13 per annum in Great Britain.

PITTSBURGH:

PRINTED BY MYERS, SHINKLE & Co., 523 WOOD STREET.

Entered at Pittsburgh Post Office as Second Class Matter.

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GENEVA congregation has called H. G. Foster, licentiate.

REV. W. M. GLASGOW's address is 1123 Sixth avenue, Beaver Falls, Pa.

DR. PATON, the New Hebrides missionary, sailed from this country Saturday, September 30th.

THE Kansas City congregation has purchased a lot with a frame building. Rev. J. R. W. Stevenson is the stated supply.

MRS. REBECCA BRADFORD ANDERSON, wife of elder William Anderson of the 1st Philadelphia congregation, died October 1st. She was a daughter of Walter Bradford.

OHIO Presbytery met on the second Tuesday of September in the Jonathan's Creek church. Rev. John M. Wylie asked and received a certificate of standing. He is leaving the Covenanter Church.

THOMAS MELVILLE SLATER, from Pittsburgh Presbytery, has entered the Seminary, and Andrew M. George, from Ohio Presbytery, a student of the first year, 1890-1, has resumed theological study.

A NATIONAL reform convention is called for Tuesday, November 14th at 7:30 P. M. in the 1st United Presbyterian Church, (Rev. Dr. W. J. Robinson, pastor) Allegheny, Pa., to continue in session Wednesday and Thursday. There is promise of awakened interest.

PRESBYTERIES that wish for supplies, and supplies that desire preaching may be accommodated by corresponding with me. The assignment made by Synod for one to act as a "go-between" has thus far worked well.

J. W. SPROULL.

COMMUNIONS AND ASSISTANTS.—September, 4th Sab., Morning Sun, R. C. Reed. October, 1st Sab., Central Allegheny, J. S. Martin; 1st Philadelphia, A. Kilpatrick. Hopkinton, R. C. Reed; October, 3d Sab., Cedarville, O., C. D. Trumbull. October, 4th Sab. Allegheny, F. M. Foster.

REV. DR. JAMES KERR, of Glasgow, has issued a pamphlet of 54 pages, entitled Church and State, containing three lectures. I. Religious Equality—National Disaster. II. Ecclesiastical Establishments—Ecclesiastical Dishonor. III. Scriptural Establishments—Imperial Glory. The price is six pence. The author's address is 15 Queen Square, Glasgow.

HAVING supplied East End congregation for one month under the appointment of presbytery, I will cheerfully reply to the correspondence of any one who may be seeking a location in that beautiful suburb of the city where all the advantages of the city may be enjoyed, and not a little of the pleasure and freedom of the country. Dr. J. S. Dodds, Station street, Pittsburgh, E. E., will also be glad to answer any requests as to location in that vicinity.

H. H. GEORGE,
Beaver Falls, Pa.

THE

Reformed Presbyterian and Covenanter,

VOL. XXXI.

NOVEMBER, 1893.

No. 11.

ORIGINAL.

A LIFE AND A LESSON.*

Gentlemen of the Theological Class :—We welcome you to-night at your appearing to take up the studies of this session.

In addressing you, I depart somewhat from the usual course in the choice of a subject. I am to speak of a leader of men, not however, of one who served the church, but the nation, who in serving the nation served God, whom God led by a way he knew not, till he bowed, and owned his power and justice, and came to know his goodness—the martyred president, the smitten head of a sinning nation.

"The careers of good and great men are the true beacons of human progress. They are lights set upon a hill, illuminating the moral atmosphere around them, and their thoughts and deeds hallow the nations to which they belong, and become the most priceless legacies of mankind." † I wish to look at Mr. Lincoln in no ideal light, and to observe what one ‡ has said having him in view: "History is after all the crystallization of popular beliefs. Popular beliefs, in time, come to be superstitions, and create gods and devils. Thus Washington is deified into an impossible man, and Aaron Burr has passed into a like impossible human monster. Through the same process Abraham Lincoln, one of our truly great, has almost gone from human knowledge." We must, therefore, first regard the record of his life.

Abraham Lincoln was born in the slave State of Kentucky, in 1809, and removed with his parents to Indiana in his eighth year. They remained there until he was nineteen, when they migrated to Illinois. When he was nearly of age, he left home to begin life on his own account. His school privileges are reckoned by weeks, not by years, not by months; but he was an eager reader. He had searched out, and read all the books he heard of within a circuit of fifty miles. He was industrious, energetic and never tasted liquor.

* Address by Prof. D. B. Willson, September 19, 1893, at opening of R. P. Theo. Seminary for the session of 1893-4. † Colfax. ‡ Donn Piatt.

In company with Thomas Hanks, he made his way with a trading boat down to New Orleans in 1831. At Natchez, a thieving negro came on the boat, and when Mr. Lincoln, hearing the noise, was coming by the hatch to the deck, the negro struck him on the head. He bore the scar through life, and his life was probably saved by the slant of the weapon, which struck the deck beyond the hatch. At New Orleans, he saw negroes chained and maltreated, whipped and scourged; and his companion, Hanks, said, that slavery ran its iron into his soul, then and there—that is in May, 1831, at New Orleans. In 1834 he was chosen a representative in the Illinois Legislature from Sangamon county, and the *House Journal* of March 3, 1836, records the protest of himself and another representative against a resolution of the house. They say: "They believe that the institution of slavery is founded on both injustice and bad policy; but that the promulgation of abolition doctrines tends rather to increase than to abate its evils." He had been studying law, and this year, 1836, he was admitted to the bar, and in 1837, he removed to Springfield, and became a partner with John T. Stuart. In 1842, he married Miss Todd, of Lexington, in the slave State of Kentucky. In 1846, he was elected a representative in congress. In politics, he was a Whig, and a follower of Henry Clay, up to the death of the latter in 1852. He voted for Taylor in 1848, and for Scott in 1852. He recognized that the Union was formed with slavery in existence, and that the Constitution provided for its protection, regard being had to it as a local institution. He was a conservative Whig, not only in the bands of the Constitution, but also as to the negro himself. Herein appeared the influence of the surroundings of his early life. Later on, B. F. Butler, who never saw him till 1861, discerned this in him. He says: "Like all southern men, Mr. Lincoln did not understand the negro character. He doubted very much whether the negro and the white man could possibly live together in any other condition than that of slavery. He was disturbed to the last as to the result of free negroes in the south." Yet all along his vision was clear as to the opposing forces. In the year 1850, he said to Mr. Stuart, his law partner: "The time will come when we must all be Democrats or Abolitionists. When that time comes my mind is made up." The passage of the Nebraska Act in 1854 involved the repeal of the Missouri Compromise, and intensified the conflict between freedom and slavery. The parties at this time may be classified as follows: 1. Those that contended that slavery was national, and freedom sectional, and who would break all compromises that limited the invasion of the territories. 2. Those who contended that slavery was a matter for the States, and not for the general government, and that the territories in framing State constitutions, must settle the question for themselves, this settlement to be recognized by the general government. 3. Those who contended that freedom was national, and slavery sectional, and that the boundaries of slavery had been set, and that the territories were to be devoted to freedom.

4. Those who contended that slavery being wrong, it was to be abolished at any cost. It was a crime. As to how it was to be abolished, they differed. Mr. Lincoln belonged to the third party named, slavery must not enter the territories. He was a party man, not as one who believed the principles of the party and much more, but he was truly a man of the party. Hence in 1856, he was a Whig Republican, not an Abolition Republican. He was a conservative Republican. "He had a profound reverence for the Constitution upon which the Union was founded which recognized slavery as a local institution.* "Mr. Lincoln was as devoted to the Constitution, as was ever Mr. Webster."† "The Constitution indeed was the fetish of the pre-rebellion period of our history, and it commanded the loyal worship of nearly all the earlier statesmen of the republic."‡ Mr. Lincoln first came into national view in 1858. The Illinois Legislature was to choose a successor to Stephen A. Douglas, as United States Senator, and the Republican State Convention nominated Mr. Lincoln. He prepared in advance, and with care his remarks for the convention. He had shown his address to a circle of friends. They urged him to erase one paragraph, as certain to be used by Senator Douglas to his hurt before the people. But he had not his heart set upon his personal success in that contest for the senatorship. He sought to teach the people. At Ottawa during the canvass he said: "In this and like communities public sentiment is everything. With public sentiment nothing can fail; without it nothing can succeed. Consequently he who moulds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed." With such views, he said to his friends during the canvass, as to the paragraph they had questioned. "If I had to draw a pen across and erase my whole life from existence, and I had one poor gift or choice left as to what I should save from the wreck, I should choose that speech, and leave it to the world unerased." The paragraph which he held to, and uttered to the convention, and thus to the world, was: "In my opinion it (agitation) will not cease until a crisis shall have been reached and passed. A house divided against itself cannot stand. I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved, I do not expect the house to fall, but I do expect it will cease to be divided." A joint canvass of the State by the candidates was arranged, and carried out, and the matter in dispute was sifted before the people. The legislature chose Douglas by a vote of fifty-four out of one hundred, for the term 1859-65. (He died at Chicago in June, 1861.) Mr. Lincoln thus brought before the nation, was invited by New York Republicans to come east and give an address, and on February 27, 1860, he made this address in the Cooper Institute, going back over the history of slavery and the Constitution.

After his election to the presidency in the following November, he

* Hugh McCulloch.

† George S. Boutwell.

‡ Allen Thorndike Rice.

thought the agitation in the South might allay, if his policy prevailed. Donn Piatt says of him at that time, that "he could not understand that men would get up in their wrath and fight for an idea." It seems rather that he could not understand how the Union would not remain so sacred for them as to be free from assault. Soon after his election, he said to a Kentucky Democrat : "The Fugitive Slave Law will be better administered under my administration than it has ever been under that of my predecessors. If your party has been honest in its execution, I will see that my party is equally honest in its execution." This assurance, he declined, however, to give out in advance of his inauguration. His inaugural address "was devoted altogether to saving the Union without war."^{*} In it he said : "I have no purpose directly or indirectly to interfere with the institution of slavery in the States wherein it exists. I believe I have no lawful right to do so, and I have no inclination to do so." The persuasive methods of Mr. Lincoln and his friends for the adjustment of the differences between the unionists and disunionists were destroyed by Beauregard's bombardment of Fort Sumter. The business of active war was inaugurated.

From the first, there was a radical element in the party that elected him, that urged the immediate linking of the Union cause with emancipation. Mr. Lincoln held out against them for more than a year. He believed that the North was not ready for this; Mr. Rice has said : "He never went faster nor further than to enforce the will of the people that elected him." But there was something else that held him back. He had a regard to the Border States—eminently Kentucky, his native State. He said : "Kentucky must not be precipitated into secession. She is the key to the situation." On the 10th of March, 1862, he assured certain representatives of the Border States that they need not fear direct or indirect action by the Government as through the emancipation of slaves in the District of Columbia, or the confiscation of southern property in slaves. Many in his party could not understand his tenderness to this one kind of "property"—property in man, while other property and human lives were destroyed by war. Horace Greeley spoke their voice in the *Tribune* of August 21, 1862, and Mr. Lincoln replied on August 22, 1862 : "If I could save the Union without freeing any slaves, I would do it. If I could save it by freeing all the slaves, I would do it, and if I could save it by freeing some and leaving others alone, I would also do that. I have here stated my purpose according to my view of official duty, since I intend no modification of my often expressed personal wish that all men everywhere could be free." To the plea that emancipation would give a holy motive and a sacred object to the war, he replied : "We already have an important principle to rally and unite the people in the fact that constitutional government is at stake—a fundamental idea going down about as

* Language of Second Inaugural.

deep as anything." Meanwhile, his usual equanimity forsook him, and he became angered when Union officers took on them to free the slaves. He, himself, must judge of the necessity for this step, to save the Union. As to slavery, he had a cherished plan of his own. His heart was set on the purchase and colonization of the slaves of all the Southern States. He thought his plan reasonable, and just, as the nation was involved in the wrong. He thought his voice would be heard amid the storm. He learned otherwise, but he was not unwilling to learn. He turned not away his shoulder, nor did he stop his ears. Colfax says: "The success of the national cause was with Mr. Lincoln as President, immeasurably higher than all other considerations, personal, political, or humanitarian. He could not strike at slavery until all other measures had failed. But at last when forbearance had ceased to be a virtue, when every family altar was crimsoned with blood, every cemetery crowded with patriot graves, he felt the hour had struck and he was ready." Mr. Stoddard, one of his private secretaries, has written: "Even as he patiently waited for the rebellion, knowing that it would surely come, so he now waited for the hour of the emancipation proclamation with faith in God that it would also come." Not quite so. It appears that as Saul of Tarsus he was "kicking against the pricks." He had his heart set on another way of securing peace, lasting peace. As a last resort, in the nation's dire extremity, he would free the slaves, or as he afterwards stated it in a letter to Mr. Hodges, of Frankfort, Ky.: "I felt that measures otherwise unconstitutional might become lawful by becoming indispensable to the preservation of the constitution through the preservation of the nation." Meanwhile the call of the radicals continued, unwelcome radical legislation pressed on him for approval or disapproval, the nation was in distress. "There was perhaps no darker period during the whole war than that in which the summer of 1862 came to a close; and we may safely say that no one throughout the land felt more deeply the reverses and sufferings of his countrymen than President Lincoln."* Amid all these difficulties Gen. McClellan had taken on himself to write to the President on July 7, 1862, from his camp near Harrison's Landing: "Forcible abolition of slavery should not be contemplated for a moment. A declaration of radical views, especially upon slavery, will rapidly disintegrate our present armies." But he had weakened his influence. To the delegation of ministers on September 13, 1862, who urged emancipation on him as the will of God, the President said: "Unless I am more deceived in myself than I often am, it is my earnest desire to know the will of Providence in this matter; and if I can learn what it is, I will do it." But by this time there was no evasion for him, even with all the bias of his early life creating difficulties, his view of his constitutional obligation to the system of slavery, and all his attachment to his own plans. He was now pressed above measure on all sides. I have referred to the military

* Thomas, Dictionary of Biography and Mythology, under name.

situation. As to congress, he told Hon. Edward Stanly, military governor of North Carolina, on the 27th of September, 1862, five days after the preliminary emancipation proclamation was issued, that he even feared the withholding of supplies if he resisted. Mr. Stanly was a Border State man, and was for the Union *and* slavery. He quoted Mr. Lincoln as saying that he had prayed to the Almighty to save him from this necessity, adopting the very language of our Saviour: "If it be possible, let this cup pass from me," but the prayer had not been answered. George W. Julian has said: "Fewer subjects have been more debated and less understood than the proclamation of emancipation. Mr. Lincoln himself was opposed to the measure, and when he very reluctantly issued the preliminary proclamation in September, 1862, he wished it distinctly understood that the deportation of the slave was in his mind inseparably connected with the policy. He believed in colonization, pressing colonization in Central America."* Mr. Julian adds that Mr. Lincoln said that "opposition to that (anti-slavery) element involved more serious consequences than offending the Border States. He finally yielded to this pressure." Reuben E. Fenton has said of him: "He was always politician as well as statesman."

Mr. Markland says: "As President he was controlled only by law and the equities. He always had the courage to do the proper thing at the proper time." We must now go back to the month of July, 1862. He called the cabinet together on the 22d day of July, to read to them the draft of his preliminary proclamation, not to consult them as to the step, but to hear their remarks upon it. After he had read it, Mr. Seward observed that it would appear, if issued then in time of reverse, as "the Government stretching out its hands to Ethiopia, instead of Ethiopia stretching out its hands to the Government," and that it would "better follow some notable military success." This commended itself to Mr. Lincoln's good sense, and he afterwards phrased Mr. Seward's view of it as if then it was "the last shriek upon the retreat." He told Mr. Carpenter,† "but nothing was offered that I had not fully anticipated and settled in my own mind until Secretary Seward spoke. The wisdom of the view of the Secretary of State struck me with very great force. It was an aspect of the case that in all my thought upon the subject, I had entirely overlooked." He put the proclamation away—for a time. And yet he must have seen that Mr. Seward's remark cut down his view of the act of emancipation, as only to be done in a dire necessity—it ought not to follow victory. The battle of Antietam was fought on Wednesday, September 17th, and not till Saturday was it fully known in Washington that it was a victory for the Union army. The President called the cabinet together on Monday, September 22d, and told them of his purpose to issue the proclamation, telling them that "public sentiment will now sustain it," and added in a low voice: "And I have promised my Maker I will do it."

* See also the Message, December 3, 1861.

† Six months at the White House, pp. 20-22.

Secretary Chase was near him, and inquired: "Did I understand you correctly, Mr. President?" He answered: "I made a solemn vow before God that if General Lee should be driven back from Pennsylvania, I would crown the result by the declaration of freedom to the slaves." So on that day, the 22d day of September, 1862, it came forth. Yet withal it was only preliminary, and gave the rebels one hundred days—until the beginning of the year following, to return to their allegiance. It contemplated compensation to slave owners in places where there was no rebellion, and included colonization. It embodied the Act of Congress, of July 16, 1862, that slaves were to be given up where the owner could swear to his loyalty, and assured all citizens remaining loyal that they would be compensated for all losses, including slaves. Great as was the mental struggle, that brought the President to this act, yet any further assertion of his military authority in the direction of emancipation depended on the continued resistance of the South, not on its past crime and the present attitude of rebellion. All this time the heart of the President was set on purchased emancipation coupled with colonization, and in his message to Congress, December 1, 1862, he recommended a constitutional amendment with three articles: 1. Compensation to States providing for abolishing slavery before 1900. 2. Freedom to slaves actually freed by the operation of war, with compensation to loyal owners. 3. Provision for colonization. There was no action by Congress on this, no response from the Border States, no voice of submission from the rebel hosts. They did not understand him. We did not understand him. He had sought to avert the war, reasoning with the South. He failed. He had a cherished plan for gaining a lasting peace, by removing the cause of the war. He urged it on the slaveholders, but with poor success. He was baffled and beaten back. He could not control events. He cast the matter over on the Providence of God. He waited, "waiting for victory." He failed to understand the devotion to slavery, the haughty spirit of the South, their lust of power, fostered by years of mastery.

The year 1862 was drawing to a close. His was no vacillating mind, when he had uttered the word. The Cabinet was called on the 30th of December, and copies of his forthcoming proclamation were given to each member, and criticisms were invited. Papers were handed in by members of the Cabinet on the 31st, of December and with them before him, Mr. Lincoln re-wrote the paper, and after the New Year's Reception gave it out to the country. Mr. Chase's letter to him, of Dec. 31st, concluded thus: "Finally, I respectfully suggest, that on an occasion of such interest, there can be no just imputation of affectation again a solemn recognition of responsibility before men and before God, and that some such close as follows would be proper: "And upon this act, sincerely believed to be an act of justice warranted by the Constitution, and of duty demanded by the circumstances of the country, I invoke the considerate judgment of man-

kind, and the gracious favor of Almighty God." The sentence appeared at the close of the proclamation thus modified: "And upon this act, sincerely believed to be an act of justice, warranted by the Constitution, upon military necessity, I invoke the considerate judgment of mankind and the gracious favor of Almighty God." There was no drawing back. July 22 and September 22 had prepared the way. "These dates had witnessed the mental conflict and the moral victory."^{*}

He was called upon to justify his act. This he did, but beset as he was, he was led to say in March 1863, "My proclamation was to stir the country, but it has done about as much harm as good." He was anxious as to the result. He knew not how the courts might construe his act. John A. Campbell, the rebel Assistant Secretary of War, quotes Mr. Lincoln, as saying at the Hampton Roads Conference; "It would be held to apply only to such slaves as had come under its operations, while it was in active exercise. This was his individual opinion."[†]

On the 1st of Feb. 1865, addressing the people at Washington, Mr. Lincoln said of the 13th Amendment: "The proclamation falls far short of what the Amendment will be when fully consummated. This amendment is a King's cure for all the evils." He set himself to perfect the result, urging on the Border States, the acceptance of compensation for slaves. Nor was he yet through with propositions to the rebels to hasten the end, for even after his return from the Hampton Roads Conference with the rebel leaders as late as February, 1865, he proposed to his Cabinet a message to Congress for an appropriation of \$400,000,000 to support the offer of compensation for the abolition of slavery, provided the armies in rebellion would disband and submit, one-half to be paid down, and one-half if the 13th Amendment was passed by a majority of the States, by the 1st of July. The Cabinet unanimously disapproved this, to Mr. Lincoln's regret. It was felt that the South could not understand his spirit. He sought a civil remedy for slavery—by purchase, joining with it his plan for colonization. Kentucky especially resisted his pleading. He had had the satisfaction of signing as far back as April 1862, the act abolishing slavery in the District of Columbia, in which was the provision of payment for slaves at an average not exceeding \$300 each and of help for those migrating to Hayti or Liberia. The war still raged to the distress of the nation. How far away seemed peace! Mr. Lincoln earnestly desired re-election. Mr. Chase had his friends and was named for the place, and under all the circumstances in 1864, the appointment of Mr. Chase to succeed Roger B. Taney as Chief Justice marks not only the generosity of Mr. Lincoln's spirit, but his deep desire that the slave might have a friend where he had so long an enemy, in the seat of the Chief Justice of the United States.

We come now to his Second Inaugural. Familiar as it is, I yet quote it largely: "The Almighty has his own purposes, 'Woe

* History by Nicolay & Hay, vi, 429. † Southern Magazine, Dec., 1874, p. 292.

unto the world because of offences; for it must needs be that offences come, but woe to that man by whom the offence cometh.' If we should suppose that American slavery is one of those offences, which, in the providence of God must needs come, but which, having continued through his appointed time, he now wills to remove, and that he gives to both North and South this terrible war as the woe due to those by whom the offence came, shall we discern therein any departure from those divine attributes which the believers in a living God ascribe to him? Fondly do we hope, fervently do we pray, that this mighty scourge of war may speedily pass away. Yet if God wills that it continue until all the wealth piled by the bondman's two hundred and fifty years of unrequited toil shall be sunk and until every drop of blood drawn by the lash shall be paid by another drawn by the sword, as was said three thousand years ago, so still it must be said : "The judgments of the Lord are true and righteous altogether." Herein appears the result I referred to in opening. God led him by a way he knew not, till he bowed and owned his power and justice. Comparing the first and second inaugurations, Mr. Stoddard says of the latter : "The multitude was not the same. The man was the same and yet he was not, for behind him as behind them was the fire of the seven-fold furnace through which God had led him. No smell of burning was upon his garments of integrity and faith, but his fetters had been largely burned away." As to the paper, he says: "Nothing at all resembling it had ever been heard before. A ruler publicly receiving the trust of four years more of power, felt called upon to set before the people the result of his profound study and analysis of the Divine Providence, as presented in the Scriptures, and to call upon them to join him in acknowledging the wisdom and justice of God." Just one month from the date of his inaugural, Mr. Lincoln was in Richmond. Sabbath night, April 2, 1865, the rebel authorities forsook the city, and thirty-six hours after Mr. Davis left, President Lincoln walked up its streets, his only guard being ten sailors who had rowed him in the barge from above the obstructions in the James river to the landing. The colored people were wild with joy and as he saw them, and their reverence for him, tears poured down his cheeks. The next week he was assassinated in Washington. His life was part of the price.

What was averted by the madness of the South, by the wrath of man ? One of the last acts of James Buchanan was to sign a resolution submitting to the States the following amendment: "No amendment shall be made to the Constitution which will authorize or give to Congress the power to abolish or interfere within any State with the domestic institutions thereof, including that of persons held to labor or service by the laws of said State." At the time Mr. Lincoln died, the 13th Amendment, which is, "Neither slavery nor involuntary servitude, except as a punishment for crime, whereof the party shall have been duly convicted, shall exist within the United States, or any place subject to their jurisdiction. Congress shall have power to en-

force this article by appropriate legislation," had been ratified by twenty States, among them Maryland, West Virginia, Virginia, Missouri, Louisiana, and Tennessee. Kentucky did not ratify it. The end was in view, the end he sought—constitutional deliverance from the sin of slavery.

When he came into office, and the war began, his burdens drove him to thoughts of God. October 3, 1861, he sent his photograph to Mrs. Speed with this written: "For Mrs. Lucy G. Speed from whose pious hand I accepted the present of an Oxford Bible twenty years ago." Mr. Stoddard, a private Secretary, says; "The year 1862 was a period of rapid growth for Abraham Lincoln." This we remember, was a year of great trial, including for him the personal trial of the loss of a son. The thoughts of the second inaugural were coming forward even then in 1862, several years before their formal utterance. A private paper of Mr. Lincoln, penned in September 1862 and first published in the history by Nicolay & Hay,* is as follows: "The will of God prevails. In great contests each party claims to act in accordance with the will of God. Both *may* be and one *must* be wrong. God cannot be *for* and *against* the same thing at the same time. In the present civil war it is quite possible that God's purpose is something different from the purposes of either party; and yet the human instrumentalities working just as they do, are of the best adaptation to effect his purpose. I am almost ready to say that this is probably true, that God wills this contest, and wills that it shall not end yet. By his mere great power on the minds of the now contestants, he could have either *saved* or *destroyed* the nation without a human contest. Yet the contest began, and being begun, he could give the final victory to either side any day. Yet the contest proceeds." The same thoughts re-appear again in his letter to Mrs. Gurney, Sept. 4, 1864: "The purposes of the Almighty are perfect and must prevail." "The fateful times in which he acted the foremost part were larger than any of the men who lived in them, tall and commanding as is the figure of the benign war President, and the events then moving over the dial of history were grander than the statesmen or soldiers who touched the springs that made them move."† He wrought with great men—Seward, Stanton and Chase. God wrought by him, causing him to serve. We have seen that the Proclamation of September 22, 1862 went forth because of a vow. On the 16th, of November of that year, he issued his Sabbath Order, which says: "The discipline and character of the national forces should not suffer, nor the cause they defend be imperiled by the profanation of the day, or the name of the Most High." After this appropriately follows the proclamation of the 30th of March 1863 for a National Fast, wherein it is said: "It is the duty of nations, as well as of men, to own their dependence upon the over-ruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to

* Volume vi, page 343.

† James C. Welling.

mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proved by all history, that those nations only are blessed whose God is the Lord; and inasmuch as we know that by his divine law, nations like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war, which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have grown in numbers, wealth and power as no other nation has ever grown. But we have forgotten God. It behooves us to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness." If that was true thirty years ago, what must be said now?

Mr. Emerson* said of Mr. Lincoln: "He is the true history of the American people in his time—the true representative of this continent, father of his country, the pulse of twenty millions throbbing in his heart, the thoughts of their minds articulated by his tongue." This is my conception of him, and here is the culmination of this discourse to you. Mr. Lincoln appears to me as the true embodiment of the nation. He was moulded by its civil institutions, not by the church. He never, as we usually express it, belonged to the church. He took the Constitution as it was, with its binding obligation to do wrong, as the measure of his duty. He did not attempt to explain it away or to evade its provisions. He was one with the sinning nation in its sin, purposely and consciously so. When God scourged the nation he saw the dilemma, but the wrath must descend, for he cannot do the right towards God as President. The people must will to do it; he is but their agent. The Lord brought him a step farther on. In his message of December 8, 1863, he said: "While I remain in my present position I shall not attempt to retract or modify the emancipation proclamation, nor shall I return to slavery any person who is free by the terms of that proclamation, or by any of the acts of Congress." Again he said this in his message of December 6, 1864, after his re-election, and added: "If the people should, by whatever mode or means, make it an executive duty to re-enslave such persons, another and not I must be their instrument to perform it." His name goes down to history as the Great Emancipator. It is true that "the colored people from the hour of his inauguration regarded Mr. Lincoln as the promised savior of their race. Their faith in his wisdom and power was unbounded."† Nevertheless, as to himself, "It is an error to class him with the noble band of abolitionists to whom neither Church nor State was sacred when it sheltered slavery."‡ His views are fully given in his letter of April 4, 1864, to Mr. Hodges, of Frankfort, Kentucky: "I am naturally anti-slavery. If slavery is not wrong, nothing is wrong. I cannot remember when I did not so think and feel, and yet I have

*Address, Concord, Mass., April 19, 1865. †Reminiscences, L. E. Chittenden.

‡ Allen Thorndike Rice.

never understood that the Presidency conferred on me the unrestricted right to act officially upon this judgment and feeling. It was in the oath I took that I would, to the best of my ability, preserve, protect and defend the Constitution of the United States. I could not take the office without taking the oath. Nor was it my view that I might take an oath to get power, and break the oath in using the power. I understood, too, that in ordinary civil administration, this oath even forbade me to practically indulge my primary and abstract judgment on the moral question of slavery. I did understand, however, that my oath to preserve the Constitution to the best of my ability imposed upon me the duty of preserving, by every indispensable means, that government—that nation, of which the Constitution was the organic law. I was, in my best judgment, driven to the alternative of either surrendering the Union and with it the Constitution, or of laying strong hand upon the colored element. I chose the latter." Slaveholding Kentuckians, as a class, could see no such alternative. But with his knowledge of the truth as to human bondage, God scourged him and the nation till he came to freeing the slave, and with him the nation. It moved with him. Even as early as November 5, 1861, George Bancroft, the historian, who had been in the cabinet of James K. Polk, wrote to Mr. Lincoln: "Your administration has fallen upon times which will be remembered as long as human events find a record. I sincerely wish to you the glory of perfect success. Civil war is the instrument of Divine Providence to root out social slavery; posterity will not be satisfied with the result, unless the consequences of the war should effect an increase of free States. This is the universal expectation and hope of men of all parties."* We have seen how the step of proclaiming emancipation came about. I further quote what Secretary Welles wrote in his diary, September 22, 1862: "In the course of discussion on this paper, which was long, earnest, and on the general principle involved, harmonious, he (the President) remarked that he had made a vow—a covenant—that if God gave us the victory in the approaching battle, he would consider it an indication of Divine will, and that it was his duty to move forward in the cause of emancipation. It might be thought strange, he said, that he had in this way submitted the disposal of matters where his way was not clear to his mind what he should do. God had decided in favor of the slaves. He was satisfied it was right, and was confirmed and strengthened in his action by the vow and the results." On the Sabbath day that the funeral procession halted in Philadelphia, in April, 1865, Phillips Brooks discoursed as to Mr. Lincoln, his text being Psalm 78: 21-23. He said: "With all true men it is not what they intend to do, but it is what the qualities of their nature bind them to do, that determines their career. Such a man must always live as he used to say he lived (and was blamed for saying it), "controlled by events, not controlling them." And with a reverent and clear mind, to be controlled by events means to be controlled by

*History, Nicolay and Hay, V, 202.

God." Thus the nation hearkened unto God, to break off its sin by righteousness and its iniquity by showing mercy to the poor. There has been a lengthening of its tranquillity.

There is a lesson here. There are national sins yet remaining, there are many questions yet unsettled that must be settled. There is the question of the national observance of the Sabbath. What a conflict there has been for these few years past, how the hearts of millions have been stirred as to the Sabbath and the Fair! Now at last the opinion of a local judge thwarts their will. This only intensifies the conflict. The matter cannot rest. For law to enjoin immorality, the decree unquestioned, is but to summon God. "It is time for thee, Lord, to work; for they have made void thy law." There is the question of the law of the family relation, most intimately connected with the welfare of the nation, affecting the homes of the people. There is the liquor question, that has troubled the country all through its history. This interest is as aggressive, as cruel, as unscrupulous and as lawless as was ever the slave power. It is protected as an interest by the government. Above all there is this, the foremost question, shall this country in a constitutional way (the only way it has of formally avowing its purpose) own the authority of God and of the Lord Jesus Christ? This the Senate of the United States did, in 1863: "Resolved, That devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and of nations, and sincerely believing that no people, however great in numbers and resources, or however strong in the justice of their cause, can prosper without his favor; and at the same time deplored the national offences which have provoked his righteous judgment, yet encouraged in this day of trouble by the assurance of his word, to seek him for succor according to his appointed way, through Jesus Christ, the Senate of the United States do hereby request the President of the United States, by his proclamation, to designate and set apart a day for national prayer and humiliation." The trouble passed, the relief came. We are one people again in national boundaries. But are we one people in the remaining great moral issues that determine the life of a nation? By no means. Was it taken as keen judgment and foresight that led a candidate for the United States Senate in 1858 to say that a house divided against itself cannot stand, that he did not expect the house to fall, but he did expect to see it cease to be divided? He lived just long enough to see it cease to be divided on the one great moral issue. But it needs no great gift of prophecy to say the same thing as to the other great issues, I have noticed. In Psalm 2: 12, the address to rulers is, "Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." In Luke, 20: 17, we read: "What is this that is written, the stone which the builders rejected, the same is become the head of the corner? Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall it will grind him to powder." Mr. Lincoln, in 1858,

said of this nation as to the former contest: "I do not expect the house to fall," and Secretary Usher of his Cabinet has said: "There was never an hour during all the war in which he had any doubt of the ultimate success of the Union armies." What is our confidence? This is a land of Bibles, and schools, and churches, and preachers. Millions every Sabbath are studying the lessons of the Word of God, and the hopes of many people centre here.

Under whom will the change come? For many years it was asked, why has no one of the Presidents been a professing Christian? Various answers were given, none reflecting on the church. At last, a professing Christian was chosen, but the cutting off of his life, as Mr. Lincoln's, by an assassin left unanswered questions as to service to the country by such a man. Another was chosen in 1887, an office-bearer in the church, a Presbyterian. What was the effect? I refer not to his private life, but to the effect of his official life on the moral progress of the country. Did he take any stand on the great moral issues, before the country, and try to forward any of them as Mr. Lincoln strove in his own way to secure emancipation, urging constantly upon congress his plan for securing it, because he had the cause at heart. By no means. As to the Sabbath day, though the people were moved, though representative men and women went to Washington on the subject, though the conflict entered the houses of congress as to the Columbian Exposition, he pressed not this moral question in his messages to congress. Dr. W. F. Crafts says: "Far more at fault than even Judges Stein and Goggin, than President Cleveland and Attorney General Olney and Chief Justice Fuller, all of whom have clearly neglected duty or perverted law, are President Harrison and ex-Secretary of the Treasury Foster, both of whom were informed by the writer and others, when only one-fifth of the appropriation had been paid, that the legislature of Illinois had never authorized the use of Jackson Park for the Fair, so that the directors' promise to close it was worthless and needed to be validated by an act of legislature or by an adequate bond. President Harrison made no response except that he would consider the facts presented. Secretary Foster said he favored Sabbath opening, and would do nothing to hinder it, allowing personal opinion to crowd out public duty.* As to the authority of Christ, a Committee of the National Reform Association urged on the President to honor the Lord in his proclamations of thanksgiving, without effect. One † of the committee, a minister of his own church, a zealous reformer, said that it was one thing to omit reference to Christ, and another thing to decline, when attention was called to it. Another office bearer in the same church became head of the postal service, an agency that as administered, has done as much as any other, if not more than any other, to break down regard for the Sabbath, as it penetrates all parts of the land. Yet in 1813, the General Assembly of the Presbyterian Church memorialized congress as follows, as to the Sabbath mail service: "Your petitioners feel

* *Christian Statesman*, Sept. 9, 1893.

† Rev. Dr. I. N. Hays.

themselves constrained in their office as rulers in the church, to exercise the discipline of that church against those of their members who break the Sabbath in carrying or opening the mail on that day. Your petitioners are the more deeply impressed with the importance of a strict observance of the Sabbath, and the necessity of an alteration in the existing regulations of the post office, as far as they relate to the Sabbath, from the prospect of a war. As they firmly believe in the special providence of God, and that this providence is exercised according to those principles of truth and equity revealed in the Scriptures, they fear, and have just reason to fear, that the infractions of the Sabbath allowed by civil law, will draw down upon our nation the divine displeasure. God honors those who honor him, and casts down those who forget him. Obedience to his will adds dignity to rulers, and enforces subjection in those who are ruled." The business firm with which the ex-Postmaster General is connected sought to proceed against the directory of the Columbian Exposition for opening on the Lord's day. But how of the department he managed under law for four years? Evidently the time is fast approaching in the discussions of the day, when professing Christians will not take and hold these places without having framed some excuse for the national sins. Thus having knowledge without fruit, God will not lead them on and use them as instruments to achieve great moral reforms in their high places. "If any man will do his will, he shall know of the doctrine." John 7: 17. Let us not plant our hopes in Christian Executive power—it is hampered and limited by an acceptance, with all the light, of the will of the people with no higher reference, as the basis of action. What will come? God will prepare his agents, men of the people, whose hearts he will burden with a sense of the nation's sins; they will be led under his word and providence, and become guides for the nation, which permeated by the truth will be ready to follow, and the end will be reached. "Unto him shall the gathering of the people be."

What is the bearing of all this for us? Let our people be content, yes, glad to keep out of entanglements wherein conscience would disturb as under engagement to execute the wrong. Many Christian men to-day are thus involved.* Let us be content, yes, glad to hold our places as teachers of the Word of God. Idealists

* I do not refer in this connection to words such as those of Senator Wade at Marietta, Ohio, September 24, 1863: "I concede that the Constitution may have designated conventionally rights that we were bound to maintain, notwithstanding they were abhorrent to all the principles of the Almighty and his law," but to the more recent language of such men as the esteemed jurist Judge Thayer, of Philadelphia, who says as to the law of divorce in its operation: "I have made many entries against the dictates of my own conscience. I felt it was wrong, yet I was obliged by my official oath to do it, because I had sworn to administer the law, and I am obliged to administer the law not as I would like it to be, not as a Christian and moral people would like it to be, but as I find it. I am bound, and every judge is bound, hand and foot in this matter."—*Christian State*, December, 1892, Extra, page 7.

men may term us and themselves practical men. It matters not. Count it a privilege to teach the Word of God to men and nations, to discuss all questions in the light of God's Word. Concern not yourselves with success, though that will come, Cassius M. Clay had done noble service in his native State of Kentucky for freedom and Mr. Lincoln, after his nomination, had thought of him for his cabinet as war secretary. But he left him out, owing to opposition to him, and said: "I was persuaded that such appointment of you would be a declaration of war against the South, and whoever heard of a reformer reaping the reward of his labors in his life time?" Mr. Clay was also seen by that intimate friend of Mr. Lincoln, Edward D. Baker, who fell at Balls Bluff. He satisfied Mr. Clay with words that are significant in view of his own untimely death: "You have made great sacrifices, but does not patriotism require still more?" Each generation of the Lord's servants must remember their Master's words: "Lift up your eyes, and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth, and he that reapeth, may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor; other men labored, and ye are entered into their labors." We reap after the labors of former generations. We are to sow that another may reap. Both he that soweth and he that reapeth shall yet rejoice together.

THE WOMEN'S REPLY.

I.

It has rarely been my lot to peruse such an example of quibbling, in a religious discussion at least, as is to be found in your September number, pages 320-325, and signed "Covenanter Elder." Feeling, as he must, that he is on the wrong side, he tries to evade the issue by a series of platitudes and then beats an ignominious retreat by saying that he does not intend to say any more on the subject. I would fain allow him to rest in his well merited oblivion, but in justice to myself and my sisters, I cannot allow the opportunity to pass of exposing the absurd shallowness of his argument.

In his first communication he based most of his argument on Titus 2:1-7, inclusive, and then in response to some queries of mine in connection with that passage, he grows sarcastic and advises me to wear glasses or get a larger Bible, and altogether writes in a far too flippant strain and one not at all in accordance with his subject or the position in the church which his *nom de plume* would cause us to infer he holds. He asked for direct texts in support of the contention that women ought to be allowed to speak in the church, but when the same request is made in support of his position, he says he wants none such. This is his first discrepancy.

As for my query, where does "Covenanter Elder" get it that aged women are not to occupy the pulpit? His only reply is that the word "pulpit" is only mentioned once in the Bible and it was not then occupied by a woman. Will "Covenanter Elder" please write once more and explain what conclusion he would have us draw from this, and how he intends it to answer my simple question? But again, he proceeds proudly to annihilate my argument drawn from Acts 21:9, I. Cor. 11:5, and Joel, and with a show of candor acknowledges that women endowed with the Holy Ghost might "*predict future events*." Will "Covenanter Elder" please tell us what the *intransitive verb* "prophesy" means? If he thinks he knows, let him beware lest he be mistaken and consult his Webster's Unabridged if he be so fortunate as to possess one. According to Mr. Webster, the intransitive, (and it is so used in these passages) verb "prophesy" means (Scripturally) "to instruct in religious doctrines, to interpret or explain Scripture or religious subjects, to preach, to exhort," and not "*to predict future events*" as "Covenanter Elder" would have us think. Will "Covenanter Elder" please insert the meaning of "prophesy" in any one of the last aforesaid passages and reconcile it then, if possible, with his theory? As for "Covenanter Elder's" argument that because there is no mention in the Old Testament of any woman taking part in the religious service in the Hebrew Temple, therefore in the Christian Church they ought to be equally excluded, it is so absurd as to be almost unworthy of notice. Will "Covenanter Elder" maintain because there is no mention in the Bible of any but Levites performing sacrifice, that none but Levites should dare to raise their voice in the church? I am sorry, Messrs. Editors, to have taken up so much of your space, but if I have caused "Covenanter Elder" to recognize the grievous error that he has fallen into and the misconception of the true meaning of "prophesy" under which he is evidently laboring, I shall consider myself well repaid for my poor effort.

A COVENANTER ELDER'S WIFE.

MISSIONARY INTELLIGENCE.

TO THE CHURCH.

MERSINE, ASIA MINOR.

Dear Brothers and Sisters:—In famine times the American Board missionaries at Adana, built a fine large house one hundred feet long by forty feet wide and three stories high—*i. e.* two stories with high attic. They hoped to secure a physician for their work, intending the house for him, and as a hospital and other lines of work. Owing to Mr. Montgomery's death, and various reasons, they have not realized their plans and hopes. On our telling them of our desire to work on much the same lines, they felt that if we

did so, there would be less need for them to do it. On our asking them they agreed to let us have it at cost, viz: \$3,100. This being our first, and also a rare opportunity, we felt constrained to take it and did so. We would consider ourselves blamable had we not done so. The following were our reasons:

1st. We *need* it. The owner of the house we have used for several years, rented it without letting us know, and that too at a much higher rent. It was too late to get another house. On our applying for the new, but unfinished house, they allowed us to use the rent in furnishing such rooms as we needed for our work. Being *built*, we will need no permits. There will be no embarrassing delays, no contractors' fees, travelling expenses, percentages on materials, no higgling over prices, overseeing workmen, no loss of valuable time; and no vexations such as I have had to undergo these twenty-eight years in order to obtain buildings.

Another reason, perhaps greater than all except our needing it now, is, that henceforth until some new arrangements can be made by the Powers, it is essential for carrying on our work *that one of us* live in the building. Don't forget this. All our other missions here and in America being furnished with suitable buildings, may we not ask for like consideration? Think of it! A house over nine times as large as our Cyprus church, with high wall around the lot—all for \$3,100! We will try and finish it off by degrees, so as to be light on the church funds.

May we hope for replies soon from those who may read this? We feel sure the church will sustain us in this move. We ask it for sake of the Master. Fraternally,

D. METHENY.

LATAKIYEH.

Among the many interesting places connected with early Christian history the mind turns readily to Laodicea, a name which you will find in two places on your Scripture map. We do not refer now to the one in Asia Minor, to whose people one of the seven epistles of Revelation was addressed, but to that on the coast of Northern Syria. This is still a considerable city though it would rank commercially in the third grade of Syrian ports. It lies on a headland projecting into the sea just above the mouth of the "Great River." The maritime plain is not broad but very fertile, presenting in the springtime a beautiful expanse of waving grain. The mountains rise behind this plain, not in rough barren crags like so much of the Lebanon mountains, but in gradual slopes representing no serious obstacle to cultivation and affording sites for the numerous villages which dot the surface. The city itself, now called Latakiyeh, lies on the slope of the headland facing the sea and its many minarets declare the prevailing faith of the people. There is much evidence of enterprise in erection of new buildings and general improvement of the city.

The inhabitants of the mountains in the district ruled over by the governor of Latakiyeh are Nusariyeh. Of this heathen religion little is known with certainty, as its rites are strictly secret; but from what is known it is seen to be one of the most degraded to be found. It has many points of resemblance to the obscene worship of the ancient Canaanites and indeed these people may be the lineal descendants of one of those ancient nations. The present governor of Latakiyeh has made himself a name for great zeal among his co-religionists by undertaking the conversion of this mountain people to the faith of Mohammed. He has erected mosques and opened schools in many villages and secured a nominal adherence to Islam, according to his own statement of about 70,000 people.

Naturally one of his first steps has been the suppression of all Protestant missionary schools in these mountain villages. The



people are recognizing the difference between a thorough Christian school in which their children are taught to read and are trained in good morals, and the present Moslem school which is a mere pretence, and in which nothing is taught beyond a memorizing of the Koran. In a village which has been thus forcibly converted a man was conversing with a foreigner. He said "My cousin used to teach in the American school, but now the governor has shut up the school. Can you not open it again?" The stranger replied, "But how could your cousin teach in a Protestant school? Would his relatives allow it? What was his religion?" "Oh, he was a Nusairi, but he was taught in school and became American. All who learn a little follow Americans." The speaker wore a headdress which marked him as a Moslem and so the stranger asked him, "What is your religion? Is it not Islam?" "Yes," he said, "it is now." He was one of those who had surrendered his old faith temporarily

out of deference to the governor without the slightest change in his convictions.

The interesting thing to the readers of this magazine, however, is found in the city of Latakiyeh itself, where our friends of the Reformed Presbyterian Church have a mission station. The full complement of the missionary force consists of two ordained and one medical missionary with two single ladies in charge of the Girls' Boarding School. This boarding school occupies a substantial square sandstone building which commands a fine outlook upon the sea. Adjacent to the school is the house occupied by the missionary physician, while just below the school garden is the house of Rev. Mr. Easson, for years connected with the mission, but now in America.



The essential thing, however is not the material structures but the spiritual building going on inside, for no visitor to the school can doubt that many spiritual temples are in course of erection.

Another fine building has been completed recently and now affords a most cheery home for one of the missionaries who occupies a part of the upper story while the rest of the building has been most admirably planned to meet the future needs of the station.

The readers of *The Church at Home and Abroad* will doubtless be glad to learn a little of a mission adjoining their own Syria Mission to the north and will pray our common Master that the two churches and their two missions may unite in earnest concerted action to reclaim the dark places for Christ.—*The Church at Home and Abroad*, October, 1893.

THERE has been no response yet to the call for a co-pastor for Rev. A. M. Moore, at Geelong, Australia. The offer is open to the American Reformed Presbyterian Church. Is any one ready to respond?

EDITORIAL.

WE OWE it to the courtesy of Rev. Dr. H. A. Nelson, the editor of *The Church at Home and Abroad*, that we are able to give the two illustrations that accompany the extract "Latakiyeh" from the October number of that periodical, issued by the Presbyterian Board of Publication and Sabbath School work.

THE Sixth Reformed Presbyterian (N. S.) congregation, Philadelphia, has been disturbed by the misleading of its pastor. He was a recent accession from "across the water," and assumed the usual obligations of a pastor last year. He takes with him a large number of the people into the Presbyterian Church.

THE Central Board of Missions is Synod's Interim Committee on Supplies, Rev. Dr. Sproull, chairman. There is no reason why vacancies should be without preaching and the preachers of the word without assignments. The presbyteries should each maintain a Home Mission Fund, and the collections of this month to the Synod's Home Mission Fund should be as large as the appropriation—\$7,000. It is not worth while to discuss the maintenance of our home congregations by the service of the elders. The Lord "gave pastors and teachers for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

REV. JOHN B. DALES, D. D., pastor of the Second United Presbyterian church, of Philadelphia, died, August 21st. He graduated at Union College in 1835, and had been pastor in Philadelphia since 1840. He was for a time a professor in the Theological Seminary, at Newburgh, New York. Dr. Dales was Corresponding Secretary of the Board of Foreign Missions, and was earnest in his work. He had the respect and affection of all who knew him. As with Dr. J. T. Cooper so with Dr. Dales, our acquaintance with him dates from our youth in Philadelphia. The place of publication of the COVENANTER was the same as of the *Christian Instructor*, and the trips to the printing rooms of William S. Young, N. Sixth street, below Arch come up as vividly to us, as to the New York writer of the tribute to Dr. Dales in the *Evening Star*. Both there and in the home, the writer often met these kindly men. Their demeanor has left an impression of the ministry which the contact in our church troubles with the men of our own generation can not efface.

W.

CHURCH members are largely responsible for the alarming desecration of the Sabbath in this land. So long as they themselves do not respect the divine law with reference to its observance, they can not consistently condemn others for its violation. Their testimony

is more than neutralized by their practice. A very common form of Sabbath desecration practiced by professing Christians, is to commence a journey on Sabbath evening or to end one on Sabbath morning. We have heard church members presenting excuses for doing so that seemed very plausible. They were not sufficient. We are persuaded that in ninety-nine cases out of a hundred they are not such as will satisfy an enlightened conscience. The world will not pay much attention to the testimony of a church member who advocates Sabbath observance and yet is known to begin or end his journey on the Sabbath day—not even though he attended service before boarding the train or immediately after arriving home. Nor is God likely to accompany with his blessing such testimony. The only safe course for friends of the Lord's day to pursue is to refuse under any pretext to violate the law of the Sabbath. The church must enforce the divine law by discipline or she will be powerless to stem the tide of Sabbath desecration.

DR. CRAFTS in an article in the October number of the *Homiletic Review* entitled the "Model Church" refers to two evils in connection with our Sabbath Schools that ought to be remedied at once. The first "the greatest evil and peril in American church life is the general non-attendance of the Sabbath School at the preaching service. In all my journeyings I have found but three churches in which the members of the Sabbath School generally attended one or more of the preaching services." That as a rule, Sabbath School scholars do not attend the public exercises of worship, anyone can satisfy himself who will stand in front of any of our church buildings when the school is dismissed. This is radically wrong. So far as the Sabbath School overshadows, displaces, crowds out the church, it is an injury not a help. The second evil is the superficial character of the instruction. Dr. Crafts gives the result of the "written examination of members of a certain Sabbath School above twelve years of age in first principles—matters that the children of that age in a Christian land ought to know as well as the multiplication table and the rule of three." The design was to find out if the Sabbath School instruction was such that the scholars did not need the instruction of the pulpit. "The superintendent reported the result at a church meeting. It was found that a majority of these older scholars had imperfectly memorized and dimly understood even those Bible texts they most needed to know and everybody was forced to admit that the home and Sabbath School were not furnishing them enough Christian instruction and that it was manifestly necessary to greatly add to it,—by bringing the young under the skilled teaching of the pulpit." It is a bad sign when the children who have been at Sabbath School leave the church building and turn their backs on it at the time when the worshippers are coming there to attend service. Such children in after life will lightly esteem the church. How can it be otherwise?

A FRIEND requests advice as to the course he should pursue in case he is summoned to serve as a juror.

The position of our church on the subject has been somewhat modified of late years. In 1806, presbytery, "the highest judicatory of the church passed an act respecting serving on juries absolutely prohibitory. Thus the members of the Reformed Presbyterian Church are prohibited from acting as jurors in courts of justice." In the argument for the jury law published as an overture in 1834, the reason given for this action is because it (serving on juries) "is immoral." "Acting as a juror implicitly recognizes the constitution." "If the United States Government embraces or practices immorality this may be fairly charged on the juror as voluntarily acting under an immoral constitution of government." In the historical part of the testimony it is claimed that "jurors are executive officers created by the constitution and deriving from it all their power." In 1861 Synod affirmed that "the juryman is an essential and most important part of the judicial administration of the law of the land." It follows that "if the juror identifies with the judge in the judicial administration of the government, then a Covenanter can no more act as a juror than he can vote for the judge who sits on the bench." To those who accept this position the course of action is plain. On no account should they serve as jurors. The mere fact that Synod has modified its action does not require them to do what they believe to be wrong. The fact that Synod says it is right for Covenanters to vote on amendments does not require those to vote on them when submitted who believe that to do so is inconsistent with our position of dissent; no more does Synod's action with reference to the juror require those to serve in that capacity who believe that to do so is to abandon our position with reference to civil government. "Whatsoever is not of faith is sin."

In 1888 Synod took the following action: "If any of our members be summoned to serve on juries it shall be the duty of such member to state in open court his determination to make God's law as we understand it the basis of all decisions involving moral considerations and that he shall take the juror's oath, such oath being otherwise unobjectionable, only on this condition being definitely accepted by the court." The objection to serving on juries according to this action is not because by so doing we identify with the government but because in applying the law, the Bible is not made supreme. In case the juror is allowed to make God's law "the basis of his decisions" then a Covenanter can serve. The course for any who may be summoned and who accept this position is very plain. We give an illustration. An elder in one of our congregations was summoned not long ago to serve on a jury in Allegheny County. After the summons had been served on him, he appeared before the judge (Judge Porter) and stated his objections. The judge endeavored to remove them by arguing that the juror

was only an arbitrator. Subsequently the elder appeared before him with a copy of Synod's action. The latter read it, remarked that just such men, men with conscientious convictions, were needed as jurors and accepted him. There need be no difficulty as to the course to be pursued. There are, it is true, exceptions but as a rule our judges are disposed to deal kindly with those who have deep conscientious convictions and urge them as a reason why certain requirements should be modified or they should be relieved from serving under them.

J. W. S.

J T E M S.

REV. DR. JAMES MARTIN and his wife are in Ireland. His health requires cessation from his work at Antioch for a time.

REV. TORRENS BOYD, resigned the Liverpool charge and was installed early this year pastor of Knockbracken congregation.

ERRATA—Page 382, lines 16 and 17, quotation mark before *Mr.* and not before *opposition*. Page 390, line 13, for 1887 read 1888.

IT appears there are three Psalm singing congregations in Minnesota, in addition to those connected with our church, viz: Glendale, Minneapolis, both R. P. (N S.) and Rome, U. P.

ELKHORN, ILLS. congregation on August 21st passed the following resolution:

Resolved. That we by our proper representatives invite Rev. J. R. Wylie to supply our pulpit one-half time for six months subject to such distribution of time as may not interfere with procuring supplies from a distance. R. P. ANDERSON, *Chairman,*
A. T. KENNEDY, *Clerk, pro tem.*

MR. SAMUEL MCNAUGHER, JR., licentiate was ordained and installed in the First Boston church, Thursday, September 21st. The exercises were very interesting and the audience was large. Mr. McNaugher gave well prepared "trials." His father, elder Samuel McNaugher of the Pittsburgh congregation was present, and sat with the commission. The pastorate begins auspiciously.

F. M. F.

OUR church building is getting along nicely. The brick foundation was completed last week and the greater part of the frame for the building is up. We think we have a nice design and plan for our church. It has a sloping floor in the main auditorium which is square and an addition of a Sabbath School room which is divided for a mission room or small meetings of various kinds. It has a tower of nice height through which entrance is gained to the church. We rejoice in God's blessing in the near prospects of a church home which we have labored and worked so hard for, also

we rejoice in this the first Covenanter Church that will be built on the Pacific Coast. Think of it! A Covenanter Church being built away out on Puget Sound on the Pacific Coast, (which only a few years ago was a wilderness) and that this little band has weathered through the trouble of 1891 when the whole body was rent from east to west and our pastor then left us. We feel our heart's expression is found in the 98th psalm. We hope to hold our thanksgiving services in our new church and also our communion this fall. We have with us at present Rev. J. M. Armour.

Seattle, Wash., September 18, 1893.

JAS. G. LOVE.

REV. JOHN GALBRAITH'S pastorate in Butler County, Pa., began June 29, 1843. He was married July 11, 1843. On Tuesday, the 12th of September last, "after harvest" the people of his former charge along with many friends from the neighborhood, and some from a distance gathered in the piece of woods near his house in an assembly to which Mr. and Mrs. Galbraith were invited. There were present of the ministry, A. Kilpatrick (who presided and perfected the arrangements,) D. C. Martin, T. C. Sproull, S. J. Crowe and Prof. Willson. Rev. D. C. Martin presided in the morning exercises, and Rev. A. Kilpatrick in the afternoon. Remarks were made by all the ministers named, and by representatives from the various parts of Mr. Galbraith's charge and also by neighbors. Rev. A. Kilpatrick read a sketch of Mr. Galbraith's pastorate, which we expect to publish. At the close of the exercises a pocketbook containing one hundred and seventy dollars was presented to Mr. and Mrs. Galbraith. Dinner was served under the trees in the grove. About four hundred persons old and young, took part in this tribute of respect to the former pastor and his partner in life.

BIBLE LESSONS.

THIRD QUARTER, 1893.

LESSON IV.—October 22.

CHRISTIAN LIVING.—Romans 12:1-16.

1. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

3. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly

than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

4. For as we have many members in one body, and all members have not the same office:

5. So we, being many, are one body in Christ, and every one members one of another.

6. Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith;

7. Or ministry, let us wait on our ministering : or he that teacheth, on teaching ;

8. Or he that exhorteth, on exhortation : he that giveth, let him do it with simplicity ; he that ruleth, with diligence ; he that sheweth mercy, with cheerfulness.

9. Let love be without dissimulation. Abhor that which is evil ; cleave to that which is good.

10. Be kindly affectioned one to another with brotherly love ; in honour

preferring one another ;

11. Not slothful in business ; fervent in spirit ; serving the Lord ;

12. Rejoicing in hope ; patient in tribulation ; continuing instant in prayer ;

13. Distributing to the necessity of saints ; given to hospitality.

14. Bless them which persecute you : bless, and curse not.

15. Rejoice with them that do rejoice, and weep with them that weep.

GOLDEN TEXT: *Be not overcome of evil, but overcome evil with good.—Romans 12:21.*

Here begins what is usually termed the practical part of the epistle, the doctrinal preceding. Practice rests on doctrine, conduct on belief. It is vain to expect fruit without a root hidden in the soil. The heart must be right with God that the life may be pleasing to God. Duties are presented :

1. Entire consecration, verse 1. The motive is the divine mercies, these have been presented. The call is for entire devotion. Living, holy, acceptable sacrifice is thus given to God. This service is reasonable, a service of the soul of man, his highest powers, himself in the true sense.

2. Renovation, verse 2. In this man has a part, not in the new life, but in the new building. There is a continual development, in a loosening from the world, and in a testing by the life the will of God, the rule of life which is thus known to be good, and acceptable, and perfect.

3. Sober self-estimate, and faithfulness in one's relations in life, verses 3-15. The God of all grace has given many gifts of endowment and office. In them let each exercise himself aright, verse 4, whether as officers, verses 4-8, elders or deacons (see Philippians 1:1,) prophesying, teaching, exhorting, ruling or ministering, giving, showing mercy, respectively ; or as members, all the brethren in Christian fellowship, verses 9-15. Here many duties are named, after reading each of which we should meditate for a time till we gather the meaning of the familiar language, so familiar that we fail to be impressed by it, even as we come far short of the fulfilment of the obligation. Consider for example unfeigned Christian love, this between brethren of a common Lord, saved by his sacrifice, and wrought upon by the same Spirit, and seeking the same glory, in fellowship with their common ascended Saviour.

Psalms 24:3-5 ; 1:1, 2.

SHORTER CATECHISM.

Ques. 69. What is forbidden in the sixth commandment ?

Ans. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbor unjustly, or whatsoever tendeth thereunto.

LESSON V.—October 29.

ABSTINENCE FOR THE SAKE OF OTHERS.—I. Cor. 8: 1-13.

1. Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffeth up, but charity edifieth.

2. And if any man think that he knoweth anything, he knoweth nothing yet as he ought to know.

3. But if any man love God, the same is known of him.

4. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.

5. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) .

6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

7. Howbeit there is not in every man that knowledge: for some with conscience of the idol unto this hour

eat it as a thing offered unto an idol; and their conscience being weak is defiled.

8. But meat commendeth us not to God: for neither, if we eat, are we the better; neither, if we eat not, are we the worse.

9. But take heed lest by any means this liberty of yours become a stumblingblock to them that are weak.

10. For if any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols;

11. And through thy knowledge shall the weak brother perish, for whom Christ died?

12. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ.

13. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

GOLDEN TEXT: *We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.*—Romans 15: 1.

This lesson follows well after the one on Christian Living. There we had a detail of Christian duties, one of which was: "Be kindly affectioned one to another with brotherly love; in honor preferring one another." Here is presented a question of conduct. There were idol festivals in all the heathen cities of the empire, and the converts were partly Jews and partly Gentiles. They differed in strength to stand, in intelligence as to the underlying principles of consistent Christian life. The strong might so deport themselves as to lead these weak brethren into sin, by causing them to sin against their conscience. The duty then of the stronger brethren was to deny themselves for their sake what they themselves could enjoy with a good conscience.

1. Caution against pride in knowledge. This is a great snare. Love is edifying. Knowledge without love is proud, and overbearing. But the advanced Christian must have love to God, else he is ignorant of the highest good.

2. The knowledge of the strong. It is correct. The idol is a vanity. The whole heathen worship was simple imagination. There is but one God, the source and life of all, and but one Lord,—the Saviour. All true, and not to be obscured.

3. The defilement of the weak. The weak did not have these views of the strong. The heathen gods had an actuality for them. They communed with idols at such feasts. Their conscience was defiled. They sinned, they fell away.

4. The duty of the strong. They should pay a regard to their weak brethren. They should not go to the idol feasts and thus lead them to follow them, with injury to their Christian life. True enough, as in verse 8, the act itself is indifferent they may say, but there is another principle to come into the account—they are their brother's keepers. Thereupon let each say with Paul; "Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." This is "abstinence for the sake of others." It is questionable however with the distilled and brewed liquors of to-day if any can long use them and be strong brethren. The abstinence of Christians must be for their own sake as well as for others and one can be but little sensible of the havoc wrought by drink, or watchful of the serpent in the cup that is not willing for himself totally to abstain.

Psalms 133 ; 135 : 18-21.

SHORTER CATECHISM.

Ques. 70. Which is the seventh commandment?

Ans. The seventh commandment is, Thou shalt not commit adultery.

LESSON VI.—November 5.

THE RESURRECTION.—I. Cor. 15 : 12-26.

12. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?

13. But if there be no resurrection of the dead, then is Christ not risen:

14. And if Christ be not risen, then is our preaching vain, and your faith is also vain.

15. Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.

16. For if the dead rise not, then is not Christ raised:

17. And if Christ be not raised, your faith is vain; ye are yet in your sins.

18. Then they also which are fallen asleep in Christ are perished.

19. If in this life only we have hope in Christ, we are of all men most miserable.

20. But now is Christ risen from the dead, and become the firstfruits of them that slept.

21. For since by man came death, by man came also the resurrection of the dead.

22. For as in Adam all die, even so in Christ shall all be made alive.

23. But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

24. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and all authority and power.

25. For he must reign till he hath put all enemies under his feet.

26. The last enemy that shall be destroyed is death.

GOLDEN TEXT: *Thanks be unto God, which giveth us the victory, through our Lord Jesus Christ.*—I. Cor. 15 : 57.

In this skipping through the epistles of the New Testament, there are two lessons taken from I. Corinthians. In this, the second lesson, Paul argues as to the resurrection, seeing there was a need for argument against opposers.

I. The doctrine of the resurrection is fundamental. This is seen by what the denial of it includes. 1. The denial of the resur-

rection of Christ. The gospel proclaims the resurrection of Christ. This is a vital truth. The Saviour has risen from the dead. But if the dead do not rise, then Christ has not risen. He was possessed of a true body, and a reasonable soul. He died on the cross. Do the dead not rise? Then Christ did not rise. 2. The branding of the apostles of Christ as false witnesses. They testified that Christ rose. They had seen him. They preached this to all to whom they came. What a stigma on the doctrine they taught to say, the dead do not rise! 3. The death-blow to all hope of salvation, verses 16-19. The denial of the resurrection leaves men in their sins. If Christ did not rise they are left in their sins, they are not saved. What then of those already dead, who died in faith in Christ? What then of those who labored for Christ through trial and affliction?

II. The resurrection of Christ involves that of his people, verses 20-26. Christ is the first-fruits of the dead. This is a most significant expression. The first-fruits was part of the harvest, dedicated to God, the beginning, the earnest. So here. "Because I live, ye shall live also." 1. As death, so life is by man. Man sinned, man brought death into the world. Man, the man Christ Jesus, brought life. Our nature sinned. Our nature triumphs over death. 2. Adam is the head of the race unto death, and Christ is the head unto life. The same truth is presented with more fulness in the 5th chapter of Romans, to which refer. 3. Christ rose first, therefore his people will rise at the consummation. Christ has risen, his people are to rise when he comes. Death shall be overcome, and Christ will reign over all his enemies. Then he shall deliver up the kingdom to God. This great dispensation shall end, and the glorious reign of Christ shall begin with none counter-working. Victory is won, and his peaceful rule is to have full sway. Haste it, O Lord!

PSALMS 16: 8-11; 24: 7-10.

SHORTER CATECHISM.

Ques. 71. What is required in the seventh commandment?

Ans. The seventh commandment requireth the preservation of our own and our neighbor's chastity, in heart, speech, and behavior.

LESSON VII.—November 12.

THE GRACE OF LIBERALITY.—II. Cor. 8: 1-12.

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| <p>1. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia;</p> <p>2. How that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.</p> <p>3. For to their power I bear record, yea, and beyond their power they were willing of themselves;</p> <p>4. Praying us with much entreaty</p> | <p>that we would receive the gift, and take upon us the fellowship of the ministering to the saints.</p> <p>5. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.</p> <p>6. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.</p> <p>7. Therefore, as ye abound in every thing, in faith, and utterance, and</p> |
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knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also.

8. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love.

9. For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich.

GOLDEN TEXT:—*He became poor that ye through his poverty might be rich.*—II. Cor. 8:9.

Paul had a great love for his people, Romans 9:1-5, and especially was he concerned for the converts of Judea, who were in much poverty. He was forward to remember the poor, Gal. 2:10. In his journeys through the Gentile cities, where converts were made both from the Synagogues and the heathen temples, he appealed for the poor saints of Judea. Here we have his appeal to the Christians at Corinth. Liberality is urged from

I. The example of the Macedonian Christians. *We do you to wit*—we make you to know. Christian liberality is here called a grace, as wrought by the divine Spirit. Men give from various motives, some hard to fathom, but giving from love to God and man is a grace. The Macedonian Christians gave though poor and in trouble, they gave largely, they poured their gifts on the apostle. What they gave of money was only part of their offering for they had given themselves. This was the secret of their liberality.

What is it thus to cite an example? To stir up the Grecian Christians “by occasion of the forwardness of others and to prove the sincerity of your love.” A good example is a stimulus, and shows what it is possible to do. This commendation of the Macedonians appears elsewhere, as in Phil. 4:15-18.

II. The example of Christ. Christ had given himself. He emptied himself of his glory, he humbled himself to make us rich. This is the great, ever potent stimulus to liberality. He that gives to the poor members of the body of Christ gives to him. Matthew 25:40. Thus Paul urges the brethren in Corinth. The resolution had been made before, there had been delay in carrying it out. They are to give willingly, and according to their resources.

This is an ever pressing subject, and we must all awake to the importance of it. Thousands and millions are wasted in luxuries, and the church's treasury lacks. All should give, all who earn have something to give, and the motives here adduced by Paul are as forceful as they ever were, what others have done, and especially the great sacrifice of Christ. The church is advancing in liberality, the example of Christ has a steady growing power over his people, and what others have done is calculated to take away excuses for our withholding.

Psalms 22: 23-26; 37: 25-28.

10. And herein I give my advice: for this is expedient for you, who have begun before, not only to do, but also to be forward a year ago.

11. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also out of that which ye have.

12. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

SHORTER CATECHISM.

Ques. 72. What is forbidden in the seventh commandment?

Ans. The seventh commandment forbiddeth all unchaste thoughts, words and actions.

LESSON VIII.—November 19.

IMITATION OF CHRIST.—Ephesians 4: 20-32.

20. But ye have not so learned Christ;

21. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

22. That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23. And be renewed in the spirit of your mind;

24. And that ye put on the new man, which after God is created in righteousness and true holiness.

25. Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26. Be ye angry, and sin not: let not the sun go down upon your wrath:

27. Neither give place to the devil.

28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you, with all malice:

32. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

GOLDEN TEXT:—*And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you.*

—Ephesians 4: 32.

Paul had preached at Ephesus for three years, and had made inroads on heathenism. The city was about forty miles south of Smyrna, and famous for its temple of Diana. Paul wrote from Rome, when a prisoner, probably A. D. 62. He urged Christian life by the pattern of Christ.

I. As disciples of Christ, their new life must supplant the old, verses 20-24. The "old man," and the "new man," are terms explained more fully in Romans, read the 7th chapter. Verse 22, conversation is manner of life. The old life was corrupt, the new is after God, righteous and holy. The believer is enabled more and more to die unto sin, and to live unto righteousness.

II. Particular sins are indicated, verses 25-32. *Lying*, this is a prevalent sin in heathen lands. There is no truth. How easy it is to lie! Guard against it by remembering your membership with one another in Christ. *Anger*, let it be short-lived, not for a day. To nourish it is to give place to the devil, who will work evil. *Theft*, a common sin in heathen lands. Let the Christian be industrious that he may be charitable. *Corrupt speech*, how common this is in the vile conversation of the heathen! Why do I say these are sins of the heathen? They are all found among us, and there is need of constant caution. The apostle adds, not to grieve the *Holy Spirit*. This is by indulgence in sin, by inatten-

tion to warnings, by refusing obedience. *Hatred, secret or open, of heart or tongue.*

III. Particular duties are urged, verses 25-32. In connection with the several cautions, corresponding duties are enjoined, as in verse 25, to speak the truth; verse 28, let him labor, working with his hands the thing which is good; verse 29, Let that which is good proceed out of your mouth to the use of edifying that it may minister grace to the hearer. The apostle closes with the broad duty of brotherly kindness, urging it from regard to God in Christ, who forgives us our sins against him. Well is it the golden text. It is a golden text.

PSALMS 115; 138.

SHORTER CATECHISM.

Ques. 73. What is the eighth commandment?

Ans. The eighth commandment is, Thou shalt not steal.

MARRIAGES.

By Rev. Dr. McAllister, assisted by S. McNaugher, Jr., licentiate, September 19, 1893, in the Pittsburgh, Pa., church, W. S. Wilson and Miss MATTIE W. MCNAUGHER.

By Rev. J. W. Sproull, D. D., at their home in Allegheny City, Pa., September 28, 1893, JACOB GEORGE Hook, of Allegheny, and Miss ALBERTA T. WHITE, of Armstrong county, Pa.

By Rev. W. M. Glasgow, April 12, 1893, GEORGE F. LEONARD and Miss LYDIA V. WILDMAN, all of Kansas City, Mo.

By Rev. W. M. Glasgow, September 12, 1893, FRANK C. SEHESTEDT and Miss EDITH M. LAIDLAW, all of Kansas City, Mo.

OBITUARY.

MRS. JANE POLLOCK, the oldest member of our little society, at Mahoning Branch of Bear Run and Mahoning congregation peacefully and calmly passed away on last Thursday, May 18th, 1893. She had been almost helpless for at least three years past, took worse six days before her death, and about three days before she ceased to be able to talk audibly. But so long as she could express herself at all she gave evidence that her mind was dwelling on the great theme of salvation. But we did not require the proof of death-bed religion to show her friends her sincerity and devotion. Her epitaph has been, a life well spent, but she had passed through many and sore trials, and maintained in days of darkness and trouble the same calm trust in her heavenly Father that characterized her when all around was smiling and joyful. She leaned on the arm of her Beloved in her trials and found support. She was born in Scotland in 1820, came to Philadelphia in 1827, moved to Westmoreland county, Pa., in 1832. There her father's family united with the Associate Church. Removed to Indiana county, Pa., in 1848. Was married in 1849, to Robert Pollock. Was a member of the Associate and U. P. Churches until 1875, when she united with the covenant of Mahoning Branch, in which communion she died. She had six children, three of whom survive her. One is an esteemed member of our session; the others are not now in our connection. We feel that we can take good comfort, for her Lord has called her to himself.

R. McISAAC.

PITTSBURGH PRESBYTERY ITEMS.

S. J. Crowe accepted the call to Oil City congregation.

The call on Mr. Foster, (licentiate) from Geneva congregation was not accompanied by a bond and was returned, that a suitable bond might be prepared.

The call on Dr. George from East End congregation was sustained, and will be presented by a commission.

The arrangement for assisting weak congregations has worked admirably.

Commissions.—To install W. M. Glasgow on the evening of October 11th at Beaver Falls: The ministers who reside at Beaver Falls, D. B. Willson, W. J. Coleman, D. McAllister, J. R. Wylie and J. S. Martin, with elders J. D. McAnlis, J. R. Caskey and R. J. Boal. R. J. George to preside and make the installation prayer, D. McAllister to preach the sermon, D. B. Willson address the pastor, W. J. Coleman the people, and R. J. Boal read the edict.

To adjust the difficulties in Youngstown congregation: J. W. Sproull, H. H. George, W. J. Coleman, W. S. McAnlis and Dr. S. O. Sterrett, October 25th, 9:30 A. M.

To present call to Dr. George and arrange for installation in case of acceptance: Committee on Supplies as a commission.

To install S. J. Crowe: J. W. Sproull, D. C. Martin, J. F. Crozier, with elders G. Dunlop and J. G. McFeeeters. J. W. Sproull to preside and make the prayer and address the people, J. F. Crozier to preach the sermon, D. C. Martin to address the pastor, and J. G. McFeeeters to read the edict, November 30th, 10 A. M.

Supplies. *Brookland*—Oct. 22d, Shaw; Nov. 19th, Robb; Dec. 31st, Foster. *Manchester*—Nov. 12th, Edgar; Dec. 10th, Sharpe. *Clarksburgh*—Oct. 29th, McClurkin; Nov. 19th, 26th, Easson; Dec. 24th, Sharpe. *Oil City*—Nov. 12th, Easson; 26th, Crowe. *Geneva*—Oct. 22d, Robb; Nov. 5th and 19th, Shaw; Dec. 3d, Edgar; 17th, Sharpe. *Adamsville*—Oct. 29th, —; Nov. 12th, Raitt. *Springfield*—Oct. 22d, —; Nov. 5th, Raitt; 19th, Edgar; Dec. 3d, Robb; 17th, Foster; 31st, Sharpe. *Elizabeth*—Nov. 5th, Robb; 19th, Raitt; Dec. 3d, Foster; 31st, Edgar. *McKeesport*—Oct. 22d, Foster; 29th, Robb; Nov. 5th, Edgar; 12th, Robb; 19th, Foster; 26th, Edgar; Dec. 10th, 17th, Easson; 24th, McClurkin.

D. C. Martin to be continued stated supply till the spring meeting of presbytery.

A. Kilpatrick dispense the Lord's supper at Youngstown, November, 1st Sab.

J. W. SPROULL,
D. C. MARTIN, }
W. C. ALLEN, } Committee.

Parties unable to fill appointments will please notify the committee at once.

APPEAL.—At the last meeting of Synod the Board of Foreign Missions was authorized to take immediate steps to remodel the Lower House in Suadia, as proposed in the following extract from its annual report: "The Lower House, which is regarded as the most suitable place for the girls' school, is 'one story high, covered with a hip roof of Antioch tile. It is proposed to take the roof off this house, remove the mud bricks from the walls down to the foundation, which is a most excellent one, and re-build with good stones and add a second story,' according to a carefully executed scale drawing which the Mission has forwarded to the Board. 'The partition walls in the first story will be left standing as they are, with one or two unimportant changes as to doors,' and the same windows can be used. But the 'walls of the upper story, the floor, partitions, windows and doors, and all the inside work must be new.' While 'the roof seems to be quite good, some of the timbers will have to be replaced.' The Board believes that these proposed changes are necessary for the comfort of the missionaries and the efficiency of the work."—(See Minutes of Synod, page 233.) The work of this building has been already begun and is well under way. The estimated cost of the proposed repairs and alterations is \$1,500, and we hereby appeal to the churches under care of Synod for the money required for this purpose. All contributions should be sent directly to the treasurer, Mr. Walter T. Miller, Cotton Exchange Building, New York.

JAMES KENNEDY, President.
R. M. SOMMERVILLE, Secretary.

COLLECTIONS.—November, 1st Sab., Domestic Mission, \$7,000. November, 3d Sab., Indian Mission, \$1,000. Treasurer, J. T. Morton, 708 Penn avenue, Pittsburgh, Pa.

THANKFUL ACKNOWLEDGMENT IS MADE BY MISS JENNIE S. GAULT, TRUSTEE
of Youngstown Congregation, for money solicited and applied on church debt.

MILLER'S RUN CONGREGATION.

Mrs. James Scott.....	\$15 00
" Joseph Wallace.....	10 00
Mr. and Mrs. W. G. Thompson..	10 00
Mrs. Thomas Slater.....	5 00
" James Wallace.....	1 00
" Smith.....	1 00
Rev. S. G. Conner.....	5 00
J. R. McBurney.....	4 00
J. H. McBurney.....	1 00
G. R. McBurney.....	1 00
Miss Kate McBurney.....	1 00
John Taggart.....	5 00
A. Taggart.....	1 00
Robert Scott.....	2 00
John Scott.....	2 00
John Slater.....	1 00
Sam George.....	1 00
R. J. Wallace.....	1 00
James McCoy.....	2 00
W. M. George	3 00
Robert George.....	5 00
Mr. and Mrs. Dinsmore.....	4 00
John Harbison.....	2 00
G. W. Walker.....	2 00
Will Peacock.....	1 00
M. A. Wallace.....	1 00
Rev. J. S. Thompson, Utica, O.,	5 00

PARNASSUS.

Miss Elizabeth Stewart.....	5 00
James M. Alter.....	5 00
A friend.....	5 00
Collection of cong.....	15 00

WILKINSBURG.

S. R. Wills.....	25 00
Oliver Wylie.....	10 00
A. C. Coulter.....	10 00
W. Esler.....	5 00
William Barron.....	5 00
R. C. McKee	5 00
Mrs. Rev. Hunter.....	5 00
" William Boyd.....	5 00
" Michael George.....	5 00
" J. H. Ward.....	5 00
" Moffatt.....	3 00
J. W. Moffatt.....	2 00
W. T. Moffatt.....	1 00
Mrs. Samuel Henning.....	3 00
" Jimi.....	50
Miss Emma Slater.....	2 00
" Ella Slater.....	2 00
L. Kitchin.....	5 00

NORTH UNION.

A. T. Purvis.....	2 00
David Forsythe.....	1 00
Miss Ellen Forsythe.....	2 00
John A. Forsythe.....	7 00
C. C. Willson.....	1 00
D. B. Crowe and wife.....	5 00
D. N. Crowe.....	2 50
Rev. John Galbraith.....	5 00

UNION.

Dr. S. O. Sterrett.....	25 00
Mrs. Robert Campbell.....	1 00
" Mary M. Dodds.....	1 00
" Rev. Kilpatrick.....	3 00
" Jennie Hill.....	50
Mr. and Mrs. Downie.....	2 00

PINE CREEK.

Robert W. Kyle.....	5 00

MAHONING.

Rev. J. F. Crozier.....	5 00

NEW ALEXANDRIA.

Mrs. John Sproull.....	1 00
" Susan Patterson.....	1 00
Miss M. Cannon.....	25
Collection of cong.....	22 00

NEW CASTLE.

Contribution of cong.....	50 50

SLIPPERY ROCK.

Congregation.....	2 50
Rev. T. J. Allen, of Mercer, Pa.	1 00

BEAVER FALLS.

Rev. R. J. George, D. D.....	40 00
Dr. H. H. George and wife.....	10 00
Mrs. J. S. George.....	8 00
Miss Maud George.....	1 00
J. D. McAnlis.....	17 50

Prof. Kennedy.....	10 00
Prof. McCracken.....	5 00
Prof. Johnston.....	5 00
Misses A. E. and M. A. Young.....	15 00
Mrs. M. A. Slater.....	8 00

Mrs. E. Cochran.....	5 00
R. A. Boie.....	7 00
Mr. Paisley.....	2 00
D. P. White.....	2 00
J. B. Dodds.....	2 00

Mrs. L. M. Dodds.....	2 00
" R. J. Burnison.....	3 00
Miss M. A. Burnison.....	4 00
Mrs. James McCartney.....	2 00
Miss Mary McCartney.....	2 00

" M. J. Boyd.....	1 00
Rev. W. J. Coleman.....	15 00
John Cook.....	2 00
M. Williams.....	2 00
J. G. Downie.....	2 00

Mrs. P. G. Allen.....	1 00
" W. G. Graham.....	1 00
" E. Guthridge.....	1 00
R. M. Downie.....	2 00
W. T. Anderson.....	2 00

George Patterson.....	1 00
Mr. and Mrs. W. H. Hamilton.....	2 00
Samuel McAnlis.....	1 00
Mrs. Culbertson.....	1 00
Miss M. E. Duncan.....	1 00

Mrs. Robert McKnight.....	1 00
W. E. McGrew.....	1 00
George Vorheur.....	1 00

OCT 23, 1893
COMBINED SERIES. - - VOL. XXXI, No. 12.

THE
Reformed Presbyterian
AND
Congregationalist.

DECEMBER, - - - - - 1893.

J. W. SPROULL,

EDITORS AND PROPRIETORS.

D. B. WILLSON,

EDITORS' ADDRESS

ALLEGHENY, PA.

Wm P. Allerton, Esq.
1893

"Whereunto we have already attained, let us walk by the same rule, let us mind the same thing."
Phil. 3: 16.

"Ye should earnestly contend for the faith which was once delivered unto the saints."
Jude 3.

PUBLISHED MONTHLY.

TERMS: { \$1.00 per annum in the U. S. and Canada.
 { \$1.13 per annum in Great Britain.

PITTSBURGH:

PRINTED BY MYERS, SHINKLE & Co., 523 WOOD STREET.

Entered at Pittsburgh Post Office as Second Class Matter.

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FOREIGN MISSION CIRCULAR.

Dear Brethren:—The design of this circular is to remind you that the time fixed for lifting the collection for the Foreign Missions is at hand. It is not intended to be an appeal for money, but a simple statement of facts. We believe that you are fully alive to your individual responsibility to sustain this important branch of the church's work, and, therefore, we do not urge you to give. Indeed we do not wish you to contribute at any time on impulse, or as the result of highly wrought appeals, but only after prayerful deliberation. What then are the facts? In the three fields there are at work four ordained ministers, three medical missionaries and six ladies. To meet their yearly salaries will require an aggregate sum of \$9,300, or nearly two-thirds of the Synodical appropriation. Then you must take into account the running expenses of the missions, which amounted last year to \$5,416 in Syria, \$1,949 in Asia Minor, and \$537 on the Island of Cyprus, and you may regard this as a conservative estimate for the current year. At the present time the treasury is overdrawn owing to the unusually large drafts made on it for the outfits and travelling expenses of new missionaries. Add \$5,000 to the above total of over \$17,000, and you will have a fair idea of the amount of money required to meet all demands on the treasury to the close of the fiscal year in April, 1894.

Probably the young women of the church will pay the salary of one missionary, and the pastors that of another, and the elders that of a third out of extra contribution funds. You may also deduct some \$1,500 of interest on invested funds; and there will still remain over \$18,000 to reach the treasury through the ordinary channels.

We ask you to consider these facts and figures, and then make your offering to the Lord himself. This will secure the full appropriation of Synod, in plate collections, and the Redeemer will bless his church. By order of the Board.

JAMES KENNEDY, *President.*
R. M. SOMMERVILLE, *Cor. Sec.*

THE Foreign Mission collection is on December, 1st Sabbath. The amount asked for by Synod is \$15,000. Remit to Walter T. Miller, Cotton Exchange Building, New York City.

PLEASE look at the "tab," and if it does not read January '94, that is, subscription paid-up, do not lose sight of this item of business, but send us the dollar or more that are due to us, that we may also pay the dues of the printer.

Of recent deaths, we note those of David Taylor, of Allegheny congregation, October 22d; of elder Robert Paisley, of Beaver Falls, October 25th; of Mrs. Lucinda Magee Boggs, of Allegheny, November 8th—all after a long pilgrimage.

THE
Reformed Presbyterian and Covenanter.

VOL. XXXI.

DECEMBER, 1893.

No. 12.

ORIGINAL.

THE COLUMBIAN EXPOSITION.

The Columbian Exposition has passed into history. The name matters not. It was truly a World's Fair, and while the progress of the New World since its discovery four hundred years ago was displayed, yet the Exposition went far beyond this, and became an exhibition of the progress of the whole world, old and new. To Chicago the people gathered from every quarter of the globe, and that great inland city of the United States has furnished an attraction that has repaid the most distant visitor for his journey. The buildings have been a study, while the contents have shown man's wondrous power in every field. The influences flowing forth from this Exposition upon the condition of the world are incalculable.

A leading feature connected with it was the Congresses, in the gathering of men of kindred pursuits from all lands. Among the assemblages was a parliament of religions, a unique affair in the world's history, except for the devotees of the lodge, who have long extolled a common religion in the fatherhood of God and the brotherhood of man, and have long met on the level with men of other religions than Christianity—to the hurt of their Christian life, where Christ was professed. Time would fail to tell of the assemblies of every kind. The Exposition was not a Vanity Fair. It had in it a greatness that impressed and awed the visitor, disgusted though he might be with the wine and beer exhibit, and the follies of the Midway Plaisance. There was a vast exhibition outside of these to fill with wonder, and to enlarge the mind.

There is a stain upon the "White City," not to be effaced. From the time the decision of congress was reached to give the Fair to Chicago, religious people became concerned as to the management of the Fair, so far as morality and religion were concerned. Chicago, as a city, was known not to represent the sobriety and Sabbath order of the land. Such efforts were made as never before to influence congress to condition help on Sabbath closing and the

exclusion of liquors. The Directory hastened to let contracts for the sale of liquor as a restaurant privilege. They knew they were safe within State lines, to prevent compulsory closing on the Sabbath, though they took the government aid, granted on that condition. They knew what judges were to be sought for a decision that would suit them. They intended in their contempt for morality and religion—we speak of the majority of them—to open the Fair seven days in the week and to allow whatever would pay. They were upheld by the court. But they came to know that the people of the land were not so abandoned as they, and that the exhibitors were not such men as they. They refused to allow the withdrawal of exhibits that were placed under the regulations first made, that the Fair was to be closed on Sabbath. Some even meditated the high-handed act of exposing the exhibits on Sabbath and charging up the care of them for that day against the owners as a lien, but their madness had a limit. The attendance at the Fair fell below expectation. They saw that hundreds of thousands were alienated by their course. They yielded, and on Sabbath, July 23d, they closed the Fair. The judges they had used to thwart the will of Christians refused to be their puppets in changing their opinions, base and low as some of them have shown themselves to be. The action and words of Judge Goggan on the 31st of August, in forcing his minority opinion through, against his colleagues invited by him to assist, and thus holding open the Fair on Sabbath recall the accounts of Jeffrey's court, and form a fitting climax to the whole history of the Sabbath profanation by the Fair—to the shame of Chicago. So the Fair has remained open from the first, with the exception of four Sabbaths. Yet it has been clearly seen that the campaign of education bore fruit, and the many thousands who heard the cause of the Sabbath discussed have not been weakened in their opposition by anything connected with the Fair, while the names of the men who have been involved in Sabbath profanation, whether in the Local Directory, or in the National Commission, or counsellors at law, or judges on the bench, will go down to history with a stigma never to be removed. "Them that honor me, I will honor, and they that despise me shall be lightly esteemed." "The name of the wicked shall rot."

There are many who longed to see the Fair, who have watched the course of events with keen interest, and who never set foot in Jackson park. Others there were who gave the Directory credit for honesty of purpose in the reversal of their course. Others have taken it that the Fair was virtually closed. But Christian people, who had resolved to stay away from the Fair, were rather quick in giving the Directory credit for a desire to keep the Sabbath, as the programmes for the concluding days have shown. There will always be a deep regret that such a project fell into the hands of men who feared not God, nor regarded man. Great ability will never atone for sin. The glory of man is vain without God.

W.

THE PASTORATE OF REV. J. GALBRAITH.*

 BY REV. A. KILPATRICK, VALENCIA, PA.

The Pine Creek and Union congregation was organized by the Presbytery of the Reformed Presbyterian Church some time in 1806, and in 1807 Rev. Matthew Williams became its first pastor. He served the congregation from 1807 to his death, in 1826. Rev. T. C. Guthrie was the second pastor, serving from 1827 to the division of the Reformed Presbyterian Church in 1833. Rev. Hugh Walkinshaw was the third pastor, serving from 1835 to 1841, when his full time was taken by the Brookland and Manchester people. The congregation then called Rev. Wm. Slater, who declined their call and accepted that of Miller's Run. In April, 1843, a call was made out for Rev. J. Galbraith, which he accepted and was ordained and installed June 28, 1843, and he remained pastor of the North Union branch until October 8, 1889, when bodily infirmities compelled him to lay aside the active duties of the ministry. The whole time of his pastorate was forty-six years, three months and ten days.

Taking charge of the congregation, father Galbraith soon won the deep and lasting affection of his people. An anecdote told of grandmother Dodds illustrates this. Two years after his settlement Rev. Wm. Slater was assisting with the communion. On Monday, on the green, the old women were talking over the services. After the conversation had gone on for some time, mother Dodds said, "I tell you I wanted Mr. Slater and I wanted him badly, but to-day I would not swap." On July 11, 1843, father Galbraith received what he calls his best earthly gift in the person of Miss Sarah Wylie, of Elizabeth, Pa., sister of Dr. S. O. Wylie, as his wife, and who proved to him a help-meet, and who helped and aided him in all these more than fifty years of ministerial work.

When father Galbraith took charge the congregation could be bounded as follows: By a line drawn from Harmony to Freeport, from Freeport to the mouth of Pine Creek, from the mouth of Pine Creek to Perrysville, and from Perrysville to Harmony, or the southern part of Butler county and the northeast part of Allegheny county. This required miles of travel and days of exposure; for he had neither bicycle, electric cars or railroad, not even a buggy, only a good horse and saddle. If horses have immortality, surely father Galbraith's old horse Dick will hold a high place in the Equine Paradise, for its efforts to help him distribute the word of life and its faithful service in carrying him to and from the meetings of Presbytery and Synod.

When Mr. Galbraith took charge there were three branches of the congregation, Pine Creek, Union and Lovejoy, and the records show that there were in the congregation 52 families, 124 members

* A paper read at a re-union of Pine Creek, Union and North Union congregations, Pa., September 12, 1893.

and 144 baptized youth: in the Pine Creek branch, 21 families, 53 members, 64 children; in the Union branch, 21 families, 50 members, 51 children; in the Lovejoy branch, 10 families, 21 members, 29 children. Of the 124 members when he became pastor only five are on the roll to-day, viz., Robert Campbell and Wm. Purvis in Union, John Magee and Wm. and Mary Douthett of North Union; and so far as I could discover only seven others are living, Mrs. Mary J. Crowe, Mrs. Henning, Mrs. Thompson Graham, Mary, Sarah and John Glasgow, James Anderson, and D. A. Renfrew. Mr. John Campbell was the first person received into the membership of the congregation after he became pastor, and John Campbell, son of Joseph Campbell, was the first child he baptized. His work was carried on in this vast field with good success until on April 12, 1864, the Pine Creek branch was organized as a separate congregation, and while father Galbraith still had a deep interest in and a watchful care over them, this branch ceased to be a part of his charge. The Lovejoy branch became greatly weakened by death and removals, and was finally discontinued as a separate branch. But before this the Union branch was divided into North and South Union branches, and on April 11, 1870, North Union was organized as a separate organization, Mr. Galbraith remaining pastor of both congregations until 1872, when he accepted the call from North Union for his full time. The Pine Creek congregation remained without a pastor from April 12, 1864, until May 17, 1876, and the Union congregation from 1872 until the same date, when the writer succeeded Mr. Galbraith as pastor of Union and Pine Creek, and Rev. D. C. Martin is stated supply in the North Union congregation.

In the forty-six and one-fourth years of the ministry of Mr. Galbraith there were received into the membership of the congregations 383 persons; there were 302 baptisms; marriages of members, 71; dismissions, deaths of members, 73. No record was kept of the marriages of those not members, nor of the deaths of the children. Of those under his ministry, eight were licensed and six ordained to preach the gospel of the kingdom, Revs. R. M. C. Thompson, T. C. Sproull, S. R. Galbraith, S. J. Crowe, W. J. Sproull, A. D. Crowe, Wm. and Robert M. McKinney. Of those received into full membership or baptized by him, there have gone eight as foreign missionaries, viz., Mrs. L. Dodds, S. R. Galbraith, W. J. and Ella C. Sproull, Evadne Sterrett, Mrs. Dr. Balph, Miss Willia Dodds and one who has just sailed, Mrs. Dr. Foster. I have been able to find forty-one elders (there may be others) who were under his ministry, many of whom were baptized by him, viz., Wm. Allen, James, Charles and Samuel Anderson, Dr. Blackwood, James Crummy, James, John and Samuel Campbell, Robt. Davidson, William and Samuel Dean, Robert, John, John A., John C., Robert C., and Robert L. Dodds, James M. Douthett, W. W. Dickey, R. M. Downie, John and John A. Forsythe, John C. Glasgow, Thompson G. Graham, James Harvey, Robert Kyle, Samuel and Willson Kennedy, John

Love, John and James R. Magee, William and George McCaw, Hugh, Benjamin and Robert Miller, Robert Purvis, D. A. Renfrew, J. C. Sloan and S. O. Sterrett. Thirty-two of these elders, in the Reformed Presbyterian Church, the others in the Presbyterian and United Presbyterian Churches. Though the congregation was, in the deacon controversy, known as anti-deacon, it has furnished fourteen deacons, Alex. Glasgow, J. R. Dodds, John McKinney, R. C. Dodds, R. M. Downie, J. C. Barr, John C. Williams, R. T. Galbraith, R. M. Dean, Joseph E. Dodds, Don. Allen, Wm. Megraw, T. C. Johnston, and John H. Dean, from those under his pastoral care or baptized by him. Thus there have been in all sixty-one commissioned officers "in the sacramental host of God's elect" that were baptized or received part of their religious training under his ministry. Let us look for a little at the salary he received during these forty-six and one-fourth years of service, and it strikes us that the theory of the old negro preacher will hold good. He said, The Master and the congregation had made a bargain. The Master was to keep him humble, and the congregation was to keep him poor; and he could testify that he had been kept a great deal poorer than he had been humble. For the first three years father Galbraith received a salary of \$300 a year. Then for seven years it varied between \$244.50 to \$291. Then it was \$308, \$324 and then \$400. The fourteenth year it must have worried father and mother Galbraith (accustomed as they had been to a small salary) to know how to spend it, for that year the salary rose to \$635. The two following years it was \$700, then a rise slow but sure to \$720, \$740, \$750, then \$800. It dropped from \$800 to \$766, then in the years 1871 and 1872 it was \$876, the largest amount he received for any one year's service. The next year it was \$650, then \$800, after which it never exceeded \$500 a year. His salary averaged \$164 a year for the forty-six years of his pastorate.

We have only glanced at the tangible results of his ministry. There are some things that figures cannot tell. They cannot estimate the labor and toil and fatigue of these years, nor the amount of worry which troubles and dissensions among the people caused him. We cannot estimate the number of prayers and of tears, nor the agony of soul poured out before God in the closet and at the family altar for a blessing on the people. Think of the time spent in preparing for the pulpit, for we all know that the oil he burned in the sanctuary was beaten oil. Think of the instruction given from house to house, of the exhortations, and warnings, reproofs tendered to the erring, of the visits and counsels and prayers offered by the bedside of the sick and dying, and of the rich cups of consolation he pressed to the lips of the bereaved, even when they refused to be comforted. More than one in this assembly recalls with a thrill of gratitude to God, how his words cheered them when tempted, discouraged and tried, and how after his prayers the sick fell into a gentle slumber, to awaken refreshed. But, while

we cannot recount all, we rejoice in knowing that the Master he served all these years, has the full record down, and will not forget to reward for all these years of self-denying work. But we, not only the members of his old charge, but all this community who have enjoyed the ripened fruits of the trees he planted, and which he watered with prayers and tears, have a duty to perform. The divine injunction is, "Remember them that have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation." We should look to the end he sought to attain, and follow him as he followed Christ. This assemblage to-day of his neighbors and friends testifies to the fact that he is held in esteem as a Christian.

But some of us here to-day honor father Galbraith not only as a Christian, but as a Covenanter as well. A member from another church united with us. She was asked why she chose to cast in her lot with a despised and ridiculed church. Her reply was: "I always thought well of the Covenanters since I came to know Mr. Galbraith." First of all a Christian, then a true and loyal Covenanter, by word and by deed, he commended the headship of Christ and the supremacy of the divine law. As a watchman he was no dumb dog that could not bark against the sin of slavery, of the lodge, of the liquor traffic, of Sabbath desecration, nor did he fail to point to the source of these evils—our national disregard of Jesus Christ and of the divine law. Others might differ from his views as to the duty of the Christian life and character, as it is connected with Christ's universal headship. But differ as they did, they could not doubt the sincerity of his belief, nor find in him any lack of consistency to the truths he professed. We Covenanters should in this matter follow him. Would that it could be said of all Covenanters: I always thought well of the Covenanter Church since I came to know her members.

Let us to-day rejoice before God that he gave this community the life of such a man, and the labors of such a minister, and let us pray that God would spare father and mother Galbraith who have worked together in their upward journey these more than fifty years, until their work is done; that they may still have the richest blessings of providence, and peace while they remain; and when their work is done "be taken away from the evil to come and be set down under the tree of life, hard by the throne of God and of the Lamb."

"Mark the perfect and behold the man of uprightness."

—————
THE repeal of the Act, directing the purchase of 4,500,000 ounces of silver each month has passed, after meeting obstruction from a senate minority for over two months. The end was only reached by a union of statesmanship of the two parties, Democratic and Republican. The use of silver can now be regulated by international agreement, and not be at the expense of the interests of one or two nations.

THE WOMEN'S REPLY.

II.

Messrs. Editors:—I see by the September number of your valuable magazine that "A Covenanter Elder" has retired from the field, after having at least to his own satisfaction vanquished Dr. Hoyt, Rev. F. M. Foster, Rosamond Johnston and a Covenanter Elder's Wife.

However, in carrying his point, viz: that no woman shall take any part in leading the worship of God, even in the "side chambers" of worship, he has attempted to dispose of a large number of women brought forward by the Spirit of God as master builders, in building up the church of the living God. Although "A Covenanter Elder" does not name every one of these, they all belong to the same class that he does name. I will not take up time to give one passage of Scripture, but take it for granted that he will at once recognize the important part that each one had in building up the church of God in the world. There are Miriam, Deborah, Jael, Huldah, Anna and the daughters of Shallum, Rahab, the mother of Samson, Ruth and Hannah, the mother in Israel who delivered a city by her wisdom, the widow of Zarephath and the great woman of Shunem, also Esther who saved her nation, the woman of Samaria, and Mary who was directed to go and speak to the brethren, also the women who held a prayer-meeting by the river side where men were not excluded, for Paul and Timothy were there one day, and that was the day that Lydia was converted, then Phebe, "poor Phebe," according to "A Covenanter Elder;" also those women whom Paul entreated his true yokefellow to help because they had *labored* with him in the gospel. "A Covenanter Elder" has disposed of this whole matter to his own satisfaction by saying that at the time recorded, God gave these women extraordinary gifts of the Holy Spirit, but when the commission was fulfilled the commission was taken away, and the law abrogated. There is nothing like that in my Bible. Before proceeding further will "A Covenanter Elder" permit me to say of the comparison he makes between a woman teaching, preaching or praying in a religious assembly, and a minister of the gospel going into her house in the event of the death of one of her children attempting to perform the same miracle that Elijah had done by stretching himself on the dead child, his mouth on its mouth, his eyes on its eyes, his hands on its hands, and say he was going to raise it from the dead because the prophet had done so, or that he should send his handkerchief or other wearing apparel to the sick or diseased that they might be healed thereby, this is going too far, it is really shocking, but if it had been signed by Bob Ingersoll no one would have been surprised.

But to proceed. There are other women to whom God calls through his prophets, whose commission has not been taken away

by their work being finished or the law abrogated. And these are the very times for these commands to be fulfilled. There is not a woman in a hundred, and perhaps not one in a thousand who opens her mouth in a public place, or in any other place on the Lord's side. When Isaiah prophesies of the coming blessings of Christ's kingdom, he calls: "Rise up ye women that are at ease, hear my voice ye careless daughters, give ear to my speech. Tremble ye women that are at ease, be troubled ye careless ones, until the Spirit be poured out from on high, and the wilderness be a bountiful field, and the fruitful field be counted as a forest. . . . And the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." Is not also the call of Jeremiah applicable now? "Yet hear the word of the Lord ye women, and let your ear receive the word at his mouth, ad teach your daughters wailing, and every one her neighbor lamentation, for death is come into our windows, and is entered into our palaces to cut off the children from without and the young men from the streets." It is high time that the women of the church should stand in this dreadful breach lest our sons who should be plants of righteousness of the Lord's right hand planting, and our daughters who should be as cornerstones carved after the similitude of a palace shall be utterly destroyed. This element of power has lain dormant long enough. While we are looking on listlessly, the multitude hurries on to destruction. Intemperance, worldliness and all the kindred evils are cutting wide swaths through the church. Will any one say because I am a woman there is nothing required of me, but rather, Lord what wilt thou have me to do? Go forward, follow wherever the Lord leads, enter the door that opens before you. Say not I can do nothing, but rather, I can do all things through Christ Jesus who strengthens me. I have not the least idea who "A Covenanter Elder" is, but I think he lives in the country and knows nothing of rescue work in the cities or the need of it, or he never would spend so much time over one sentence of Paul's writings away in the centuries behind, about women keeping silent in the church; he would rather speak about women's efforts to bring the truth to bear on the human soul as Dr. Duff did when the Baptists came near him in his missionary field: "Dip them as deep as you like, but save their souls." The woman whose work is alluded to in the *Herald of Mission News* for September, as having opened "The Door of Hope," does not shrink from standing before the "mixed company or multitude" inviting sinners to come to the Saviour, confessing and forsaking sin and receiving Christ in their hearts. There would be fewer jewels gathered for the crown of the Saviour if it was all left for men to accomplish. There are two ladies in this country at the present time from England. They were here two years ago. They came then, and they have come now, to try to interest the Christian women in the large cities of this country in efforts to do something for the spirit-

ual welfare of policemen. Several years ago one of these ladies living in London, commenced in her mother's drawing room holding meetings for policemen, telling them in public and in private the story of the cross, praying with them, and for them, and in every way possible endeavoring to save them. The results thus far are that there are six thousand policemen enrolled as Christians in London and its suburbs. These women have provided public halls for lectures and religious meetings, reading rooms, dormitories for the young men joining the force from the northern parts of England, from Scotland and Wales, so that these godly women may have their eye on them for a time, so that they be not immediately thrown into the dangers of the wicked society of the city of London streets. They have also a hospital for sick and disabled policemen, where there is medicine dispensed for the soul as well as the body. While no man cared for their souls, this work has been done by women, and who will dare criticise it, or speak against it, because done by women?

I shall have to do like "A Covenanter Elder," apologize for taking up so much of your time and space, but it is a burning question, and one of the hour.

A. G. K.

EDITORIAL.

ANOTHER matter closely connected with the growth of a congregation is the treatment of strangers. "When I first entered your church" remarked not long ago a young wife who with her husband had been brought from the world, "Mr.—handed me a card of welcome. I felt so good receiving it and always think kindly of him for giving it. That card I have yet and intend to keep it as long as I live." Some congregations have the reputation of being sociable but theirs is an intensely selfish sociability. Members will huddle together in the aisles or at the door after service and spend a portion of time in earnest conversation with one another, while the strangers, indeed often all but a select few, will be regarded with cold indifference and allowed to come and go unnoticed. No stranger should ever be allowed to enter a church building for the purpose of worship without a kind word of greeting or leave without a cordial invitation to come again.

WHEN members move from the bounds of one congregation into those of another, pastors should be careful to send name and address to the pastor of the latter. Because of neglect to do this, many of our members are constantly being lost to the church. At the late communion in one of our city congregations one of the persons who united with the church was a young girl just budding into womanhood. She had come but a short time before to the city. Her father had directed her to attend service in that congregation.

She did so, became acquainted with the pastor and some of the members, united with the congregation on the first opportunity and now feels she has a church home in the city where she is temporarily staying. Her father acted wisely in endeavoring to place his daughter under proper religious influence. At the same communion a young woman was received into membership, who more than a year before had come to this country from Ireland. For several months after her arrival, she stopped in a part of the city where she had but little opportunity of knowing anything about our people. She subsequently located in another part where accidentally hearing about our church, she commenced attending service and at last united with it. Had her pastor or her parents on her leaving home written to some of our pastors here, that young woman would have been hunted up and cared for. A brother and sister who came to this country before her and are now living in the same city are lost to the church. No one here knew of them and not knowing of our church they naturally drifted to other bodies. This matter of following our members after they leave the bounds of congregations and saving them if possible to the church is of too much importance to be neglected.

J. W. S.

A PAPER by the Marquis de Chambrun is given in *Scribner's Magazine* for February, 1893, which illustrates leaders working together. The title is Personal Recollections of Charles Sumner. The Marquis visited Richmond with Mr. Sumner, April 5, 1865. He writes: "On the day following we had left Richmond, and joined Mr. Lincoln at the headquarters. I was then at leisure to observe closely the existing relations between these two men, so different in origin and education, who represented opinions and convictions so distinctly apart, and who notwithstanding had found themselves bound to one another by a tie of a similar political faith and united by a sentiment of mutual esteem. Their natures so straight forward, their unquestionable honesty, the true patriotism which guided both seemed a sort of platform, upon which they mutually met; they were therefore made to appreciate one another."

THE editor of *The Church at Home and Abroad*, relates the following incident in the September number. It shows up "the Civil Sabbath." "A few years ago, in a village of Western New York, the public sentiment of the place was shocked by a proposal, behind which there was not a little capital and business energy, to start conspicuously a Sabbath public conveyance between that village and a pleasure resort, a dozen miles away. In the effort to dissuade the gentlemen who seemed likely to engage in the enterprise, a respectful remonstrance was drawn up by one of the pastors, who carefully restrained his pen from fully expressing his own

conviction as to the *sacredness* of the Sabbath and the *divine authority* of the commandment that guards it, and set forth arguments based on the evident value of a weekly day of rest, and on the long established usage of our American communities and the laws of the land which protect that wholesome usage. It was presumed that a remonstrance thus framed and phrased would secure the signatures of all who hold the Sabbath day, and in addition those of many who only esteem it as useful and who would keep the community law-abiding. The pastor who drew the document himself presented it to some of his neighbors among them to one with whom he was not well acquainted, but whom he had supposed to be a worldly man, one of those on whose account he had put the remonstrance on not the highest grounds which his own convictions would have prompted. He laid the paper upon the desk at which the man sat, and respectfully invited him to sign it. Having read it through, as he took his pen to sign it, he said: "I suppose you *mean* the holy Sabbath of the Lord our God, do you not?"

THE Chicago Fair was formally closed on Monday, October 30th—in gloom, with flags at half mast and drapery of mourning, the elaborate programme for the day cancelled by an order dated on Sabbath, October 29th, the last "Sunday opening" of this Sabbath desecrating Fair. The mayor of the city, of good birth, a graduate of Yale, class of 1845, a companion of Bayard Taylor in foreign travel, a lawyer, a man who knew the better but chose the worse in his political ambition, the shield of the city's impiety and immorality, was cruelly assassinated in his home, on Saturday evening, October 28th, by a disappointed applicant for office. His end was sad. There is mercy even in the affliction, if there is a spirit of repentance given to the community and the land for its sins.

THE *United Presbyterian*, of April 20th, contained a letter from Detroit, by Rev. W. H. Vincent, and also an account of the Presbytery of Detroit, which met at Port Huron, April 11th, when Rev. A. W. McClurkin was installed pastor. Port Huron is the place where the United Presbyterian Church regained possession of its building by law after the withdrawal of the Detroit Presbytery into the Presbyterian Church. We have cause to remember the countenance given to the seceding Covenanters of the East End, Pittsburgh church by Monongahela Presbytery (which contains leaders of the United Presbyterian Church) in their holding of the church property against our people. It is encouraging to find in the paper above referred to, the words of Rev. W. H. Vincent:

"The failure of the notorious secession of four years ago, which was intended to wipe out the United Presbyterian Church from

Michigan, is complete. In every place worth saving where our church was planted before the secession, excepting, perhaps, Alpena, we now have a live, working congregation, and all doing reasonably well. Some of our older congregations are showing new strength and zeal in their work. Troy and Southfield, during their long history, have been supplied by one pastor. But the large territory given to each one to work made too heavy a task for one man. Each congregation comes forward this spring and asks for the full time of a pastor. Birmingham, a growing, prosperous town in the bounds of these congregations, twenty miles north of Detroit, will soon have to be occupied by our church. Many of our people are there now, and more are coming. So the work enlarges and strengthens.

"Nothing is so uncertain in these times as politics. God is moving in human affairs, and shaking political parties, putting one down and setting another up in a way that takes the politicians' breath away. When a party loses sight of moral issues, and politics become simply a grab game for fat offices, such a party will not have a very long lease of power. The handwriting on the wall will soon appear—'thou art weighed in the balance and found wanting.' A few days ago an election for judges occurred in Wayne county, Mich. The judge who tried the property case of our church here, and who gave what is regarded by many judges, lawyers and laymen outside of our church as a trifling decision, has been steadily waning in public confidence. This decision was regarded as a political bargain, for which he was to get some aid to a re-election, but, alas, for the 'best laid schemes of mice and men,' he now belongs to the statesman-out-of-a-job club. Strange to say, one of our lawyers, who gave special study to the points of law in preparing our case, and is a thorough believer in the equity of our claim, was pitted against him, and was triumphantly elected. It would seem that Haman's gallows has not gone out of business yet. Hon. Wm. L. Carpenter comes to the bench with a clean record and a clear-cut, legal mind, and commands public confidence on all sides. When another church case involving equities such as ours does come into his court, the churches interested will understand that the church which holds certain doctrines and forms of worship, in the interest of which money has been raised and property secured, will get the property. This will be of great value to our Presbyterian neighbors when their congregations begin to divide on the line of Briggs and anti-Briggs parties, as they are beginning to do, and they come into court to ask protection. 'The Lord reigneth.'" W.

BIBLE LESSONS.**FOURTH QUARTER, 1893.**

LESSON IX.—November 26.

THE CHRISTIAN HOME.—Col. 3: 12-25.

12. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

13. Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

14. And above all these things put on charity, which is the bond of perfectness.

15. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful.

16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

The Golden Text is: *I will walk within my house with a perfect heart.*—Psalm 101: 2.

The Epistle to the Colossians is one of the letters written by Paul from Rome where he was a prisoner. Colosse was a city of Asia Minor, situated on the river Lycus, near the great road from Ephesus to the Euphrates. The person by whom the letter was sent was Tychicus, mentioned also in other epistles. We have here exhortations to Christian duties, to the cultivation of

I. A forgiving, loving disposition toward brethren, verses 12-15. Here is named the ornament of a meek and quiet spirit which is in the sight of God of great price. There must be a compassionate, forgiving, loving heart. The very address enforces it, *elect of God, holy and beloved*, elected “to be holy and without blame before him in love.” (Ephes. 1: 4.) There is to be love, a bond of perfectness, none like it. The brethren in Christ are called into one body. There is need of unity, and this is maintained by love. There is the same call now for the cessation of complaints through a spirit of love between brethren is the same profession.

II. A thankful, devout service of God, verses 16, 17. See the last clause of the 15th verse, “Be ye thankful.” This thankfulness is to show itself in praise of God, in conversation, in deed. As to praise, the word of Christ is to fill the heart, and the songs of praise are to be used as the expression of the soul. These

18. Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

19. Husbands, love your wives, and be not bitter against them.

20. Children, obey your parents in all things; for this is well pleasing unto the Lord.

21. Fathers, provoke not your children to anger, lest they be discouraged.

22. Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:

23. And whatsoever ye do, do it heartily, as to the Lord, and not unto men;

24. Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.

25. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

"psalms, hymns and spiritual songs" express all the emotions of the child of God, having been written by men endowed by the Spirit of God. In using this matter of praise they would teach and admonish one another. How helpful is social worship! All that Christians do, they are to do for Christ, with gratitude to God.

III. An obedient performance of duties in the home, verses 18-25. Wives are to be obedient in the Lord. Husbands are to be affectionate. Children are to obey their parents. Parents are not to vex their children. Servants are to serve conscientiously, and look for a full recompense in Christ. Unfaithfulness in any relation will be judged of Christ. Neither poor nor rich will escape his tribunal.

PSALMS 98: 1-4 ; 95: 1-5.

SHORTER CATECHISM.

Ques. 74. What is required in the eighth commandment?

Ans. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

LESSON X.—December 3.

GRATEFUL OBEDIENCE—James 1: 16-27.

16 Do not err, my beloved brethren.

17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.

18. Of his own will begat he us with the word of truth, that we should be a kind of firstfruits of his creatures.

19. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath:

20. For the wrath of man worketh not the righteousness of God.

21. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

22. But be ye doers of the word, and not hearers only, deceiving your own selves.

23. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass:

24. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

26. If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain.

27. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Golden Text is: *We love him, because he first loved us.—I. John 4: 19.*

The author of this epistle was James. There is not agreement as to his identity. We think the author was James the son of Alpheus, the apostle. Was he the James of the 15th chapter of the Acts? This is not easily determined. James writes to the scattered Jewish Christian congregations and his epistle is possibly the first of the New Testament writings. The Jewish Christians are cautioned against an empty profession of religion. They are taught here

I. God is the giver of every blessing and so of the new life of the Christian, verses 16-18. We are not to be deceived. God is the father of lights—the maker of the luminaries, see Genesis 1, and II. Cor. 4:6; and also the source of all that is good. He is an unchangeable God. He by his own will, in the exercise of his own nature, begat his people in Christ, as first fruits. They were but the earnest of a great harvest. As Israelites they well knew the allusion.

II. The meekness of the Christian spirit, verses 19-21. All spirit of contention is to be laid aside. This spirit will not help forward the new life. All sin is to be hated and shunned and there must be a meek spirit, to hearken to the word. The word is to be implanted. This recalls the parable of the sower. The word will thus find a good soil and the seed will spring up and bear fruit.

III. The active obedience of the Christian, verses 22-27. The word must be reduced to practice, verse 22. This practice is to be the living according to its law, verses 23, 24. A mirror is to show the face to the beholder. This law is the perfect law of liberty. The service of God is true freedom. All unbridled license of speech and behavior is far from religion. Religion before our Heavenly Father is to love our fellow men and to love God, having his fear in the heart, restraining from sin, from the defilement of this evil world.

PSALMS 15:1-3; 119:109-122.

SHORTER CATECHISM.

Ques. 75. What is forbidden in the eighth commandment?

Ans. The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own or our neighbor's wealth or outward estate.

LESSON XI.—December 10.

THE HEAVENLY INHERITANCE.—I. Peter 1:1-12.

1. Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied.

3. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead,

4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you,

5. Who are kept by the power of

God through faith unto salvation ready to be revealed in the last time.

6. Wherein ye greatly rejoice through now for a season, if need be, ye are in heaviness through manifold temptations:

7. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:

8. Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory:

9. Receiving the end of your faith, even the salvation of your souls.

10. Of which salvation the prophets have inquired and searched diligently,

who prophesied of the grace that should come unto you:

11. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12. Unto whom it was revealed, that

not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into.

The Golden Text is: *Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.*—Col. 1 : 12.

Peter, as James, addressed a letter to a large body of Christians. His epistle was, no doubt later than that of James, and was written from Babylon.

I. The salutation, verses, 1, 2. Five districts of Asia Minor are named, from east to west. Here were congregations of Christians, converted to Christ by the labors of the dispersed from Palestine, and by Peter himself, and by Paul. Peter traces their conversion to the election of God, as the first cause. From this came the offering of Christ, the blood of sprinkling, and also the sanctification of the Spirit shown in their obedience. To them the apostle wishes grace and peace to be multiplied—grace in the free favor of God, and peace in reconciliation with God.

II. Blessing is ascribed to God, verses 3-5. God is thanked for his great mercy in giving them spiritual life, unto a hope of eternal life, and this through the resurrection of Jesus Christ, with the assurance of a heavenly inheritance. They are kept for it, and it is kept for them, verse 5.

III. The trial of the saints will end in joy, verses 6-9. These trials would serve to increase their faith in Christ, (verse 7,) in whom their affection centres, (verse 8), as the assurance of their salvation in him is strengthened by trial, in the increase of their faith, verse 9.

IV. The concern of the prophets in this salvation of Christ, verses 10-12. The prophets have searched into the things of the New Testament times. They spoke by the Spirit of God, they were inspired. The Spirit testified of the sufferings of Christ and the glory to follow. The story of the walk to Emmaus comes in here, when Christ opened up the Scriptures to the two disciples. (See the 24th chapter of Luke.) The prophets were made to know that the time of Christ was far in the future. They told of Christ, but for the New Testament church, the apostles of which preached the gospel, the Spirit of God speaking by them. The angels, it is added, desire to look into these things. They are concerned. (Read Luke 2 : 13 ; and Heb. 1 : 13.)

PSALMS 89 : 15-17; 21 : 4-6.

SHORTER CATECHISM.

Ques. 76. Which is the ninth commandment?

Ans. The ninth commandment it, Thou shalt not bear false witness against thy neighbor.

LESSON XII.—December 17.

THE GLORIFIED SAVIOUR.—Rev. 1: 9-20.

9. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

11. Saying, I am Alpha and Omega, the first and the last : and, What thou seest, write in a book, and send it unto the seven churches which are in Asia ; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks;

13. And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14. His head and his hairs were white like wool, as white as snow; and

his eyes were as a flame of fire;

15. And his feet like unto fine brass, as if they burned in a furnace ; and his voice as the sound of many waters.

16. And he had in his right hand seven stars : and out of his mouth went a sharp twoedged sword : and his countenance was as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not ; I am the first and the last :

18. I am he that liveth, and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hell and of death.

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter ;

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches : and the seven candlesticks which thou sawest are the seven churches.

The Golden Text is: *Wherefore God also hath highly exalted him and given him a name which is above every name.*—Phil 2: 9. .

In the reign of the Emperor Domitian, the apostle John was banished to Patmos, an isle in the Grecian Archipelago. There he had visions of God, and the events to come in the history of the church, till the consummation, were revealed in outline.

I. The apostle on Patmos. John calls himself the companion in tribulation of those to whom he wrote : there were troublous times, times of persecution. The apostle adds of himself companion in the kingdom and patience of Jesus Christ. These are joined in II. Timothy 2: 12, they belong together, the cross, then the crown. John was there as a witness for Christ, "for the word of God and for the testimony of Jesus Christ." He was in the Spirit on the Lord's day. This last expression refers to the first day of the week. He was in the Spirit, under the influence of the divine Spirit. He heard a voice as of a trumpet, and he that spoke was Alpha and Omega, the first and the last. Alpha is the first and Omega the last letter of the Greek alphabet. The expression referring to Christ means that he is from eternity to eternity, see verse 8, and he the head of the church, gives John a message to seven churches of Asia, Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea. The only one of these cities that is flourishing yet is Smyrna, the great commercial city of the Levant.

II. The vision of John, verses 12-16. He saw seven golden candlesticks, light bearers, emblems of the seven churches. In the

midst of them was one as the Son of man. Christ used this expression of himself. His appearance was most glorious and majestic, He was holding the seven stars, the lights of the churches, the teachers of the truth, and from his mouth proceeded the sword, the word of God.

III. The charge given to John, verses 17-20. The apostle was overwhelmed by the vision, and fell down as dead, but Christ who appeared to him, laid hold of him, and bade him not to fear, describing himself as the eternal, as the arisen Saviour, and as having power over hell and death. John is charged to write what he saw and is also to write of the present condition of the church, and her future. The vision is explained in its reference to the pastors and people of the seven churches.

Jesus Christ is the true light, the light giver; others, his servants, are lamps, are light bearers. He is in his church. We must realize that this is true of our day as of the first century, and the lessons to the seven churches are for us.

PSALMS 46:1-5; 81:6-8.

SHORTER CATECHISM.

Ques. 77. What is required in the ninth commandment?

Ans. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbor's good name, especially in witness-bearing.

J T E M S.

REV. J. M. LITTLEJOHN was assigned to New York Presbytery until Synod by the Central Board of Missions.

THE address of Rev. S. J. Crowe, pastor of Oil Creek (not Oil City) congregation, Pa., is No. 405 Park avenue, Warren, Ohio.

THE communion in the 2d Philadelphia congregation was held on the second Sabbath of October. There was an accession of twelve.

THE commission of Rochester Presbytery at its late meeting granted J. M. McElhinney a statement of standing, dating from September 27, 1892.

MOSES GREENBERG, a student of theology of the second year, has gone to Germany, entering the Leipsic school of training of Jewish missionaries.

REV. J. S. DUNCAN was appointed at the last meeting of Pittsburgh Presbytery to moderate in a call in Brookland and Manchester congregation when requested.

REV. W. J. COLEMAN'S name was omitted last month from the list of ministers present at the re-union in Butler county, Pa., of the parts of Mr. Galbraith's former charge.

PROF. A. M. NEWELL, of Baltimore, died August 14th. He was well known in educational circles. He was born in Ireland in 1824, and was a cousin of the late Prof. James R. Newell.

THE Iowa State Convention of the National Christian Association, opposed to Secret Societies, was held in the Reformed Presbyterian church, Hopkinton, Iowa, November 14th and 15th.

AT the communion in 1st Boston in October the heart of the young pastor was cheered by an addition of nineteen—twelve of them on profession of their faith. Rev. J. W. F. Carlisle assisted Rev. Samuel McNaugher.

THE 1st New York congregation has rented a place for worship on the corner of 127th street and St. Nicholas avenue, for six months, till May, and has paid the rent down, and intends to make a strenuous effort to live and prosper.

KANSAS CITY congregation has purchased a nice frame building with seats, carpet, stoves, &c., all ready for use. The price is \$6,000, \$2,500 cash. It is on Summit street. The building is 37x70, and lot 50x132. No wonder our people there are rejoicing in the prospect of having a church home. Mr. D. Boyd from whom we have received the above facts writes that the members are more determined than ever to succeed. They deserve help.

THE church is well aware of the deep interest taken by the late treasurer of Synod, James R. McKee, in a "Fund for Widows and Children of deceased ministers." His widow, Mrs. Eda S. E. McKee, has emphasized this interest and shown her own regard for this scheme by giving two thousand dollars to the endowment funds of the church, as a memorial to her late husband, specifying that the income is to go to the above mentioned Fund. W.

AT OUR late communion in Rock Spring church on the 15th of October, we had an accession of one man to our congregation from the Presbyterian Church, over eighty years of age. Once before he had belonged to our communion, but went to the United Presbyterian Church, then to the Presbyterian Church, and now he returns to the old home, we trust, to remain in it till the Master sees fit to call him to the home on high. Respectfully,

J. M. FARIS.

THE communion was held at Denver, Colorado, the 3d Sabbath of October, and at Evans the 4th Sabbath of October. Rev. J. Milligan Wylie writes: Mr. Patton received five on profession, one a woman from the world, the others young people of the congregation. The work both at La Junta and Evans is encouraging. Our own Sabbath School is growing rapidly. We received five on certificate and one on profession. La Junta received two on profession from United Presbyterian Church. La Junta is doing an excellent work. Their church is overflowing with Sabbath School

scholars, and they have a mission school at four P. M., with forty in attendance.

Miss Emma Michel, a deacon in our congregation, died on Sabbath, October 15th. It was our communion Sabbath.

THE work of Domestic Missions is one affecting the home growth of our church. It is specially called for on account of the general movement of people toward the west and into the cities. Country congregations are depleted of members and struggling city congregations in new locations require help. People settle in new and unoccupied fields in the west and form the beginning of new congregations. The amount asked for this scheme is \$7,000. The Indian Mission needs support especially to pay the building debt. They have all the children in the school that they can accommodate, viz: about thirty-one. The good will of the Indians has been secured and they attend preaching. Everything in the mission is moving along smoothly. The amount asked the coming year for current expenses is only \$1,000. The building fund, however, is in debt.

W. J. COLEMAN,
Corresponding Secretary.

ROCHESTER, N. Y., October 17, 1892.

"WHEREAS, There are certain reports abroad in the church that the financial affairs of Rochester congregation have been mismanaged, therefore,

"Resolved, That the clerk of the *pro re nata* meeting of July 13, 1892, be directed to publish in the magazines of the church and the *Christian Nation* that part of the Judicial Committee's report which related to the examinations of deacons." The part referred to is the following: "We find the examinations of the deacons very satisfactory with one or two exceptions, and would commend them for their fidelity. We would urge them to be more careful as to their records and paper pertaining to the financial affairs of the congregation." By order of Commission.

No unlicensed preacher was admitted to preach for the congregation.

The brethren were all recently profited by the labors of Rev. B. M. Sharp among them, and the late commission resolved to secure him to labor there for six months if possible.

W. MFARLAND, Clerk of Commission.

CONGRESS was convened in August, owing to the financial stress, and the president in his message discussed this one subject, urging prompt repeal of the Sherman law. This was accomplished only after weeks of delay in the filibustering of the senators from the Mountain and Pacific States. The firmness of the president and the accord of senators in both parties alone secured the result. As a party measure it could not go through. Congress adjourned November 3d, to convene in regular session December 4th. The Geary law, the iniquitous statute against the Chinese people, in vio-

lation of treaty, was taken up, and the time of registration was extended six months. Divided on the tariff, on federal supervision of elections, and some other issues, the great parties are united in hostility to the Chinese. It is well known why. The reason is that both of the great parties fear the loss of the vote of the Pacific States. No one can defend the legislation as morally right. It is unequal, invidious, unjust. It cannot fail of being noted that a majority of the Senate are deaf to the earnest pleas of the Western Senators, on a financial question, and both parties ignore their opposition and prophecies of evil, while they are eager and prompt on a question concerning a whole people, to bid for the support of the same section. We look for retribution. The scheme will fail, and the rod of discipline may be put in the hand of the section that has swayed the country in the one question, now that it has been offended in the other.

W.

ECCLESIASTICAL.

IOWA PRESBYTERY.

The Iowa Presbytery met in Washington, Iowa, October 3d, ten A. M., at the call of the moderator. The hour of the regular meeting was changed, and presbytery entered at once on the regular business of the fall meeting. The ministers were all present, and all the congregations, except one, were represented. Dr. C. D. Trumbull was elected moderator for the coming year, G. R. McBurney clerk, and I. Faris assistant clerk. The presbytery occupied two sessions. The business that came before it mostly routine. Rev. H. Easson and Rev. J. C. K. Faris being present were invited to sit as consultative members. A call from Olathe congregation upon Rev. T. H. Acheson was presented to him and was by him rejected. The clerk was instructed to return the call to the clerk of Kansas Presbytery. The presbytery made the following distribution of supplies: Washington, J. C. K. Faris, October 2d and 3d Sabs., and November, 3d and 4th Sabs. E. H. Buck, January. Lind Grove, J. C. K. Faris, October, 4th and 5th Sabs., November, 1st and 2d Sabs. C. D. Trumbull to dispense the Lord's supper, November, 5th Sab. Mr. Faris to assist. E. H. Buck, February. Elliotta, October 3d and 4th Sabs., G. R. McBurney; November, 1st and 2d Sabs., I. Faris.

Half-past two P. M., was the time appointed to hear the sermon of the retiring moderator. The sermon was based on I. Peter 5 : 1, 2. This was followed by the conference in which the following topics were discussed: 1. Tobacco, Rev. T. P. Robb. 2. The promise and necessity of the Holy Spirit in the work of the Master, Rev. I. Faris. 3. The duties of a congregation while looking for an under shepherd, Rev. C. D. Trumbull. 4. The encouragements for mission work, Rev. E. G. Elsey. 5. Does the success of prohibition depend on a political party? Rev. T. H. Acheson. The session of Rehoboth congregation was directed to arrange a program for conference for the

next regular meeting. The clerk was instructed to furnish an official report of the proceedings of presbytery to the *Christian Nation*, the **REFORMED PRESBYTERIAN AND COVENANTER** and *Our Banner* for publication. Presbytery adjourned to meet in Rehoboth church first Tuesday of April, 1894, at one o'clock P. M.

G. R. McBURNEY, Clerk.

ROCHESTER PRESBYTERY.

Rochester Presbytery met in Almonte, Canada, Tuesday, September 12th, at 7:30 P. M. Rev. J. C. French was chosen moderator, and Rev. S. R. Wallace was continued clerk.

The first session was taken up with a conference on the following subjects : "The crowning of Christ ; the world's greatest need and its future glory." Rev. Wm. McFarland read an able paper in opening this subject. Rev. R. C. Allen gave an address on the "Anti-Liquor Plebiscite, as it is now before the people of Ontario." "Church auxiliaries ; what are they ? their importance," was considered in an address by Rev. S. R. Wallace. Rev. J. C. French spoke on the subject : "The young people ; their place in church work." Presbyterial visitation was attended to in the Ramsey congregation. R. C. Allen examined the pastor ; J. C. French the elders ; S. R. Wallace the deacons. The condition of the congregation was found to be very satisfactory. Rev. W. C. Allen, retiring moderator, preached, on Wednesday evening from John 6 : 51. The usual routine business was transacted. The following commission was appointed to meet in Rochester at the call of the chairman, to consider the affairs of that congregation : Revs. Wallace, W. C. Allen, McFarland and French, with elders Hunter, of Sterling, Cullings, of Yoik, and Ernisse, of Rochester. The request of J. M. McElhinney for a certificate of standing was referred to that commission. Presbytery gave a hearty vote of thanks to the Ramsey congregation for the hospitality extended to the members of presbytery. Adjourned to meet in Sterling, N. Y., the first Tuesday of April, 1894, at 2:30 P. M.

S. R. WALLACE, Clerk.

REGISTER OF BAPTISMS.

NAME.	PARENTS.	WHEN BORN.	WHEN BAPTIZED.	CONGREGA-TION.	MINISTER.
David Ross Whitworth	Philip J. & Mattie N.		Jun. 31, '92	Kansas C.	W. M. Glasgow
Ralph Kenneth Mooney	Alex. and Mar A.		May 29, '92	Princeton	"
James Constable	Peter and Elizabeth		June 26, '92	1st N. Y.	"
Elizabeth Stella Wier	Thomas and Mary		Sept. 11, '92	Kansas C.	"
John Floyd Walker	John W. and Jennie		Apr. 1, '93	Hebron	"
James McLeod Stewart	James G. and Angie		"	"	"
Joseph Mann	James and Mary		"	"	"
Ada May Kennedy	Everett and Martha N.		May 7, '93	Kansas C.	"
Margaret Corbin	Fillmore M. & Katie E.		Aug. 13, '93	"	"
Carrie Josephine Wallace	J. C. and R. J.	Nov. 1, 1892	Sept 24, '93	N. Concord	J. M. Faris
John Kerr Aitken	William S. & Jennie M	July 2, 1892	Oct. 16, '93	"	"
Clarence Mitchell	L. C. and Minnie V	Dec. 16, 1892	"	"	"
Margaret Elizabeth Godfrey	Robert and Bertha		Sept. 17, '93	Wash'ton	Henry Kasson
Alice Virgil Dauerty	Jos H. and Jennie A.		Sept. 29, '93	Rehoboth	"
Waldo Knox Black	Rev. J. A. & Terzah H.		"	"	"

MARRIAGES.

By Rev. W. M. Glasgow, September 27, 1893, at the home of the bride's parents, Kansas City, Mo., JAMES M. ELLIOTT, M. D., of Salt Lake City, Utah, and Miss KATE PEARL STEWART, of Kansas City, Mo.

By Rev. S. M. Stevenson, September 6, 1893, at the home of the bride's parents, JAMES BARCLAY, and Miss FLORENCE STROBEL, both of Clay Centre, Kansas.

OBITUARIES.

MRS. SARAH B. GEORGE departed this life February 28, 1893. She was a sister of elder James Brown, one of the pillars of the Cincinnati Reformed Presbyterian Church for many years. At an early age in her life she connected with the church in Cincinnati, and was an ardent and faithful worker in the Sabbath School and missionary efforts of the congregation. She taught in the city schools for a few years until her marriage with Rev. H. H. George, who was then pastor of both the Cedarville and Cincinnati congregations. Mrs. George was of a naturally timid and retiring disposition. She did not covet a leader's place. She esteemed others better than herself, and the first year of her married life she passed in kindly association with the members of the congregation, doing what she could to make the pastor's work successful. It was not until her husband was called to take charge of the college at Northwood, that her eminently wise and womanly character so clearly revealed itself. She took a very deep interest in the success of the college. When counsel was needed, she was wise and prudent in the help rendered. She bore the sacrifices, that were many in the first years of the work, with patience and courage. Her aim was one with her husband—to found and establish a Covenanter college. She felt such an institution was essential to the protection, and growth and practical power of the Covenanter Church in this land. After the removal of the college to Beaver Falls a wider field of charitable Christian work seemed to open up to her, and she embraced the opportunity gladly. She joined in heartily with the missionary work of the Beaver Falls congregation, also with the work of the W. C. T. U. organization, and in private channels she did many a kind act to the poor. Year after year she seemed to grow in her intense desire to help the needy. For many years in feeble health, she seemed to feel that her life was not long for this world, and she desired to do something more for her Saviour, and in her feeble way to sweeten some embittered life. It was surprising after she was laid to rest, how many would speak of Mrs. George as their most intimate friend. She had endeared herself to many who were unknown to the family. One of her intimate associates said: "She had the happy unselfish way of interesting herself in each one of us, that while she was so much to very many, she was still a dear friend to each one." She had the oversight of the department of social purity in the W. C. T. U. work, and one that knew her most intimately in that department says: "She had such a sweet womanly way in that work that she reflected constantly her own purity of heart" "I never heard," said she, "a word pass her lips that would detract from the hallowed associations of that last scene when she lay as one in a sweet sleep, upon the bed that had been covered with flowers, reflecting from every lineament of her face the halo of the victory she had won, and the glory upon which she had entered." The deep smile that was fixed upon her life-departed face was so striking as to be observed by all who looked upon it, and alluded to by those who spoke upon the occasion. And it will always be cherished by her loved ones as a memory token of the first step of her entrance into the Golden City. Mrs. George was a devoted student of the Bible, she knew it, and she loved it. Many a time has she sat for an hour, and often more, with pencil and reading book and taking notes from her beloved Bible. When asked a short time before her death if she had any text to leave for the missionary society, she at once with feeble breath responded: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." She has left a lonely husband, and five sorely bereaved children, who, while they mourn her loss, cherish most dearly the sweet memories of her precious life with them,

and rejoice in the assurance that she is with him whom she loved so well. They feel sure that when they come to the meeting with their exalted Lord and Redeemer, they will meet her with him. He went from earth to prepare a place for her.

Com.

T. J. W. SPEER, student of theology, was called home on Sabbath morning, April 2nd, 1893. He came to Denver in August, 1892 to regain his health, but he had passed the condition where either climate or medicine has any power. His bodily strength gradually failed until the soul was released and was carried by the angels into the paradise which Christ has prepared for his people. Although he was willing and anxious to go yet it was difficult for us to say "Thy will be done." The need of young men for the ministry and his qualifications as teacher and preacher made that providence seem the more mysterious which called him away from his earthly labors. He loved the Covenanter Church, saw clearly her mission, and regretted that so much of his work had been done outside the church of his choice. He rejoiced in the influences which he saw working in the Theological Seminary which were increasing it in spiritual power. He spoke frequently of the professors and students. He was devoted to the Southern Mission. For a time he taught a class in our Sabbath School and manifested marked ability in instructing and developing the intelligence of his scholars. His address in prayermeeting and Sabbath School showed power and skill in the presentation of truth. He lived an intense life, appreciating the beauties of nature and the companionship of friends. These powers remained with him to the very last. The day before he died he said: "I am now looking for the quickest way to heaven. I have no desire to get well. I am anxious for a change of friends; I am not tired of my present friends, but I want better ones." The transition into the higher life was so gradual that he seemed to have realized the desire of Paul not to "be unclothed, but clothed upon that mortality might be swallowed up of life." He said to us that his "vision of heaven was growing clearer." On handing him a lily he said "that is beautiful, but it will be very much depreciated by what I shall soon see." On Saturday afternoon he said "heaven is very near, but I realize the need of some one to help me get into glory." He said he had found the promises of God to be true. He spoke of his imperfections, but said "I have experienced much of the restoring grace mentioned in the 23d Psalm." He was frequently heard to say "Lord Jesus come quickly." Again, "Heaven is very near, and Jesus and the angels will soon come." His testimony concerning his bed of affliction was, "This is a glorious place." He had no doubts concerning his interest in Christ, and he went out of this world "rejoicing in hope of the glory of God." He leaves a sorrowing wife and three daughters. Many relations and friends lament his departure, but his triumph over the last enemy was so complete that we should rather rejoice that in him there was such a wondrous manifestation of divine power.

J. M. W.

SAMUEL LATIMER, a member of the Bloomington congregation, died December 21, 1892, at the age of 86. Mr. Latimer was born and brought up in the Reformed Presbyterian Church of Ireland, and in his youth emigrated to America, and for a time settled with his mother at Jeffersonville, Ind. On the 14th of March 1839, he married Miss Margaret Smith, of Bloomington, Ind., and from this date resided within the bounds and became a member of the Bloomington congregation. Mr. Latimer was a man of warm temperament, sanctified by the grace of God, of spiritual mind, tender conscience, and exemplary piety. He was ready to confess his faults and to be reconciled. He loved the house of God. He was seldom absent from the public services, even when the infirmities of age increased, and hearing failed. He was punctual in his attendance at prayer-meeting. It was a saying of his that no one would be a loser by taking time for the prayer-meeting. He had fortitude to lay aside the pipe after he had been long addicted to its use. As he advanced in life he became more heavenly in his conversation, and waited patiently and with much assurance for the coming of his Lord. He died in a good old age, leaving behind an aged widow and four children, all members of the church, and one, Rev. James R. Latimer, in the ministry.

Com.

ELMER E. LANSING, M. D., a son of the late Rev. Dr. Gulian Lansing, died June 2, 1893, in Egypt, of consumption. His widow is a daughter of Rev. David Strang.

Acknowledgments.

J. R. McKee, treasurer, 708 Penn avenue, Pittsburgh, acknowledges the following receipts :

INDIAN MISSION CHAPEL.		Dec.
Oct.		
4,	S. S., Londonderry cong.....	\$18 55
5,	Miss'n Band, Cedarville cong	10 00
6,	W. P. S., Pittsburgh Pres..	182 00
6,	Proceeds of nickel from Lot- tie Myres.....	1 60
Dec.		
6,	S. S. Class of Isabel Edgar in the Patterson Heights, Beaver Falls, Miss'n Sch'l	2 50
13,	Hebron, cong.....	5 00
21,	Claire and Elsie Patterson, New Richland, Ohio.....	2 00
1893.		
Jan.		
23,	Jr. C. E. S. of 1st Newburgh cong.....	50 00
23,	Almira Kerr, (her penny savings), Idana, Kan.....	1 18
INDIAN MISSION.		Jan.
Nov.		
5,	L. P. M. S., of Ill., Pres...	5 48
7,	Boys' & Girls' M. S. of Elk- horn cong.....	10 00
8,	S. S., Wilkinsburg cong....	45 81
14,	L. M. S., Pleasant Ridge cong.....	5 00
22,	Little Beaver cong.....	17 65
22,	L. M. S., Little Beaver cong.	10 00
22,	Miller's Run cong.....	28 25
22,	Vernon cong.....	21 50
25,	Belle Centre cong.....	4 85
25,	Allegheny cong.....	28 69
26,	Hopkinton cong.....	15 00
28,	Quinter cong.....	9 20
28,	A Friend, per R. M. Sommer- ville.....	.50
28,	S. S., Sylvania cong.....	8 28
30,	Mansfield cong.....	7 56
30,	Utica cong.....	18 47
Dec.		
1,	S. S. Middle Wheeling cong.	5 00
1,	Bloomington cong.....	20 28
1,	A member, per T. N. Faris.	3 50
2,	Old Bethel cong.....	27 02
2,	Jas. Matthews & wife, Mar- issa, Ill.....	10 00
2,	Beaver Falls cong.....	34 25
3,	Sterling, N. Y., cong.....	15 00
3,	Superior cong.....	4 81
5,	Beulah cong.....	4 80
5,	Olathe cong.....	11 70
5,	Cedarville cong.....	18 87
6,	Union cong.....	11 91
8,	Winchester cong.....	25 20
8,	S. S., Superior cong.....	9 68
9,	S. S., 3d Phila. cong.....	12 32
9,	Elkhorn cong.....	9 88
9,	Londonderry cong.....	7 67
12,	North Cedar cong.....	7 09
AGED MINISTERS' FUND.		1892.
Nov.		
25,	Allegheny cong.....	\$ 9 27
30,	Utica cong.....	5 28
Dec.		
5,	Cedarville cong.....	11 40
16,	Mahoning Br. of Mahoning & Bear Run cong.....	3 97

Acknowledgments.

DOMESTIC MISSION.	
Dec.	
19,	Bethel cong.....\$ 4 10
1893.	
Jan.	
11,	Almonte cong..... 6 00
24,	McKeesport cong..... 20
24,	A Friend, McKeesport, Pa.. 25
1892.	GENEVA COLLEGE INTEREST.
Sept.	
13,	Rev. J. W. Dill, int.....\$ 3 00
Oct.	
6,	Martha B. Stoops, int..... 90
6,	James M. Caskey..... 1 80
6,	James Caskey..... 6 00
Dec.	
3,	Mrs. Eleanor Thompson.... 30 00
21,	J. M. Armour..... 3 00
1893.	
Jan.	
4,	H. Matthew..... 11 30
1892.	TESTIMONY BEARING FUND.
Nov.	
1,	Clarksburg, cong..... \$ 5 50
1,	Sterling, N. Y., cong..... 21 00
2,	Southfield cong..... 5 35
2,	Cash, per J. McCracken.... 4 65
4,	Old Bethel cong., add'l.... 3 00
8,	Central cong..... 6 10
9,	First New York cong..... 5 00
11,	North Cedar cong..... 5 42
17,	W. J. McKnight, Beaver Falls, Pa..... 20 00
25,	Allegheny cong..... 46 35
30,	Utica cong..... 20 53
Dec.	
2,	Beaver Falls cong..... 3 00
5,	Cedarville cong..... 22 40
8,	J. M. Sloane, Oakdale, Ill... 5 00
16,	Mahoning Br., of B. R. & M. cong..... 8 88
19,	Bethel cong..... 7 80
21,	West Hebron cong..... 10 00
22,	Jno. Parkhill, W. Leisenring, Pa..... 4 00
24,	Miss Martha McConnell, Los Angeles, Cal., add'l.... 1 00
1893.	
Jan.	
16,	Almonte cong..... 17 00
20,	Sharon cong..... 19 76
24,	McKeesport cong..... 18 09
24,	A Friend, McKeesport, Pa.. 1 00
1892.	SOUTHERN MISSION.
Dec.	
2,	James Matthews and Wife, Marissa, Ill..... \$15 00
2,	Beaver Falls cong..... 16 00
5,	Cedarville cong..... 22 85
12,	L. M. S., 3d Phila. cong.... 14 50
13,	Hebron cong..... 2 35
13,	Rev. J. A. Thompson, College Springs, Ia..... 5 00
16,	Mahoning Br. of B. R. & M. cong..... 6 26
19,	L. M. S., Bethel cong..... 10 00
19,	Bethel cong..... 4 85
22,	Jno. Parkhill, W. Leisenring, Pa..... 5 00
23,	1st Newburgh cong..... 89 85
27,	Mrs. Emily D. Taggart, Bradford, Vt..... 6 00
27,	S. S., York, N. Y., cong.... 12 50
30,	Cash, per Prof. D. B. Willson 2 89
30,	S. S., Walton cong..... 23 08
1893.	FUND FOR WIDOWS AND CHILDREN OF DECEASED MINISTERS.
Nov.	
25,	Allegheny cong..... \$ 8 24
30,	Utica cong..... 5 00
Dec.	
5,	Cedarville cong..... 10 12
12,	L. M. S., Parnassus cong... 10 00
1893.	
Jan.	
16,	Almonte cong..... 5 00
24,	McKeesport cong..... 91
24,	A Friend, McKeesport, Pa.. 25

Acknowledgments.

J. R. McKee, treasurer, 708 Penn avenue, Pittsburgh, acknowledges the following receipts:

Corrections—Oct. 15, '92, Theological Seminary, Rehoboth congregation was reported as being credited with \$17.75; it should be \$17.55.

Dec. 2, 1892, Indian Mission, Beaver Falls congregation was reported as being credited with \$24.25; it should be \$34.25.

1893.	DOMESTIC MISSION.	
Jan.		Dec.
3,	Pine Creek cong.....	23, 1st Newburgh cong
6,	Lind Grove cong.....	\$23 56
6,	Topeka cong.....	27, Mrs. Emily Taggart, Brad-
6,	S. S., Long Branch cong....	ford, Vt..... 6 00
10,	L. M. S., Southfield cong....	1893.
11,	Syracuse cong	3, Mis. Band, Old Bethel cong. 6 00
11,	"	6, Mrs. C Carson, Butler, Pa.. 5 00
13,	S. S., New Alexandria cong.	7, S. S., Washington cong.... 10 00
16,	Central cong., add'l.....	16, Almonte cong..... 11 00
16,	Almonte cong.....	23, Manchester Br., M. & B.cong. 5 00
23,	Winchester cong., add'l....	23, L. M. S., North Cedar cong. 10 00
23,	Manchester Br., M. & B.cong.	24, J.H. Wylie Mis. Band, Olathe
24,	Church Hill cong.....	cong..... 21 10
24,	Lisbon cong.....	24, McKeesport cong..... 2 65
24,	McKeesport cong.....	24, A Friend, McKeesport, Pa.. 25
24,	A Friend, McKeesport, Pa..	25, S. S., Clarinda cong..... 11 68
25,	Samuel Milligan, Clay Cen-	
	tre, Kan.....	
25,	3d Phila. cong.....	
	19 30	
1893.	SOUTHERN MISSION.	
Jan.		1892. THEOLOGICAL SEMINARY.
3,	S. S., Old Bethel cong.....	2, Beaver Falls cong..... \$47 00
6,	2d Newburgh cong.....	2, West Hebron cong..... 11 00
7,	S. S., Washington cong....	3, Elkhorn cong..... 11 90
7,	J. F. Steele, Ingleside, Pa....	5, Cedarville cong..... 25 97
9,	Y.P.S.C.E., Boulevard Mis..	8, North Salem cong..... 5 00
9,	L.M.S., N. Alexandria cong.	9, 3d Phila. cong..... 12 83
16,	Central cong., add'l....	12, Craftsbury cong..... 10 00
16,	Almonte cong.....	14, Mrs. L M. Martin, Allegh-
23,	Manchester Br., M. & B.cong.	eny, Pa..... 100 00
23,	L. M. S., North Cedar cong..	15, 4th N. Y. cong
23,	Y.P.S.C.E., "	29 58
24,	Mrs. Rebecca Fishbaugh,	19, Bethel cong..... 11 50
	Erastus, O.....	1893.
24,	McKeesport cong.....	Jan.
24,	A Friend, McKeesport, Pa..	11, Coldenham cong..... 25 00
25,	Brookland cong	16, Almonte cong..... 18 00
25,	Samuel Milligan, Clay Cen-	24, Church Hill cong..... 7 15
	tre, Kan.....	24, Lisbon cong
25,	S. S., Clarinda cong.....	18 00
	11 69	24, McKeesport cong
		24, A Friend, McKeesport, Pa.. 25
1892.	CHINESE MISSION.	
Dec.		1892. LIBRARY FUND.
2,	West Hebron cong.....	2, West Hebron cong..... \$ 3 00
9,	3d Phila. cong.....	19, Bethel cong..... 1 60
10,	Craftsbury cong.....	1893.
12,	L. M. S., 3d Phila. cong....	Jan.
13,	Hebron cong.....	25, Allegheny cong..... 9 30
13,	Houlton cong.....	16, Almonte cong.. 5 00
14,	Lisle Stevenson, per Jos.	24, McKeesport cong..... 20
	Huston.....	24, A Friend in McKeesport.... 25
19,	L. M. S., Bethel cong.....	
19,	Bethel cong	1892. STUDENTS' FUND.
	10 00	Dec.
	3 30	2, Beaver Falls cong..... \$12 50
		2, West Hebron cong..... 4 00
		3, Elkhorn cong..... 6 25
		5, Pittsburgh Presbytery..... 75 00
		9, 3d Phila. cong..... 7 85
		12, North Cedar cong..... 5 65

Acknowledgments.

1893.		1892. VALLEY CREEK MISSION.	
Jan.		Dec.	
6, Lind Grove cong.....	1 50	29, C. M. B., New Concord, O.,	
16, Almonte cong.....	4 00	cong.....	\$15 00
24, McKeesport cong.....	70		
24, A Friend, McKeesport, Pa.	25	1893.	
		J. n.	
		13, Selma cong.....	91 25

YOUNGSTOWN, OHIO, CHURCH—RECEIPTS.

Thankful acknowledgment is made by Jennie S. Gault, treasurer of Youngstown congregation, of money solicited and applied on Church Debt :

ALLEGHENY CONGREGATION.

Dr. D. B. Willson....	\$14 00
Miss Galbraith.....	1 00
Miss M. A. Boie.....	5 00
E. T. Steel.....	10 00
J. C. McKee.....	5 00
Mrs. S. M. Orr.....	1 00
Miss Orr.....	1 00
S. M. Orr.....	2 00
P. J. McDonald.....	10 00
W. J. McKnight.....	10 00
John T. Morton.....	25 00
Miss Brown.....	1 00
Mrs. Espy.....	5 00
Miss Kenny.....	1 00
" Martin.....	1 00
E. H. Buck.....	1 00
Miss Barber.....	1 50
James Best.....	3 00
Miss Minnie Mayne.....	10 00
R. W. Wallace.....	5 00
John M. Allen.....	25 00
George Edgar.....	50
A. Friend.....	100 00
J. M. Boggs.....	2 00
William Martin.....	5 00
Miss A. Gibson.....	1 00
D. S. Anderson.....	5 00
Alexander Barr.....	3 00
J. H. Euwer.....	25 00

\$279 00

PITTSBURGH CONGREGATION.

Dr. David McAllister.....	\$50 00
Mrs. D. C. Martin.....	50 00
" Mawhinney.....	5 00
S. McNaugher.....	25 00
James A. McAteer.....	10 00
D. Chesnut.....	10 00
W. B. English	5 00
Mrs. W. B. English	1 00
" Mary Duncan	3 00
J. A. McKee.....	5 00
Miss H. M. Martin.....	1 00
" E. M. Martin.....	1 00
M. r. Harper.....	1 00
John Heslip.....	5 00
Miss Ellen Thompson.....	5 00
Mrs. M. McMasters.....	1 00

\$178 00

CENTRAL ALLEGHENY CONGREGATION.

David Gregg and wife.....	\$100 00
Robert Caskey.....	5 00
A. Haslet.....	2 00
J. O. Sheeran.....	5 00
Mrs. E. Gibson.....	5 00
Dr. T. Sproull.....	5 00
Dr. J. W. Sproull.....	5 00
Jas. McKee.....	5 00
Miss Emma Crombie.....	50

\$182 50

M'KEESPORT CONGREGATION.

Mrs. Will Littlejohn.....	\$ 50
" Margaret Finney.....	1 00
Robert Lowry.....	1 00
Joseph McElroy.....	1 00
J. R. Bell.....	1 00
Misses Martha and Mary McCon-	
nell.....	5 00

\$ 9 50

LITTLE BEAVER CONGREGATION.

Rev. J. R. Wylie.....	\$10 00
Mr. and Mrs. A. M. Cowin.....	5 00
Mrs. Martha McGeorge.....	5 00
" Lizzie Porter.....	1 00
Miss Kate Acheson.....	5 00
" Mary Silliman.....	25
Mr. and Mrs. R. Cook.....	5 00
John A. Dodds.....	5 00
W. S. McAnlis.....	5 00
Will R. Porter.....	5 00
H. A. Young.....	2 00
J. R. Boggs.....	2 00
J. S. McAnlis.....	3 00
R. G. Young.....	5 00
James McGeorge.....	5 00
R. H. Alcorn.....	2 00
Miss Maggie Alcorn.....	1 00
" Maggie Boggs.....	1 00
" Lizzie Young.....	1 00
" Maggie McAulis.....	2 00
A. Quay.....	1 00
J. W. Mitchell.....	2 00
James McAnlis.....	5 00
Mrs. W. T. McDowell.....	3 00

\$81 25

Acknowledgments.

A C K N O W L E D G M E N T S.

Receipts for SEATTLE CHURCH BUILDING FUND up to March 10, 1893.

Previously acknowledged....	\$1,264 75	3, L. M. S. Cedarville, Ohio	\$ 20 00
R. P. Anderson, Oakdale, Ill., per Samuel Pinkerton, Sr..	5 00	3, Miss Maggie McNeil, Cedarville, Ohio	1 00
Nov. 1892.		3, Miss Mary McMillan, Cedarville, Ohio.....	50
28, W. J. Blackwood, Londondry.....	1 00	3, Miss Katie McCaughan, Cedarville, Ohio.....	1 00
Dec.		3, Mr. Robt. Ervine, Cedarville, Ohio.....	1 00
31, Sabbath School, York cong	4 00	3, Mr. W. R. Sterrett, Cedarville, Ohio.....	5 00
Jan. 1893.		3, Mr. Jas. N. Ervine, Cedarville, Ohio.....	50
2, J. W. Rose, Almonte cong	5 00	3, Mr. R. J. Fowler, Cedarville, Ohio.....	50
2, T. Waddell, "	1 00	3, Mr. D. S. Ervine, Cedarville, Ohio.....	5 00
2, Rev. E. M. Coleman, Almonte cong.....	10 00	3, Rev. T. C. Sproull, Cedarville, Ohio.....	50
2, Mr. John Waddell, Almonte cong.....	5 00	3, Mrs. Sproull, Cedarville, Ohio.....	50
2, Mr. Alex. Waddell, Almonte cong.....	2 00	Feb.	
2, Mr. Robt. Waddell, Almonte cong.....	2 00	16, Mr. and Mrs. J. C. Thompson, Oakdale, Ill.....	5 00
2, Mary Waddell, Almonte cong.....	25	16, Mr. Charles McIlroy, Sr., Sparta, Ill.....	10 00
2, Mary E. Bowes, Almonte cong.....	1 00	28, Bovina New York cong..	50 00
2, Thomas T. Bowes, Almonte conr.....	4 00	Mar.	
2, T. J. Bowes, Almonte cong.....	2 00	2, Miss Elizabeth Edgar, Linton, Ia.....	1 00
2, Peter Robinson, Almonte cong.....	1 00	6, New Alexandria Pa. cong	
2, John Waddell, Jr., Almonte cong.....	1 00	additional.....	42 50
2, J. Bowes, Almonte ccng..	2 00	6, L. M. S. Sharon, Iowa...	25 00
2, Cash from members, Almonte cong.....	4 00	9, Mrs. Lizzie A. Brown, Latrobe, Pa.....	5 00
Jan.		10, Rev. P. J. McDonald, Seattle.....	25 00
26, Mr. R. O. Logan, California, Mich.....	5 00	Total.....	\$1,590 00
Feb.		LIZZIE M. BROWN, <i>Treas.</i>	
3, Children's Mission Band, Cedarville.....	5 00	615 University St., Seattle, Wash.	
3, Mrs. M. C. Ervine, Cedarville, Ohio.....	1 00		

Receipts by MISS JENNIE S. GAULT, Treasurer of YOUNGSTOWN, O., CONGREGATION.

MANCHESTER BRANCH OF BROOKLAND AND MANCHESTER CONGREGATION.	J. K. Rowan.....	\$ 1 00
John Hunter.....	L. N. Rowan.....	50
Mrs. John Hunter.....	Mrs. L. J. Daugherty.....	1 00
John Hunter.....	J. O. Boal.....	\$ 2 00
Mrs. John Hunter.....	Hiram Steele.....	5 00
S. M. Nelson.....	D. K. Swank.....	50
Wm. Copeland.....	Mrs. Swank.....	1 00
M. A. Copeland.....	S. A. Boyd.....	2 00
Willie Copeland.....	J. A. McElroy.....	1 00
J. M. Swank.....	Adam McElroy.....	1 00
John Swank.....	Mrs. E. McElroy.....	1 00
R. M. Swank.....		
R. F. Brooks.....		

Acknowledgments.

List of Contributions to the BUILDING FUND of the 1st R. P. Church, Denver, Colo.

John Parkhill, W. Leisenring, Pa.....	\$1000 00	David Patterson, Northwood..	\$ 5 00
J. M. and Lizzie Wylie, Denver, 100 00		Sharon, Ia., cong.....	8 50
McMurry & McClellan, " 50 00		Morning Sun, Ia., cong.....	10 50
A bequest, " 10 00		S. K. McGuire, New York.....	25 00
Five members and a friend, " 30 00		Mrs. Cook, Kansas.....	5 00
Mr. & Mrs. A. C. McClellan, " 10 00		Nellie Murphy, Denver.....	10 00
R. J. Cathcart, " 10 00		Mrs. T. J. Murphy, "	10 00
Chas. and Mrs. Murphy, " 7 00		L. M. S., Tabor cong.....	12 80
Workers in Indian Mission..... 10 00		Smith Curry, Winchester.....	5 00
Mrs. Martin, Cincinnati, O..... 25 00		Charlie Bund.....	1 00
A. K. Wylie, Toledo..... 5 00		Mrs. Mary Derrenger.....	50
W. G. Adams..... 4 00		Mattie and Rachel Rogers, Kan. 5 00	
Friends, Evans and Greeley..... 5 00		Chas. McIlroy, Sparta, Ill..... 10 00	
J. S. Cook, Denver..... 5 00		Salzer Lumber Co., Denver..... 10 00	
A. M. M. Dodds, Denver..... 1 00		John Porter, Clarinda, Ia..... 10 00	
Thos. C. Carson, "	10 00	S. H. Carlisle, Wahoo, Neb..... 4 00	
Mr. Bovard, Kansas City..... 5 00		Thos. McClement, Sharon, Pa.. 10 00	
Friends, Winchester, Kan..... 25 00		Mrs. and Eva White, Denver... 20 00	
E. M. Smith, Denver..... 2 00		Ella McElhaney, "	1 00
J. H. Jordan, "	5 00	W. H. McCreary.....	5 00
Emma Nickel, "	5 00	Rev. D. G. Thompson, La Junta	10 00
D. W. Houston, "	5 00	Thos. Patton.....	10 00
Mrs. Watkins, "	10 00	T. J. W. Speer, Denver.....	5 00
Mrs. J. C. Kennedy, Denver.... 1 00		Robt. McKeshnie, "	20 00
J. M. Wylie, "	5 00	R. J. Cathcart, "	10 00
W. M. Wright, "	5 00	Church Erection Board.....	700 00
R. S. Dodds, "	2 00	Thank-offering, Beaver Falls.. 212 00	
Miss Murphy, "	1 00	Freewill-offering box, Denver.. 2 0	
Collection, "	18 00	M. Hutchinson, La Junta..... 5 00	
Vina Anderson, "	5 00	Mrs. Donahue, Denver.....	1 00
Mr. Towens, "	5 00	Superior, Neb., cong.....	2 0
Mr. Bell, "	5 00	Beulah, Kan., cong.....	5 00
Wm. Sterrett, "	5 00	Winchester, Kan., cong.....	87 25
D. M. Quay, Chicago..... 10 00		North Cedar, Iowa.....	15 25
J. E. Hughey and aunt..... 10 00		Clarinda, Iowa.....	39 25
Boyd W. Wylie..... 2 00		Laura Coulter, Denver.....	10 00
Mattie Wylie..... 1 00		Olathe, Kans., cong.....	47 25
Lizzie Wylie..... 1 00		Mr. Redpath, Kansas.....	10 00
Mrs. Umberger..... 1 00		Thos. E. Greacen, New York.. 50 00	
Mrs. McIntyre..... 1 00		Thos. McElwain, Slippery Rock, Pa.....	10 00
F. C. Stewart..... 5 00		L. M. S., McKeesport.....	10 00
Katie Touchman..... 1 00		" Concord.....	4 00
Fred A. Smith..... 1 00		D. R. W. Patterson, Denver...	10 00
N. Logan..... 2 00		George S. Carlisle.....	5 00
Mr. Duncan..... 2 00		Mrs. S. R. Wiggins, Phila....	10 00
Mr. Caldwell..... 2 00		Mary Milligan, Coulterville, Ill.	1 00
Mrs. Martin..... 20 00		John Wilson, Sparta.....	2 50
Miss Margaret McCulloch, of Cincinnati, O..... 10 00		I. H. Hayes, "	2 00
Mrs. Robert Gibson, Allegheny, 20 00		James B. Weir, "	2 00
Cash, per Rev. R. M. Sommer- ville, New York..... 1 00		Chas. R. Miller, "	5 00
Mrs. Rev. Sommerville, N. Y.... 25 00		John McClurkin, Coulterville..	5 00
Mr. Wray, New York..... 2 00		North Cedar cong.....	50 00
F. M. Foster's cong., New York 11 00		Mary George, Mansfield.....	2 00
A. Alexander, " 150 00		R. J. Gault, "	2 00
3d Phila. cong..... 27 86		A Friend of Missions, Larned, Kan.....	2 65
J. L. McCartney, Beaver Falls.. 5 00		W. E. Wright, Morse, Kan....	5 00
		Mrs. Mary Hengle.....	1 00

Acknowledgments.

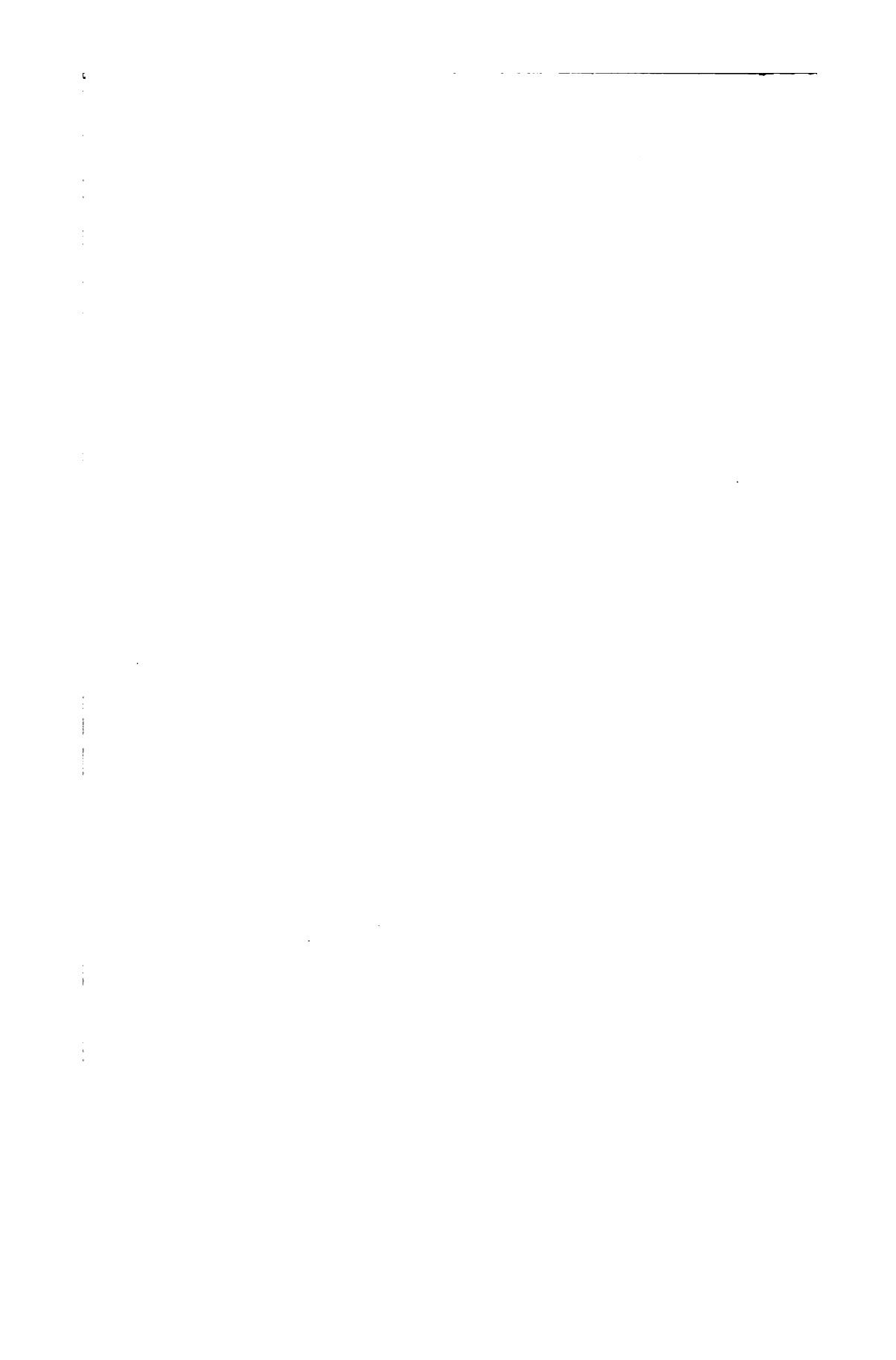
Isaiah Faria.....	\$ 1 00	R. P. Mission Band, Denver....	\$5 00
D. S. Faria, Sparta	2 50	Harman Kretchmer, La Junta..	2 00
L. M. S., Wahoo, Neb.....	15 00	Ethel Fowler, Cedarville, O.....	5 00
James Patton, Evans.....	20 00	John D. McGilvray, Denver....	
Evans cong.....	7 81	Cornerstone	
Dr. Bell, Olathe, Kan.....	25 00	Ross Humphrey, Clarinda, Ia..	1 00
Olathe cong.....	26 50	J. B. Caskey,	2 00
Mrs. Joshua Kennedy, Denver..	20 00	R. McCrorry,	2 00
Mrs. Hill, La Junta.....	1 00	J. F. Caskey,	2 00
D. H. Brown, "	5 00	C. R. Dodds, La Junta.....	3 00
C. R. Dodds, "	3 00	Hugh Nisbet, Denver.....	3 00
York S. S.....	4 00	H. M. Johnson, Hopkinton, Ia..	3 00
J. M. and Mrs. Wylie, Denver..	25 00	David & John Johnson," ..	10 00
J. B. Wylie,	10 00	T. H. Acheson,	5 00
Sharon cong.....	130 10	Southfield S. S.....	16 83
3d Phila. cong.....	53 25	" cong.....	20 57
Mrs. Gregg, Allegheny.....	50 00	Y. P. S. C. E., New Castle.....	5 00
Henry O'Neill, New York.....	25 00	Mr. Pumphry, Denver.....	5 00
A. K. Wylie, Toledo.....	20 00	D. B. Latimer, Bloomington, Ind.	1 00
Tuos. Slater, Miller's Run, Pa..	50 00	Chas. C. Faris,	1 00
James Scott,	25 00	Chas. D. Faris,	1 00
Joseph Wallace,	10 00	Zwingle McCaughan,	50
J. R. McBurney,	5 00	Henry Russell,	50
Wm. Dinsmore,	10 00	Robt. Russell,	1 00
J. R. Slater,	5 00	J. H. Curry,	1 00
G. W. Walker,	5 00	Belle Ewing,	1 00
W. W. George,	3 00	S. S. Smith,	2 00
James McCoy,	2 00	Mamie Smith,	1 00
R. D. Scott,	2 00	Katie J. Gamble,	10
Samuel George,	5 00	John Kennedy,	1 00
John Scott,	2 00	Wm. C. Smith,	1 00
J. H. McBurney,	5 00	Mrs. Mary J. Smith,	1 00
S. G. Conner,	5 00	T. N. Faris,	1 00
W. G. Thompson,	5 00	Jane Daugherty,	1 00
Alex. Taggart,	1 00	Matt. Kennedy,	50
L. M. S., Londonderry.....	7 00	Mrs. Martha Craig,	50
Morning Sun cong.....	94 50	Mr. Acheson, Hopkinton.....	5 00
Cameron Hunter, Denver.....	10 00	Robt. McNeil, 10th ave., N. Y..	5 00
Della J. Speer, Northwood.....	1 50	Hopkinton cong.....	20 00
J. C. Thompson and wife, Oak-		Winchester, Kan.....	25 00
dale Ills.....	5 00	G. S. Sackett, Denver.....	25 00
A. Walkinshaw, Mt. Clare, Neb.	5 00	J. R. McBurney, Primrose, Pa..	10 00
A. Friend, Hopkinton, Ia.....	10 00	J. S. Bell, Blanchard.....	5 00
Jas McCullough,	10 00	Emma Nickel, Denver.....	5 00
M. L. McGlobe,	5 00	Chinese School,	1 00
Mrs. R. S. Dunlap,	2 00	D. Parkhill Est., "	800 00
J. C. Craig, Bloomington.....	50	S. R. Faris, Evans.....	10 00
J. C. Smith,	25	F. P. Anderson, Evans.....	5 00
J. C. Robinson,	1 50	S. W. Morrison,	3 00
Cash,	1 00	D. S. Ellis,	1 00
J. K. and Mrs. Miller, Denver..	25 00	James Beattie,	2 00
David Seerie,	25 00	David Bea,	10 00
Cameron Hunter,	5 00	John Porter, Clarinda.....	10 00
Chinese S. S.	1 20	Mrs. Russel, Denver.....	10 00
Scott Torrens,	10 00	L. M. S., Old Bethel.....	15 00
J. S. Cook,	25 00	Mrs. E. J. Moffet.....	10 00
Mattie Hunter,	2 50	W. P. M. S., Pittsburgh.....	15 00
James Hannah,	5 00	R. J. Cathcart, Denver.....	2 50
Mrs. Murphy,	50	E. C. Hunter,	10 00
Mrs. Stevenson, Nova Scotia..	100 00	R. P. McClement, Lind Grove, Ia.	5 00
David Parkhill Estate, West		Jimmie McClement,	1 00
Leisenring, Pa.....	206 00	Wong Young, Denver.....	10 00

Acknowledgments.

Yee Yet	Denver	\$ 5 00	Pon Wee,	Denver	...
Goy Moon,	"	2 00	Yee Ging,	"	...
Joe York,	"	1 00	Yee King Boy,	"	1
Pon Yin,	"	4 00	Chinese S. S.,	"	...
Soo Hoo Bick,	"	2 00	Low Wab,	"	...
Yee Ging,	"	5 00		DR. J. K. MIL	...
Soo Hoo Yem,	"	2 00	34 W. First Ave,		T...
Yee Kim Saw,	"	2 00	Denver, Col.		

Walter T. Miller, treasurer, Cotton Exchange Building, New York City,
acknowledges the following receipts for the Foreign Mission Fund.

1892. Dec.	
3, A friend of missions, per L. M. Samson.....	\$60 00
1893. Mar.	
14, Estate of Wm. Brown, dec'd, Phila.....	100 00
28, Rev. and Mrs. W. W. Carithers	23 85
28, Mr. and Mrs. R. A. Wilson.	10 00
28, Miss Joanna Speer.....	1 50
28, Miss Kate McBurney.....	5 00
28, Miss Alice Carithers.....	9 00
29, York, N. Y., cong.....	12 50
30, Ladies of 2d N. Y. cong.....	532 26
April.	
1, L. M. S. of Central Allegheny cong.....	50 00
3, Phila., per Rev. Sommerville.	10 00
3, M. S., 1st Boston cong.....	50 00
3, B. of H., Long Br. cong....	20 00
4, Mr. and Mrs. D. S. Gailey, of Clarksburg, Pa.....	20 00
4, L. M. S., Beaver Falls cong.,	7 15
4, S. S., 2d Boston cong.....	15 00
4, James Greer.....	5 00
6, W. P. S. of Pittsburgh Pres., balance of thank-offering..	8 34
6, Specially for Cyprus	2 50
6, 2d N. Y. cong., add'l.....	5 09
6, Y. P. S. C. E., 1st Newburgh cong., second payment for mountain schools.....	12 50
8, Rehoboth, Ia., cong., add'l..	5 00
10, L. M. S. of Tabor cong.....	11 60
10, D. J. Kirkpatrick	5 00
10, Barnesville cong.....	14 12
12, S. S., Mahoning cong.....	1 34
12, " Quinter "	3 10
14, " Olathe cong., specially for mountain schools.....	24 40
14, L. M. S., Clarinda cong.....	28 85
14, S. S., Long Branch cong....	17 35
14, L. M. S., Belle Centre cong..	10 00
14, S. S., Oakdale cong.....	6 00
19, W. S. Elliott, of Elm Grove, W. Va.....	5 00
19, L. M. S., Belview Br., Salem cong.....	5 60
24, Slippery Rock cong.....	24 00
24, Central Allegheny cong....	76 20
24, M. B. of H., 3d N. Y. cong.	10 00
26, M. B. of H. Little Beaver cong.	
27, L. M. S., Long Branch cong.,	
specially for school at Lar-	
naca, Cyprus.....	
27, L. M. S., Bovina, N. Y., cong.	
May.	
1, S. S., Morning Sun cong.....	
1, Burnet cong.....	4 15
1, West Hebron cong.....	1 25
2, S. S., 2d N. Y. cong.....	15 00
2, Conococheague cong.....	1 25
3, L. M. S., Baltimore cong.....	4 15
3, B. S. M. B., "	1 25
3, John Hill, of Belview, add'l.	1 25
3, Joseph McFarland.....	1 25
5, David Hamilton, Greenville, Pa.....	1 25
5, Dr. S. Hopkinson, cong.,	
specially for education of a child in Mersine.....	
9, L. M. S., Utica, O., cong., speci-	
ally for mountain schools.....	
12, Youngstown cong.....	6 00
12, Mrs. Maggie Bedford.....	1 25
12, Ramsay cong.....	1 25
12, W. P. S. of Pittsburgh Pres.,	
Also specially for Tarsus.....	
" " " Suadie.....	1 25
" " " Mersine.....	1 25
" " " Cyprus.....	1 25
" " " Latakiyeh	1 25
12, C. M. C., Bethel cong.....	
12, Wilkinsburg cong.....	
12, T. A. Stewart, Troy, N. Y..	
15, Bovina cong., add'l.....	
16, J. F. Steele, Ingleside, Pa..	
16, North Union cong.....	
16, L. M. S., North Cedar cong.	
16, Ryegate cong.....	
16, Mrs. J. S. McCoy, Hickory, Pa.	
16, J. P. Preston, Burdett, Kan.	
16, Beaver Falls cong.....	
17, Pittsburgh cong.....	20 00
17, Mrs. Rebecca Law, N. Conc'd	
17, Collection taken in 8d Church at lecture by Rev. Dr. Kerr, of Glasgow, Scotland.....	
17, 3d N. Y. cong.....	
19, S. S., Superior cong., specially for Cyprus.....	





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